TWENTY NINE LECTVRES OF THE CHVRCH;

Very necessary for the consolation and support of Gods Church, especially in these times: Syn. 7. 63. 48

Wherein is handled, first, in generall concerning first, the Name; secondly, the Titles; thirdly, the Nature, fourthly, the diuision of the true Church:

Secondly, of the visible Church; first, the Definition secondly, the Causes; thirdly, the Members; fourthly, the Markes and Notes; fifthly, the Gouernment; sixthly, the Priuiledges; seuenthly, the Aduersaries; eighthly, the Authority:

And lastly, the application of it to all Churches in the World so farre as they are knowne to vs.

By that Learned and Faithfull Preacher, Master IOHN RANDALL, Batchelor of Diuinity, Pastor of Saint *Andrewes Hubbart* in little *Eastcheape*, *London*, and sometimes Fellow of *Lincolne* Colledge in *Oxford*.

Published by the Coppie perfected and giuen by the Author in his life time; carefully preserued and adorned with Notes in the Margent, by the late faithfull Minister of Christ, Master *William Holbrooke*.

Glorious things are spoken of Thee, O City of God. Psal. 87. 3.

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196;08

TO THE RIGHT WORSHIPFVLL, TRVLY RELIGIOVS, AND MY much honoured Friend, Mr. *Richard Knightly*, of *Preſton-Capes*, in the County of *Northampton*, Eſquire, and one of his Maieſties Iuſtices of Peace in the ſame County, Grace and peace be mulplied, &c.

Worthy Sir,



IT is a Prouerbe no more common than true, that True Loue will creepe where it cannot goe; as appeares in that fact of Mary Magdalen, *who wiſhing well to the perſon of Chriſt, ſhee waſheth his feet; yea, it will begin below at the ground, to aſcend vp to the top; as* Zacheus *when hee climbed the figtree to get the ſight of Chriſt. Loue to Chriſt will ſhew it ſelfe by a loue of his Church, and aſcend to him in heauen, by ſpeaking a good word for*

it, and seeking and procuring her welfare here on earth. It is that spirituall Temple to which Christ hath promised his perpetuall presence during the time of this world. And it is the duty of euery Christian, so farre as in him lyeth, to further the building thereof, according to that of Chrysostome Hom. in Act. 8. ἑκάστου ἐστὶν τοῦ πιστοῦ ἐκκλησίαν οἰκοδομῆσαι, that euery one of the faithfull ought to edifie the Church. If they can doe nought else, yet let them imitate Dauids patterne, Psal. 51.18. And hearken to his precept, Psal. 122.6 Sutable to the practice of the Iewes in the building of the Temple; some did giue one gift, some another, some did labour in hewing, squaring, others in bringing, and bearing them to the raising vp of the structure. But especially is the burden of this work layed vpon the shoulders of Ministers, which like Bezaleel and Aholiab, are fitted and furnished of God for this worke, and haue the cure and care thereof committed to them. Now the Lord hath not giuen to all alike, but to some more, some lesse; yet all for the good of his Church. To the Author of this Treatise he had giuen more than ordinary gifts, as his works al-

Matth. 28.

ready

ready published do shew. He had the honor to be a wise Master-builder, to be like those builders in Nehem. 4.17. With one hand he wrought in the worke, with the other he held a weapon, as you shall see apparently in this Treatise, wherein hee doth confirme professed truths, and confute opposite errors. It pleased God, whilest he was living, to make him an happy instrument of staying many in the Church, who were ready to fall from it, and to gaine many in, which by seducements had been drawne away. And as God gave such successe to his Labours when he was alive; So, I trust, they shall find the same, though he be dead, if read with a single eye. I dare assure you in us not the Treatise of any other, but of him, whose labours need not feare the Light. It was perfected by his owne hand in his life, and given to a neare, and deare friend of mine, who rests in the Lord, who had hoped to haue published it in his life, but being called away ere he could effect it, I haue endeauoured to helpe to bring it forth to light, and I doe here dedicate it to your Worship, whose worthy care and earnest desire I know is, so farre as in you lieth, to further the good of the Church. I might

say

sigynumb of your worth to the World, but those that doe not know you, will thinke I flatter; those that doe, will thinke I say too little. But what Salomon *saith of the vertuous woman,* Prou. 31. vlt. *so I of you, your owne workes praise you in the gates. And as* Boaz *said to* Ruth, Ruth 3.11. *so may I of you, changing the words a little; All the people, not onely of that place where you live, and I was borne, but all the people of that country know you to be a vertuous Gentleman. Go on, good Sir, stand for God, and he will stand for you, honor him, and as he hath, so he will honour; and what service I may doe you by my prayers, or otherwise, you shall be assured of. The Lord blesse you and yours, and all your simple and religious kindred.*

Your Worships in anything I may, to be commanded.

Ichiel Sutcr.

THE FIRST LECTVRE OF THE CHVRCH.

Your Queſtion is,

What is a true viſible Church.

HAuing ſpoken of God in the firſt place, and of Chriſt in the ſecond place; it now followes in the third place, that wee ſpeake of the Church, wherein we will ſtand vpon theſe two generall Points: Firſt, an Introduction to prepare the way to the queſtion; ſecondly, we will deſcend to the queſtion it ſelfe.

Firſt, the Introduction, and that conſiſts of two branches; firſt, wee will ſhew, that the order of the queſtion is very naturall: ſecondly, that the matter is of great weight and importance. Firſt, the order of the queſtions amongſt themſelues, and ſo our worke and manner of proceeding is very naturall, and that firſt in reſpect of God, in the firſt queſtion; and ſecondly in reſpect of Chriſt, in the ſecond queſtion; and thirdly in reſpect of all the three queſtions laid together.

Firſt, the order of the queſtion is naturall:

Firſt, in reſpect of God in the firſt queſtion.

Firſt, in reſpect of God; for our faith hauing been firſt

 informed

informed and instructed concerning God himselfe, the Authour and worker of all; it is then in the next place to be informed touching his workes, and amongst them first and principally of the first and chiefest of them all, that is, the Church. For the Church is Gods owne speciall workmanship, formed by his owne hand, separated as a peculiar people to his owne Maiesty, consecrated to his owne worship and seruice, gathered by his owne Word, purchased by his owne Sonne, quickned and directed by his owne Spirit, and ordained from all eternitie, in his owne secret Councell, to be partakers of his owne glory. Besides, of all the workes that God exerciseth towards his Creatures, the greatest and best are they that God exerciseth towards his Church, as Election, Calling, Iustification, Sanctification, Glorification, &c. Yea further, whatsoeuer God doth worke besides in the administration of the World, he doth it respectiuely to his Church, for the good and benefit of his chosen. There being then such a neere coniunction betwixt God and the Church, and the Church carrying the precedency aboue all other of Gods works that are; who seeth not, that the doctrine concerning the Church doth very closely depend vpon the Doctrine concerning God; and therefore hauing been informed and instructed in the Doctrine concerning God, it followes naturally that we now be instructed in the Doctrine concerning the Church.

econdly, in re-ect of Christ.

Secondly, the order is as naturall in respect of Christ in the second question; for there is a more immediate and farre neerer communion betwixt the Church and Christ in particular, then betwixt the Church and God in generall: for Christ is the King, the Church is the Subiect; Christ is the purchaser, the Church his possession; he is the Shepheard, they his Sheepe; he is the Vine, they the Branches; he is the Head, they his Body; hee is their Husband, and they are his Spouse: and therefore except we will dis-sunder these whom God hath ioyned most neerely together, after we haue spoken of Christ, it followes next and immediatly that wee speake of his Church. You heard in the se-

cond

cond question, that Christ was incarnate, and that hee was a fit Mediatour betwixt God and Man. Now in this third question we are to heare, who they are for whom he was incarnate, and for whose sake he doth accomplish this work of Mediation, and those are the Church. And therefore in respect of the Doctrine of Christ handled in the second question, it followes naturally, that now in this third question we doe handle the Doctrine of the Church.

Thirdly, in respect of all the three questions together.

Thirdly, in respect of all the three questions compared and laid together, the order is very naturall; ioyne them all together, and they sweetly and orderly expresse the summe of all Religion. God doth saue his Church by Iesus Christ. God is the Author that saues: Christ is the Instrument or meanes by whom hee saues: the Church is the subiect or matter to be saued: God purposed to saue his Church, but not without the mediation of Christ: Christ came to saue the Church, but not without warrant frō God: the Church is saued, but not without God, nor without Christ, but by God in Christ, according to that in 2. *Cor.* 5. 9. *God was in Christ reconciling the world to himselfe:* where God is set downe in the first place, Christ in the second, and in the third the reconciled world, that is, the Church. So you see the first branch of the Introduction, the order of the questions in themselues, and so our order to bee very naturall.

The matter of the question is of great importance.

The second branch is this, that the matter of the question is of great weight and importance. For first, the right knowledge and vnderstanding of the true Church is very profitable, and of necessary vse: and secondly, the ignorance or mistaking of it is exceeding dangerous and hurtfull.

First, the knowledge and vnderstanding of it is very profitable and of necessary vse, and that in many respects; first, for direction; secondly, for confirmation; thirdly, for confutation; and fourthly, for consolation.

First, for direction.

And first for direction; for on the one side generally most men are endued with this principle, that they ought to

ioyne themselues to the true Church, or else they can haue no saluation. And on the other side, generally all Heretikes and Schismatikes doe challenge to themselues the name of the Church, as if they were the true Church and none else. What is to be done in this vncertainty? Wee must search the Word of God: first, learne there what the true Church of God is, and that is the onely right Assembly that safely and boldly thou mayst ioyne thy selfe vnto. Therefore for direction this question is very profitable.

Secondly, for the confirmation of our faith.

Secondly, for the confirmation of our faith: for howsoeuer the Word and the Spirit are the best and most sufficient witnesses, that the Faith wee embrace is the true sauing Faith; yet our weakenesse requires also some outward witnesse to testifie the same vnto vs; the best and onely witnesse in this kind is the true Church, which is the Pillar of Truth. Therfore we must first know what this true Church is, and then finding that it doth embrace the same Faith with vs, and we the same with it, we are thereby certainely assured that we are in the right Faith.

Thirdly, for the confuting of Aduersaries.

Thirdly, the knowledge of the true Church is profitable and necessary for the confuting of Aduersaries: for the Papists on the one side, and the Brownists on the other, doe lay hard against vs, that either we are no Church, or at least a false Church; therefore it is most necessary for vs to know what the true Church is, that so we may discerne them, and to iustifie our owne Church, and our standing in it against all the oppositions.

Fourthly, for consolation.

Fourthly, it is necessary for consolation and comfort of conscience: for what greater comfort to a Christian soule, then to know that it rests in the bosome of Gods owne Church? I must first therefore know what this Church is, before euer I can attaine to any sound comfort in this Case. Therefore in these respects the question is very profitable, and of great waight and importance.

The ignorance and mistaking of the true Church is exceeding dangerous in foure respects.

Secondly, the ignorance and mistaking of the true Church is exceeding dangerous and hurtfull: for first many men are careless and wretchlesse, and will not ioyne

to

to any Church at all; aske them the cause, they wil answer, First, that there is so much difference about the Church, 1.
that they know not what to make of it. Secondly, others 2.
would faine ioyne to the true Church, but they dare not ioyne to this or that particular Church, because they know not which or what is the true Church. Thirdly, others mis- 3.
take the false Church for the true, and so ioyne to the false in stead of the true, and so runne headlong from God to the Diuell, from truth and saluation to errour and condemnation. I dare say, that the very name of the Church misvnderstood, hath been one of the greatest snares that euer the Diuell vsed, whereby to entangle men in Popery, and this one Allegation hath made more to become Papists, and to continue Papists, then any ten of their best Allegations and pretences besides. Lastly, those that doe ioyne themselues to the true Church are doubtfull of their standing, whether they be in the right or not, and not knowing the true Church are easily carried away to another Church that is worse, or to a false Church. So yee see how dangerous it is to mistake, or not to know the true Church; wee haue lamentable experience of these things amongst vs in these dayes: some turne Papists, some Brownists, some become of no Religion at all, euen for this that the true Church is either not knowne, or not rightly vnderstood of them; yea, the best and most tender Consciences amongst vs are somewhat vncertaine and fearefull of their standing, because they are not rightly acquainted with this businesse. My purpose is therfore (God willing) to trauerse this whole controuersie, so farre as strength and time, and your capacitie will permit; and so farre as I conceiue, I will deale plainly, and simply, and indifferently, without preiudice to the Aduersaries Cause, or *partialitie* to our owne cause, without traducing them, or flattering our selues; nor will I wittingly conceale any of Gods Truth from you vpon any sinister affection or respect whatsoeuer. It is your duty also to trauell with me in this businesse faithfully and conscionably, both by prayer to God, and all other our best endea-

uours, with this reach alwaies in our eye, that euery one of vs be found members, euen of the Church, liuing members, euen of the true Church of God: for as it is of riches, it is comfortable speaking of them when wee haue a part in them; so it is of the Church much more: It is sweet and comfortable to speake of it then, when we know our selues to haue our parts therein. And thus much for the Introduction to prepare vs to the religious and sanctified handling of the question.

Foure generall points concerning the Church.

Now we come to the question it selfe; in the handling whereof, first, some generall Points art to bee laid downe: secondly, we are to come to the particular matter. The generall Points are these: First, of the name; secondly, of the titles; thirdly, of the nature; fourthly, of the diuision of the true Church, and so wee will make a passage into the true visible Church.

1. The name.

First, we wil begin with the name. Church is a word that we haue at the second hand from the Saxons, for they call'd it Kirke, the very ancient sound and pronunciation wherof many of our Nation in the Northerne parts retaine to this day: but it seemes to be fetcht originally from the Greeke; for as they call the Sabbath day (the time wherein God is worshiped, κυριακὴ, the Lords, that is, the Lords day, *Reuel.* 1.10. so the place too for the Lords publike seruice. *Musc.* 555. *Bulling.* But this is not so vsed in the Scriptures: and therefore seeing wee are to speake of religious matters, it is good to speake as the Scripture speakes; we will therefore insist onely vpon the name that the Scripture expresseth it by. In the former Testament the Originall signifies a Company or Congregation, as in *Exod.* 16.1. עדה: *Deut.* 5.22. קהל and 33.4. קהלה. And when it is so called, it is intended by way of excellency of the Church, as that being the assembly of assemblies, the most excellent Assembly in the World. In the new Testament it is called ἐκκλησία, as *Matth.* 16. 18. which signifies a calling, or a company called forth from amongst the rest, according to the custome of the Athenians, where certaine men were called forth by the voyce of a Cryer,

Vide Field lib. 1. *p.* 12. 15. 16.

Musculus 555. *Bullinger.*

Cryer from the reſt, by ſome ſpeciall meeting and buſineſſe; and ſo the holy Ghoſt ſeemes to tranſlate it from a ciuill ſenſe and vſe to a religious; intending another manner of Cryer and calling then was in Athens. And it doth not only ſignifie the company ſo called, but alſo the place where they are aſſembled for publike and religious exerciſes; which I cannot ſay that it ſo ſignifies in Scripture, but in vſe of ſpeech amongſt vs, and in ſome Eccleſiaſticall Hiſtories, *Piſcat.* on 1. *Cor.* 11.18,22. *Muſcul. pag.* 556. *Hyper. Method.* 527.528. When God tyed his preſence to a materiall building, as in the former Teſtament, the Temple might more properly be called the Church; but now that hee is tyed to a ſpirituall building onely which are the faithfull, it is not ſo properly called ſo: but yet Synagogue ſignifies as well the place as the company *Luk.* 7 5. And by a figure we may call the place by the name of that it containes: This I ſpeake to iuſtifie the vſe of the word Church amongſt vs; though as I ſaid I cannot ſee that it ſignifies ſo in Scripture.

The word ἐκκλήσια Congregation intends in the ſence of the holy Ghoſt three things; firſt, that there is a company of them, whether many or few, there muſt be a congregation: ſecondly, they muſt have vſuall and ſolemne meetings for the publike worſhip and ſervice of God: Thirdly, that the Lord himſelfe hath called them to bee of this aſſembly, and to performe this duty, and this laſt is the maine and principall thing intended in this word. *ἐκκλήσια intends three things.* 1. 2. 3.

And from hence, from the name of the Church, I will draw this obſeruation, namely, That thoſe which are of the Church are called forth of God from amongſt the reſt, to the knowledge and obedience of his will. To open the way to the eaſier and fuller vnderſtanding of the point, we muſt conſider and make ſome diſcourſe of callings: this word is vſed much in Scripture, and hath diuers ſignifications. Wee will make foure diuiſions of Callings: Firſt, there is a generall calling, and a particular calling: Secondly, there is an extraordinary, and an ordinary calling. Thirdly there is an inward, and an outward calling: Fourthly, there is an effe- *Doctr.* *Foure diviſions of callings.*

ctuall, and a not effectuall calling.

First, generall and particular.

First, there is a generall and a particular calling. A generall; that is, when God doth proffer the meanes of saluation to a whole Citie or a Nation, or to the whole world, as it is *Act.* 17.30. but now God admonisheth *all men every where* to repent, or else when God onely giues to some particular men some generall or confused notice of sauing grace. A particular calling is, when God tenders occasions and a meanes of grace, in some particular manner to some particular persons, comming neerer to sinne, and dealing more directly with sinne. Examples wee haue of this *Psal.* 31.6. *David* saith, thou hast taught *me* wisedome in the secret of mine heart: And such a calling had the Iaylor *Act.* 16.31. there God deales particularly and directly with sin, Beleeue in the Lord Iesus Christ and *thou* shalt be saued. Now if this particular Calling bee apprehended and layd hold upon when God tenders it, then we are saued; if not, it increaseth our condemnation.

Secondly, extraordinary and ordinary.

The second diuision of Callings is extraordinary and ordinary. Extraordinary calling is when God calls men, euen many times without meanes, or by some by-meanes, or by weake meanes not tending, or at least not sufficient, vsually to such effects, or else by some rare and strange meanes, as when *Paul* was called by a voyce from heauen. *Act.* 9.3. An ordinary calling is when the means, time, place, and effect of grace is such as they are vsually wont to bee in that case: if any of them be away it is extraordinary in that respect; yet if the meanes be ordinary, that is the preaching of the Word, the calling is ordinary too, because God ordinarily seconds the preaching of his Word with the worke of the Spirit, as we may see *Act.* 10.44. while *Peter* yet spake the Word, the holy Ghost fell on all them that heard him, and *Act.* 2.41.

Thirdly, outward and inward.

The third diuision of callings. There is an outward and an inward calling. An outward calling is when the meanes are outward, as by the Word, Sacraments, Corrections, Blessings, Miracles, the workes of Creation and prouidence, the

the Edicts of the Magistrates or State wherein wee liue, the naturall conscience, and the common gifts of the Spirit, all which of themselues onely goe to the outward man, and procure an externall obedience to Gods call. Examples might be giuen of euery one of these; and this is it our Sauior speakes of *Matth.* 22. 24. Many are called but few are chosen. An inward calling is when the meanes and the working of them enters into the very Spirit and inmost affections of a man, and this is onely by the Spirit of regeneration, when God by his Spirit workes with the outward meanes in our calling. Such a calling had *Lidia*, *Act.* 16. 14. while she heard *Paul* preach, the Lord opened her heart, &c. The outward calling without this inward onely leaues vs without excuse, and aggrauates our damnation oft-times in the Church visible: the inward calling without the outward is auaileable to salvation, as in the Church inuisible. But both together are more comfortable and effectuall as in the liuing members of the Church visible.

Fourthly, effectuall and not effectuall.

Fourthly, there is an effectuall, and a not effectuall calling: A calling effectuall is, when the meanes of grace is both tendred powerfully vnto vs: and when it is truly receiued and embraced and continued in vnto the end, *Matth.* 9. 9. there was an effectuall calling when as our Sauiour called *Matthew*, and hee arose presently and followed him; and this calling is proper onely to the elect. A not effectuall calling is, when the meanes of grace which are able to saue vs are offered vnto vs of God, but we doe not accept of them, nor yeeld vnto them. A calling may be not effectuall diuers wayes, as first whē it is vtterly refused, as it was amongst the Gadarens that desired Christ to depart from them, *Mat.* 8. 34. or secondly when it is deferred; some will not vtterly refuse the meanes of grace, but they will deferre them, as *Felix* that would heare *Paul* another time, *Act.* 24. 26. or thirdly, when it is accepted to the halfes, as it was with *Agrippa*, *Act.* 26. 28. *thou hast perswaded me almost to become a Christian*, saith he to *Paul*; or fourthly, when it reduceth vs onely to some outward formall obedience without truth

Calling not effectuall fiue wayes.

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and singleneſſe of heart: And thus it was with the fooliſh Virgins *Matth.* 25. 3. And thus it was alſo with *Simon* the Sorcerer *Act.* 8. 13. 21. hee made an outward profeſſion of faith, he beleeued and was baptiſed, verſe 13. but his heart was not right in the ſight of God, verſ. 21. Laſtly, or when it is not continued in to the end, and thus it was with *Demas* 2. *Tim.* 4. 10. that forſooke Religion and embraced this preſent world: and theſe are in all the Reprobate, yea many of them are in ſome of the elect for a time.

5.

Proofes. Now if wee vnderſtand the Church in a large ſence, as it conſiſts of all ſorts good and bad, it hath all theſe callings in it: But if we ſpeake of it in a reſtrained ſence as it conſiſts onely of the elect, then it is not ſubiect to the not effectuall calling.

To come to the note. All that are of the Church are called of God to the obedience of his will: here are three things to be conſidered. Firſt, they are called, there is the worke; ſecondly, they are called of God, there is the Author of the worke; And thirdly, to the obedience of his will, there is the end of the worke. Firſt the Church of God is *called*, for ſo the Apoſtle 1. *Cor.* 1. 2. ſpeaking of the Church calls them Saints by *calling*, or as it is in the originall *called Saints*, and *Rom* 8. 28. *called* of his purpoſe, *Act.* 2. 39. euen as many as the Lord God ſhall *call*, that is, his whole Church, *Rom.* 8. 30. whom he predeſtinate them alſo hee *called*: So yee ſee the Church is a called company; now whether God deale mildly or roughly, drawing vs or leading vs, yet ſtill it is a calling, the worke is the ſame. Secondly, the Author of this calling, that is God 1. *Cor.* 1. 9. *God* is faithfull *who* hath called you, and in this reſpect he is ſaid to be the caller, as it is in the originall: Now whether God call immediatly by himſelfe, or by meanes, whether the calling be outward or inward, all is done by God, the author is the ſame ſtil. Thirdly, the end of this calling is, to the knowledge and obedience of Gods will 1. *Theſſ.* 4. 7. God hath not called vs to uncleanneſſe but to *holineſſe*. Now holineſſe conſiſts in knowledge and obedience: It is true that the further-

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theſt end of our calling is to be made partakers of his glory, but the immediate end of our calling is to vertue & grace, as they are ioyned in the 2. *Pet.* 1. 3. through the acknowledgement of him that hath called vs *to glory and vertue*: and hence it is that our whole ſtate and profeſſion is called our calling as in *Eph.* 4. 1. walke worthy of the *vocation* wherevnto yee were called: yea for this end it is called an *holy calling*, 2 *Tim.* 1. 9. and it is ſo called firſt in reſpect of the caller, who is holy: ſecondly, in reſpect of the worke, our calling which is holy; Thirdly, in reſpect of the meanes, which are holy: Fourthly in reſpect of the end we are called to, which is *holineſſe*: Fifthly, in reſpect of the effect which is holy; thoſe that are truly and effectually called being by that calling changed and made holy Saints.

But ſome may except and ſay, are not ſome of the Elect yet vncalled, and yet they are of the Church too? I anſwer, they are of the Church in Gods purpoſe and acceptance; but they are not ſo in the eyes of men, no nor yet in their owne apprehenſions till they haue a calling, which they are ſure to haue one time or other, firſt or laſt. *Obiect.* *Anſw.*

The Reaſons of the p int are theſe: Firſt, that we ſhould be of the Church of God, and profeſſe his ſeruice and worſhip, this is anothers buſineſſe, not our owne; nay, it is Gods buſineſſe, not mans, and therefore we muſt not thruſt our ſelues into it, but we muſt haue a vocation and calling to it, and that from God, *Matth.* 20. from 1. to 7. verſe, they that goe into the vineyard muſt be hired, and who ſhall hire and bid them goe, but the maſter of the Vineyard: Now Gods Church is the Vineyard, and God is the Maſter, and therefore none can call but hee. In *Matth.* 22. 2. 3, &c. the wedding is prepared, the Gheſts muſt come, but firſt they muſt be bidden and called, and by whom muſt they be called and bidden, but by the Bridegroomes Father, euen God himſelfe that makes the Feaſt? for that is meant by the Parable: God the Father marrieth vs to his Son Chriſt, he prouides ioy, and peace of Conſcience for vs, which is a continuall Feaſt, and to this Feaſt wee muſt bee bid- *Reaſon* 1.

bidden, we must not come till wee are called, and none must call vs but God who is the Master of the Feast; so that wee must haue a calling from God to this businesse.

Reas.2. Secondly, if we might come, yet we cannot come of our selues without a call from God; we cannot so much as think a good thought of our selues; we would neuer looke nor hearken after heauen till God call vs, and that alowd too, and till he open our eares and make vs heare.

Reas.3. Thirdly, if we might and could come, yet we would not vnlesse God call vs; for we loue our selues, and our sinnes, and the world too well; wee are wedded to them: and therefore except God call vs, and that by a strong call, and plucke vs violently out of the fier, we would not come.

Reas.4. Lastly, euery ordinary state and Trade requires a Calling and that from God; much more then must wee haue a Calling from God to this state, this being a new state, and the greatest and royallest, and happiest state: here wee haue a new name giuen vs, we are Children of the light, Gods Sons, we haue a new heart and a new life, we are translated from darknesse to light, from the seruice of sinne, to the seruice of the liuing God; how can we haue all this, except wee bee called to it, and that by God?

Vse 1. The vses are many, First here we may see what we are of our selues and in the estate of nature; surely we are in a miserable and damnable estate till God call vs: we are such, as that if wee were neuer so great in outward state, if wee had all the wealth in the world, yet without this calling we are worse then nothing, and better had it beene wee had neuer beene borne; we sleepe in darknesse, we are dead in sinnes and trespasses, wandring from God like lost sheepe, graceless and wretchlesse in our conuersation, neuer thinking on God, nor heauen, nor saluation, till the Lord take vs in hand, and by himselfe or by his ministers call vpon vs to come home to him, awakning & quickning vs, and bringing vs home, and working a care in vs to make vs seeke after him and his comfort and saluation; till then we lye wretchedly and gracelesly wallowing in our sinnes, tumbling

by

by the brimme of hell ready to be ſwallowed vp of deſtruction. It is true that in the eſtate of innocencie we were firſt of Gods Church; and then by the Serpents voice, wee became of the Sinagogue of Sathan. But now in the eſtate of corruption, we are firſt of the Sinagogue of Sathan, and afterward when God calls vs, wee are of his Church; and except the Lord be pleaſed to call vs we would liue and dye in our ſinnes, and be damned for them as the Diuels bee. And this is it that our Sauiour ſaith in *Iohn* 6.44. no man can come vnto me except my Father which ſent me draw him. Now here God performed a double worke for vs: Firſt, he deliuers vs out of Sathans bonds, and then hee incorporates vs into his owne Family, euen as a great man that deliuers a Captiue out of the ſlauery which he is in, and then aduanceth him to attend on his owne Perſon. Thus doth God in the effectuall calling of euery one of vs, Firſt, he deliuers vs out of Sathans clutches, and then hee incorporates vs into his owne Family to attend vpon his owne Perſon; both theſe are wrought together in our effectuall calling.

Secondly, this teacheth vs the great loue and mercy and compaſſion of God towards vs in Chriſt, that is pleaſed when he ſeeth vs in this wretched eſtate, when we are in the filthineſſe of our ſinnes, euen in our blood, as *Ezekiel* ſpeakes, that then hee ſhould reach out his hand to vs, and that hee ſhould call after vs, when wee runne away from him; euen when we our ſelues would periſh, hee will not let vs periſh, but calles to vs, ſends after vs, comes to vs, and hath a familiar conference with vs, as in *Iſai.* 1. *Come now, let vs reaſon. &c.* then firſt he ſhewes vs our miſery and the danger that we are in, that we are miſerable, poore, and blind, and naked, *Reuel.* 3.17. then hee chides vs for our wretchleſneſſe, Why wilt thou dye, when I would haue thee to liue? and then in the next place he tenders vs better courſes, and perſwades vs to intertaine them, *I counſell thee to buy of me gold, &c.* as in that *Reuel.* 3.18. Thus doth God deale with euery one of vs when he doth effectually call vs, either at one time or another in the courſe of our life. Many circumſtances *Vſe* 2.

cumstances might amplifie the mercy of God to vs in this kind; as that first God doth call vs by so many and sundry meanes, by the Word and by the Sacraments, by his Blessings and by his Corrections, so that if one preuaile not, another shall; if faire meanes will not, foule shall. Secondly, he doth vse these meanes continually, *all the day long hee stretcheth out his armes to vs, early and late, day and night, in season and out of season*, renewing his call to day and to morrow, and so continually still drawing vs on. Thirdly, he doth it earnestly, calling, commanding, beseeching vs, that wee would bee aduised by his Ministers; and this hee doth with such serious obtestations, as we loue heauen, and feare hell, and as we would escape damnation, that we would bee aduised by him. Thus earnestly God deales with vs, and so he had need, partly because the matter is so hard, and partly because we are so dull. Fourthly, he doth often worke violently with vs, haling, drawing, plucking vs out of the fire of hell, euen as a man that is pluckt violently out of the fire when hee is in danger to bee burnt, and knowes not of it: so God pulls vs out of our sinnes, and out of our vanities, and will not let vs goe till he preuaile with vs. Lastly, God doth this particularly and onely to the chosen, to them and to none other, the rest he leaues as drosse in the dreggs of their filthinesse; but God fines these, and fetcheth them out as pure Gold for the Lords Temple.

Vse 3. Thirdly, this should teach vs, that when any such calling betides vs, we should take notice of it; whether it be inward or outward, let vs not detract, nor deferre, nor consult with flesh and blood, but let vs yeeld vnto it without any more adoe, obey Gods Call and that willingly and cheerefully, as it is propheſied of the Gentiles, *Psal.* 18.44. *as soone as they heare they shall obey me.* And let vs follow the example of *Samuel*, 1. *Sam.* 3.3. when God calls the first time, must we deny to come? no, we must come as he did; and so the second and the third time; let our eares bee open to heare still, and obey Gods Call. Shall he in mercy call mee, and shall I like a Beast, nay like a Diuell, refuse to come?

No,

No, let vs be thankefull for it, it is a pretious Iewell, and let vs take heed we doe not relinquish our Calling, let vs not looke backe; for no man that putteth his hand to the Plough, and looketh backe, is fit for the Kingdome of God.

Fourthly, by this we may know whether wee are of the Church of God, or no. Euery one that liues in the Church, pretends to be of the Church: but here is the tryall; Art thou called? Yes: Why then thou art of the Church in some sense; so farre as thou art called, so farre thou art of the Church. If thou hast onely an outward calling, thou art but an outward member: but if thou haue an inward and effectuall calling, then thou art a true and liuing member of it. But you will say, how shall I know whether I haue this effectuall calling, or not? I answer; It is easie to know it: doest thou finde Gods Spirit worke effectually in thee, to cause thee to leaue thy sins, to stirre thee vp to repentance, and to faith, and to doe good workes? As thou hast a new name, so hast thou by this calling a new heart, and a new life, and new motions and affections, & new courses. If thou hast, then thy calling is effectual, else it is but a dreame. The surest marke of all is thy Conscience. Doth that check thee for euery knowne sinne and infirmitie? And doest thou labour in truth to obey it, and renounce and ouercome that sinne thy Conscience checks thee for? This is the surest mark of an effectuall Calling. For when the Spirit hath thus quickned and purged thee, and doth instruct thee, and deale effectually with thy Conscience, and frames thee to obedience to it; here is a sure marke of an effectuall calling. If we flee the Corruptions that are in the world through lust, and if we giue our selues diligently to a course of grace and sanctification, if we ioyne with our vertue, faith, &c. this makes our calling sure, and our Election too. 2. *Pet.* 1. 5, 9, 10. *And if we doe these things we shall neuer fall.* *Vse* 4.

The last vse is matter of reproofe, or confutation of such as deny vs, and the Church wherein wee liue, to be a true Church. We haue a true calling, and that from God to sancti- *Vse* 5.

ſanctification, by the Word and Sacraments, and by the Spirit; therefore we are a true Church. This they cannot deny. *Ainſworth*, and others amongſt themſelues confeſſe, that they had their Calling here, yea their effectuall Calling, and they will not ſay but theirs is a true Calling; therefore ſo is ours, and ſo our Church a true Church. Yea, but ſay they, this calling is extraordinary. I anſwer, What is extraordinary in it? The meanes are ordinary, as the Word preached, read, and conferred on; the Sacraments adminiſtred, and Prayers offered vp to God. It is extraordinary when wee are called without meanes, or by rare and ſtrange meanes: but the meanes here are ordinary; therefore the calling is ſo too. Beſides, many thouſands in our Church haue a true and effectuall Calling; The meanes is dailie powerfull through Gods mercy, either to winne, or to confirme, not a few, but many thouſands; therefore the commonneſſe of it proues it to be ordinary. Yea, but ſay they, It is ſo in the Church of Rome too; many are called there, and yet that is no true Church. It is ſtrange that they will blind themſelues ſo wilfully, and not diſcerne betwixt things that ſo notoriouſly differ. For firſt, in the Church of Rome, few, or none are conuerted; here in our Church are many. Secondly, they haue onely a generall call to a confuſed notice of God; wee to the particular and preciſe knowledge of every Article and Point of Religion, needfull to ſaluation. Thirdly, they haue not the meanes, the Word truly preached, nor read in a knowne Tongue; wee haue. Therefore it is ſtrange that they ſhould once open their mouthes to make ſuch an abſurd compariſon.

The second Lecture of the Church.

NOw in the second place wee are to speake of the titles giuen to the Church; there is no great difference betwixt the name, and the title of a thing; for sometime the name is called the title, and the title the name: yet as it is with persons of great place and qualitie; they haue their names and their titles too; as, *Paul an Apostle of Iesus Christ, &c. Paul*, there is his name; *an Apostle, &c.* there is his title: and so it is generally with all things of any great note, they haue their names whereby they are ordinarily called, and their titles whereby some extraordinary or speciall matter is attributed to them, and affirmed of them. So in the matter in hand, concerning the Saints, or company of the faithfull, the name (*Church*) doth propound them barely or simply to our vnderstanding. The titles raise vs vp to the consideration of some further matter in the nature and state of the Church then the name doth import: and therefore hauing spoken of the name, now we are to speake of the titles of the Church.

The second generall thing concerning the Church are the titles.

There are many worthy and goodly titles ascribed to the Church, as it is said, *Psalm.* 87. 3. *Goodly and glorious things are spoken of thee, Oh Citie of God.* Many, as being much variety of matter to be considered in the estate of the Church; and glorious, as euery title commending the grace, beauty, and glory of the Church after a speciall manner. And the Lord doth adorne her with these many glorious titles for many causes; As first, to giue vs a more full and perfit view of the whole Doctrine concerning the Church; no one title is able to expresse all the particulars that concerne the Church; therefore the Lord vseth many, that

Many titles giuen her for three reasons.

1.

2. what is wanting in some may be supplied by the rest. Secondly, that he might expresse, and set forth the greatnesse of his loue to his Church, which being infinite, and extended in many excellent kinds, requires many and glorious titles to expresse it by. It is true, that none indeed, though neuer so many and glorious, can expresse it according to the measure of his loue; but these that wee haue doe fully expresse it, according to the measure of our capacity, so farre
3. as we are able, and as it is fit for vs to vnderstand. Thirdly, because by these many glorious titles giuen to the Church, the Lord would inamour vs with her loue, and allure vs to her communion, that wee may the more willingly and chearefully be associated and gathered vnto her; and the more sweetly and comfortably repose our selues in her bosome, when wee heare so many and so glorious things spoken of her. I cannot relate, much lesse handle all the titles affirmed of the Church, only I will reduce them to certaine heads, and cull forth the choise of them out of each Testament. They are of two sorts: First, some are absolute that concerne the Church simply in it selfe. Secondly, some are not so absolute, but respectiue, which concerne the Church, as it hath reference to something else.

The titles are of two sorts.

First, absolute without reference to any thing else.

First, some are absolute, without reference to any thing else; the first is in the former Testament, *Cant.* 4. 12. It is called *a Garden inclosed, a Spring shut vp, a Fountaine sealed vp.* Here two titles are giuen to it; first, it is called a Garden: for as in a Garden growes many fragrant and goodly flowers, pleasant to the eye, and sweet and comfortable to the smell: so in the Church many goodly graces like fragrant flowers doe grow and flourish; the Word and the Sacraments, Faith and Obedience, Iustification and Sanctification, &c. these spirituall flowers cast a wondrous pleasing sight vpon the eye, and a sweet smell to the nostrils of euery spirituall man that is able to see into, and discerne them. Yea, the Lord himselfe makes this Garden as his walking place, delighting and solacing his Maiesty with the sweet odors of the fruits of this Garden, that is, the graces

First, a garden.

ces and beauty of this Paradice. Secondly, it is calld a Spring or Fountaine; first, becauſe as a Spring hath water in it, ſo the Church hath water, excellent water, euen the water of life. This is it our Sauiour ſpeaks of, *Ioh.* 7. 38, 39. *He that beleeues in me, out of his belly ſhall flow Riuers of water of life*: this ſpake he of the Spirit, which they that beleeued in him ſhould receiue. Theſe waters are the ſpiritual gifts and graces which God beſtowes vpon his Church. Secondly, it is called a Spring or a Fountaine, becauſe as a Fountaine hath water, ſo it hath cleare water: ſo the waters in the Church, the gifts and graces of Gods Spirit wherewith it is adorned, are cleane and pure, not ſtained with puddle and dirt of ſinne and errour. Thirdly, as a Spring or Fountaine hath waters in it ſelfe at the firſt hand, and hath it not deriued to them by any channels or ſecondary meanes: ſo the gifts and graces of the Church, they haue them conferred vpon them immediately from Chriſt himſelfe, who is the Fountaine of the Gardens, as in that *Cant.* 4. 15. And there is one common adiunct affirmed of each of theſe titles, A Garden incloſed, a Spring ſhut up, or a Fountaine ſealed vp. And this is added, to ſhew the priuateneſſe, or ſeueralneſſe of it in it ſelfe, that it is hedged in, or ſhut vp. This ſhewes, firſt, the ſpeciall protection of God ouer his Church or People; He hedges, and walles, and incloſeth them in, and ſeales and ſhuts them vp, ſo that nothing can come at them to worke their annoyance. Secondly, this intends a ſeparation betwixt them and the World; firſt, a ſeparation of them from the World, that they may not communicate with them in their corruptions, in their manners and faſhions, but that they may continue within the compaſſe of their owne ſocietie. Secondly, a ſeparation of the World from them, that they cannot communicate in their pleaſant fruits and pure waters; prophane and graceleſſe people, they can haue no part in the gifts and graces of Gods Spirit, they are reſtrained only to the Church, and to the choſen. So much of that place out of the old Teſtament.

Secondly, a ſpring or fountaine.

The other place is in the new Teſtament. In the 1. *Pet.*

Thirdly, a chosen generation, a royall Priesthood, a holy nation, a peculiar people set at liberty.

2.9. *Yee are a Chosen Generation, a Royall Priesthood, a Holy Nation, a Peculiar People set at liberty, &c.* First, they are a *chosen Generation*: there are many other generations in the World; yea, but they are reiected, these are chosen. Secondly, a *royall Priesthood*: there was another Priesthood; yea, but that was seruiceable and meane, these are a Royall, Princely, Diuine Priesthood. Thirdly, a *holy Nation*: there are other Nations, but they are prophane and wicked; these are holy, separated, and sanctified by Gods Spirit. Fourthly, a *peculiar People*: there are other People; yea, but they are of the common fashion, fit for all companies and courses; these are a peculiar people, reserued onely to themselues and to their Religion, and to their God. So much of those titles that are absolute, and concerne the Church simply in it selfe.

Two sorts of titles which concerne the Church are respectiue, as it hath reference to some other thing else, and these are of fiue sorts: First, such as are giuen to the Church in respect of God, and they are, First, Gods Mountaine. Secondly, the Citie of God. Thirdly, the house of God.

The second sort are respectiue titles, such as concerne the Church, as it hath reference to some other thing else; and these are either, first, such as haue reference to God; or secondly, such as haue reference to Christ; or thirdly, such as haue reference to the faithfull; or fourthly, such as haue reference to the World; or fifthly, such as haue reference to the Truth.

First, those titles that are giuen to the Church in respect of God, are many; *Isai.* 2.2. *Micha.* 4.1. it is called *Gods Mountaine*, because God hath set it vp in an high and eminent place, as a Citie on an hill; and also because hee hath stablished it so strongly, that as the Mountaine of God it shall stand fast for euer. So in *Psal.* 87.3. it is called *The City of God*, because he built it, and made their walles, and repaires the breaches, making them Lawes, granting them Priuiledges, maintaining their Charter, & ruling and gouerning them by his owne Ordinances. In the 1. *Tim.* 3.15. it is called, *The House of God*; as being the place where his owne honour dwelleth, conuersing daily with his people, and carefully prouiding for them, as a Master of a Family for his houshold. In the 1. *Cor.* 3.17. it is called, *The Temple of God*; It is more then a house, a holy house, euen as the Lord that

Fourthly, the Temple of God.

dwelles

dwelles in it is holy. Lastly, it is called 1. *Pet.* 2. 10. *The People of God*, and that by a speciall and mutuall appropriation both of them that are his Church to him, and of him to them; he being their God, louing and fauouring them aboue all others; and they being his people, consecrated wholly and intirely to him and his worship: so peculiar they are to God, that they are his Inheritance, *Isai.* 19. 25. all others are seruants and vnderlings, and not Gods Inheritance. And so much for those titles that haue reference to God. *Fiftbly, the people of God.*

Now, secondly, follow those that haue reference to Christ, and they are many too; first, it is called his Loue *Can.* 4. 1. namely as Christ louing her dearely aboue his owne life; and as the Church louing him dearely aboue all the world besides: And *Can.* 4. 9. the Church is called his Sister, as partaking together, he with her of the same flesh and bloud by nature, and she with him adopted into the fellowship and state of Gods Children, as he himselfe is the Sonne of God. So in the same verse she is called the Spouse of Christ, he marrieth her vnto himselfe in righteousnesse, and in Iudgement, and in mercy and compassion, as the Prophet sheweth vs, *Hos.* 2. 19. 20. And thereupon she obtaineth the Title of a Queene, *Psal.* 45. 19. and good reason, shee being married to the King of Kings, the Lord Iesus. In *Ioh.* 10. 27. the Church is said to be his sheepe, as he feeding and ruling them, like a faithfull shepheard, and they as good sheepe hearing, following, and obeying him, and none other. Eph. 1. 23. she is called his Body, as hee like a perfect head conueying life and Spirit into them; and they like liuing members receiuing this life, and performing their seuerall Offices both to him, and one to another. Many other Titles there are of the like kinde, all tending to shew not a Communion onely (as my Beloued is mine, and I am his) but an vnion rather, as they being one with him, and hee with them; their sinnes are his by Imputation, and so his righteousnesse is theirs: yea they are called Christ. 1. Co. 12. 12. so much of the second sort of Titles. *Secondly, such as haue reference to Christ, and they are, First, his loue. Secondly, his sister. Thirdly, the spouse of Christ. Fourthly, a Queene. Fiftly, his sheepe Sixthly, his body. Seuenthly, My Beloued is mine, and I am his. Eighthly, Christ.*

The third sort are giuen with reference to the faithfull,

Thirdly, such as are giuen with reference to the faithfull, and these are, First, the Tower of the flocke. Secondly, the Mother of vs all.

as in *Micah.*4.8. It is called the Tower of the flocke, as who should say all the flocke of Christ resorts to the Church as to a strong hold or Tower, and if they recouer that, there is perfect safetie, so saith the Prophet, *Isa.*14.32. The Lord hath stablished Sion, and the poore of his people shall trust in it: So in *Gal.*4.26. she is called the mother of vs all, shee is a fruitfull mother, hauing many Children, not the mother of one Nation onely, as *Agar*, but of all nations in the world: and she is a very louing mother, giuing her children sucke out of her owne breasts the two Testaments, and thereby nourishing and bringing them vp, till they be of greater strength, yea till they be of a perfect and full age in Iesus Christ.

Fourthly, such as are giuen with reference to the world in generall, and these are first, the substance of the World; secondly, the ioy of the whole earth;

The fourth sort of Titles are giuen with reference to the world in generall; and in this respect the Church is called the substance of the World. *Isa.*6.13. So long as the holy seed stands, so long the World stands; when it decayes the substance is gone, and the World perisheth: so in this respect the Church is called the ioy of the whole earth, *Lam.*2.10. when the Church thriues the whole earth is the better for it; howsoeuer many men grudge at this; when the Church prospers, yet they should reioyce at it, themselues hauing no right to any blessing on earth, but by their fellowship.

Thirdly, a Lilly amongst thornes.

In this respect also it is called a Lillie amongst thornes, *Can.* 2. 2. which shews two things, first, the great and goodly grace and beautie of the Church, how farre it exceedes all the Congregations in the world besides, as the Lilly, that is farre more glorious then *Salomon* in all his Royaltie, exceedes the brambles, the bushes, and thornes; And secondly it shewes also the tenderneste of the Church, much adoe to be hatched, and easily hurt in the world, euen as the Lillie is amongst the thornes; and so it shewes the harshnesse and troublesomenesse of the world to the Church, that are like pricking thornes, and scratching Brambles to her.

Fifthly, are such as haue reference to the truth of God, and these are, First, the pillar and ground of truth.

The last sort of Titles are such as haue reference to the truth of God, and in this respect the Church is called The Pillar and ground of Truth, 1. *Tim.*3.15. we must not take

it

it as the Papists doe, as if the truth were built on the Church, and the Church were the foundation of that, for Christ alone is the foundation, and the Truth is rather the foundation of the Church, *Mat.* 16.18. *Vpon this Rock* (saith Christ) *wil I build my Church*, that is, vpon this Truth (which *Peter* had professed of Christ before) will I build my Church; therfore we must expound it thus, The Pillar and ground of Truth, that is, the supporter, and vpholder, and maintainer of it, to keepe it in sure and safe custody, that neither Sathan, nor all his instruments should euer be able vtterly to ouerthrow it, but that it shall liue and abide in the hearts of the faithfull for euer, and in this sense the Church is called a Candlesticke, *Reuel.* 1.20. not as being the foundation of the Light, but the bearer vp, and holder forth of the Light of Gods Truth to the view of the world: and so much of the last sort of Titles. *Secondly, a Candlesticke.*

Now that wee haue past ouer the Titles giuen to the Church, and shewed them in their seuerall rankes, wee will draw them into a head, in an obseruation, and that is this: Namely, That the Church of God, (that is, the Company and Assembly of the faithfull) is the most gracious and blessed, beautifull and glorious assembly that is in the World. The Scripture is plentifull in this argument, to teach vs that we must enlarge our hearts and thoughts to the more ample and full vnderstanding of it. Besides the Titles we spake of before, which all proue this, there be many other proofes in the Scripture: I will giue you one place which is not in the Canonicall Scripture, which though it bee not to bee read in the Church yet you may reade it priuately, and that is in the 2. *Esdras* 5.22. &c. *And I had a desire to reason againe, and I began to talke with the most High againe; And I said, Oh Lord, of euery Forrest of the Earth, and of all the Trees thereof, Thou hast chosen Thee one only Vineyard; and of all the Landes in the World, thou hast chosen thee one Pit; and of all the flowers of the ground, thou hast chosen thee one Lilie, &c.* In *Exod.* 19.5. God saith to the Iewes, and so to the whole Church, that they should bee his chiefe Trea- *Doct. 2.*

sure aboue all people; as if many Pearles and pretious Stones were enameled in beaten Gold, and framed together into one body, would not this be a glorious body? But such is the Church in the eyes and acceptance of God. God doth more highly esteeme of the Church, then of all the World besides; all the rest are but trash, & drosse, and dung; the Lord sets nothing by them in comparison of the Church, *Isai.* 4. 5. *The Lord shall create vpon euery place of mount Sion, and vpon the assemblies thereof, a Cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the glory shalbe a defence*, that is, the glory of God, and the glory of all the world; the whole body, and euery part thereof is glorious, yea, glory it selfe; all other pompe and glory without the glory of the Church, is basenes, and smoke, and miserie. See the glorious estate of the Church as it was shadowed in the Law, *Exod.* 25. 8. 9. by the Sanctuary or Tabernacle. First, there was the Arke, *verse* 10. Secondly, there was the Testimony put into the Ark. *Vers.* 16. Thirdly, there was the Mercy-seate, *Vers.* 17. Fourthly, the Cherubins, *Vers.* 18. Fifthly, God speaking from betwixt the Cherubins, *ver.* 22. Sixtly, the Table, *Vers.* 23. Seuenthly, *the* Shew-bread, *Vers.* 30. Lastly, the golden Candlesticke, *Vers.* 31. These did all figure out the glorious estate of the Church vnder the Gospell. There was the Arke, that is, God himselfe; and haue not we the same God? There was the Testimony in the Arke, which was a witnesse, or euidence of Gods presence, that he euer was, and would be present there; And so we haue the Word and the Sacraments to witnesse Gods continuall presence with vs. There was the Mercy-seate; and what was, that, but Iesus Christ, the Mediatour, whom we haue? There were the Cherubins; And haue not wee Angels in the Church, that are ministring Spirits for our good? There was God speaking out of the Mercy-seate; And haue not we the Word of God directing and instructing vs? There was a Table; And haue not we a solemne Inuitation to the feast of peace of Conscience, and ioy in the holy Ghost, which God hath prepared for the faithfull? *Pro.* 9. 1. 2.

The Church of God shadowed in the law by the sanctuary or tabernacle in eight things.

Vide Piscat. in Exo. 25.

9.1,2. There was the Shew-bread [illegible] that figured that but Gods people; becauſe they al[illegible]nd before God? Laſtly, there was the golden Candle[illegible]e with ſeuen branches which ſignified the manifold gifts and graces of Gods Spirit, which hee beſtowes vpon his Church: And if the Church was thus glorious being ſhadowed vnder the Law, how much more glorious is it now in the time of the Goſpell? The Apoſtle making the compariſon in *Hebr.* 12. ſhewes plainely, that the Church now, in the time of the Goſpell, is farre more glorious, then in the time of the Law. In the 22,23, and 24. verſes, he ſaith, *But yee are come to Mount Sinai, the Citie of the liuing God, the celeſtiall Hieruſalem; And to the Company of innumerable Angels; And to the Congregation of the firſt borne, which are written in heauen; And to God the iudge of all; And to the Spirits of iuſt and perfect men; And to Ieſus the mediator of the new Teſtament; And to the blood of ſprinckling that ſpeaketh better things then that of Abel.* See how glorious the Church is here: for here is whatſoeuer may make vp a perfect glorie. And thus glorious and beautifull is Gods Church, looke vpon her which way ſoeuer ye will, either within or without: If ye looke vpon her within, why then it is ſaid, *Pſ.* 45. 13. *the Kings Daughter is all glorious within.* If without, it is ſaid in the ſame *Pſalme*. *Her garments are all of broidered gold.* You ſhall ſee her glory further in theſe foure things: Firſt, in her profeſſion; ſecondly, in her practiſe; thirdly, in her order; fourthly, in her vnitie. Firſt, in her profeſſion, it is a glorious profeſſion; for they renounce and diſclaime all other Religions, and profeſſe the onely pure and glorious Goſpell of Ieſus Chriſt. So ſecondly, in regard of their practiſe, it is glorious and beautifull; for they are religious to God, wiſe to themſelues, charitable to their brethren, mercifull to all, depending on God, beleeuing in Chriſt, obeying his Spirit, praying, bleſſing, exhorting, inſtructing, comforting both themſelues and others, making conſcience of all their waies, hauing and keeping themſelues vnſpotted of filthineſſe and vncleanneſſe, and of the corruptions of the times

The glory of the Church in foure things: Firſt, in the profeſſion. Secondly, in her practice.

times wherein they liue, and offering their soules and bodies a cleane, pure, and glorious sacrifice to God in Christ; so their practise is glorious. Thirdly, for their order, they are glorious and gracious, *Psalm.* 68. 24, 25. *They haue seene (O God) thy goings, the goings of my God, and my King which are in the Sanctuary. The Singers going before, the Players of Instruments after; In the midst were the maides playing with the timbrels.* This was but in a shadow, much more is it so in the true Church. *Cant* 4. 2. the Church is compared to a flocke of Sheepe, which goe vp in good order from the washing. Now wee must vnderstand this spiritually; for it is not the orderly standing in the Church, but when euery one keepes his owne ranke, not being rebellious, nor meddling in other mens businesse, not loose nor negligent in their owne place, but euery one is carefull to doe his duty imposed on him; the superiours they rule with modestie, the vnderlings they obey reuerently, and Christ himselfe as their King keepes them all within their compasse. The Apostle, 1. *Cor.* 12. in the whole Chapter speaking of this order, shewes what an excellent thing it is, euen as it is in the body of a man; there is the eyes, and the hands, and the feete, &c. Now *shall the foote say to the head, I am aboue thee; or the eye to the hand, I haue no need of thee?* no, but euery member keepes his ranke, and is carefull to do the office imposed vpon it: and so it is in the Church; and therefore in this respect it is a glorious Church, *Rom.* 12. 3, 4, &c. Fourthly, in respect of their vnitie, *Psal.* 122. 2, 3. The Prophet saith, that Ierusalem is built as a Citie, that is compact, or at vnitie together in it selfe; meaning, that Gods Church, the heauenly Ierusalem, whose members are all knit together by a neere vnion, being one body, hauing one Lord, one Faith, one Baptisme, *Ephes.* 4. 5, 6. hauing a sweet and louing communion all of them with Christ their Head, and each of them with another: *Behold*, saith the Prophet, *what a goodly thing it is for brethren to dwell together in vnitie. Psal.* 133. 1, 2, 3. So the Church, yee see, is blessed and beautifull for the vnitie that is amongst the members: for

Thirdly, in her order.

Fourthly, in her vnitie.

they

they pray, and giue thankes to God one for another; they reioyce for the good one of another, and are sorrowfull and mourne for the hurt one of another. And so much for the proofe of the Point.

The Reasons of the Point, why they are so beautifull and glorious, are many. The first and the summe of all is this, because they haue the Lord to be their God, *Psal* 144.15. *Blessed is the people whose God is the Lord.* They haue God to be their Lord: First, in respect of God, he promising and performing to them, that hee will be their God, and giuing them many tokens of his loue. Secondly, in respect of themselues, they being his by couenant and obedience; and therfore they are blessed and glorious, because God is their Lord. *Reas.* 1.

Secondly, Christ is theirs, and they are his: as it is in *Cant.* 6.2. *I am my Welbeloueds, and my Welbeloued is mine*; and together with Christ God *hath giuen them all things*, *Rom.* 8.32. Christ is theirs, and whatsoeuer else may make for their blessednesse or glory is conferred with him. Iesus Christ is present in his Church, and he inlightens them with his glory, *Reuel.* 21.9. and therefore they are glorious; He washes them with his owne blood, and therefore they are gracious; Hee clothes them with his righteousnesse, and therefore they are beautifull; He couers, and imputes not their sinnes, therefore they are blessed, *Psal.* 32.1, 2. yea, they being his owne body, therefore as his naturall body was farre more excellent then any mans else, so his mysticall body, the assembly of the Saints, is farre more glorious then all the World besides. *Reas.* 2.

Thirdly, Gods Spirit hee teacheth them a gracious carriage, hee perswades them to obedience, hee bridles them from sinne, he quickens them to righteousnesse, hee supplies and helpes their wants and infirmities. Their hearts and consciences are sprinckled with the holy Ghost; they are cleansed, sanctified, and made partakers of the Diuine Nature, and so are most glorious and beautifull. *Reas.* 3.

Fourthly, they are most beautifull and glorious, because *Reas.* 4.

all

all the liuing members of the Church are new Creatures; Gods Image is repayred in them, that wisedome and righteousnesse and holinesse is renewed in them, which they had in their first Creation. If *Adam* had continued in his innocency, and so all his posteritie till now: what a glorious Sight and company would they haue beene? *Adam*, and so many of his posteritie as are of the Church of God, are in some measure renewed to Gods Image, as it was at the first: And therefore what a glorious and blessed assembly is the Church of God, the assembly of the Saints.

The vses of this point are these: First, it shewes the loue of God to his Church and people, an dhis delight in them; First, his loue to them, in that, first, he is pleased to communicate his owne beautie and graces to them: to make them beautifull he fastens on them many pledges of his fauour, he vouchsafeth them his protection, blessing, grace, and saluation, all his promises, both for this life, and that which is to come, yea, and that for them alone: he thinks nothing too good for them, he affords them his owne presence, and the comforts thereof; he bestowes his owne Sonne vpon them, and all his merits and benefits; hee giues them his owne Spirit, and all the gifts and graces, and operations of the same: What should he doe more for his Vineyard, as hee speakes in *Isai.*5. and what could hee doe more for his Church, to make vp the perfection of her Beauty, *Psal.*87. 2. *The Lord loueth the gates of Sion, more then all the habitations of Iacob.* Secondly, his loue appeares to them, in that he accepts of them as if they were perfectly glorious, for they are but men (I speake of such members as most concerne our selues; for the Angels are members too) and therefore though God giue them neuer so much, they can receiue it but in some measure, so farre as they are capable of it. Besides, they haue many sinnes, wants, and infirmities, the least whereof (if it were straightly stood vpon) in the censure of iustice, would deface all their glory, and cut them off from all their grace, and blessednesse: but the Lord passeth by, and winkes at these blemishes, beholding them in the face

of

of Christ, couers all their defects with the Mantle of loue, and ouerspreads them with the white Robe of Christs righteousnesse, and freely forgiues them all their sinnes, so that nothing may impeach their blessed and glorious estate. Secondly, God delights in his Church, being so beautifull and glorious, as he himselfe saith, *Psal.* 132.14. *This is my rest for euer, here will I dwell, for I haue a delight therein.* And *Psal.* 45.11. *The King shall haue pleasure in thy beauty.* God delights in their persons, graces, welfare, and obedience; all their prayers, blessings, meditations, true and holy indeauours, are a sweet smelling sacrifice in the nostrils of God, wherewith he is well pleased in Christ, *Cant.* 7.1,2.

The second vse. Is the Church so gracious and so glorious? Then, first, we also must loue it too; and secondly, we must labour to be of it. First, we must loue it; so many graces as God hath bestowed vpon her, are as so many baites to intice and allure our affections to her; therefore let her beauty satisfie vs, and her glory raviſh our hearts. Thus *Dauid* professeth his loue to Gods Church, *Psal.* 26.8. *Oh Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.* And *Psal.* 84.1.10. *Oh Lord of Hoasts, how amiable are thy Tabernacles*; and, *A day in thy Courts is better then a thousand elsewhere.* And so likewise we should shew our loue to her, in bewailing her desolations, as *Ieremy* doth; *Lament.* 1.4. *the wayes of Sion lament, &c.* And *Lament.* 2.6,7. and 5.17,18. *Therefore our heart is heauie* for these things; *our eyes are dim, because of the mountaine of Sion, which is desolate.* And so we should shew our Loue to her, in bewailing our absence from it, as *Dauid* doth, *Psal.* 42.4. *when I remembred these things, I poured out my very heart, because I had gone with the multitude, and leade them into the House of God, &c.* Thus *Dauid* laments his absence from Gods Church; and thus should we doe, when by persecution, or any other such let, we are forced to be absent. Secondly, we must labour to bee of it: For so we haue a speciall Commandement, *Deu.* 12.5,6. *But you shall seeke the place which the Lord your* *Vse* 2.

God

God shall chuse out of all your Tribes, to put his Name there, and there to dwell, and thither shalt thou come, and thou shalt bring thither thy burnt offerings, &c. And this was the onely desire of the Prophet *Davids* heart, *Psal.* 27. 4. *that hee might dwell in the House of the Lord all the dayes of his life.* And *Psal.* 84. 2. his Soule longs and faints for *the Courtes of the Lord*; and in verse 10. hee preferres it before all other states whatsoeuer; *A day in thy Courtes is better then a thousand elsewhere*; *I had rather be a doore-keeper in the House of the Lord, then to dwell in the Tabernacles of wickednes.* Thus did *David* delight in it, and desire continually to be of it, and so should we, for then it is a sweete and comfortable thing to speake of the blessednesse and glory of it, when wee haue our parts in it; And we should not onely ioyne our selues to it, but we should also labour to bring others to it, we should say as it is propheſied of the Church in these last dayes, *Isai.* 2. 3. *Come, let vs goe vp to the Mountaine of the Lord, to the House of the God of Iacob. Hee will teach vs his wayes, and we will walke in his pathes, Gen.* 9. 27. *Cant.* 8. 8.

Vse 3. Thirdly, then we should liue, and behaue our selues worthy so blessed and glorious an estate: beware of errors in Faith; for they dishonour thy state, and deforme thy beauty; and if they be fundamentall errors, and persisted in, they will ouerthrow thy blessednesse, and cut thee off, as a rotten member from this glorious Body: beware also of sinne and disobedience in life, for that will make thee filthy and vncleane; and if it be not soundly repented of, and redressed, thou hast no part, neither in the Churches grace, nor in her glory. Consider that thou art a member of Iesus Christ, and wilt thou take the members of Christ, and make them the members of an harlot, the members of sinne and wickednesse? God forbid: these courses are fit for the world, that foule, polluted, beastly, vgly, Assembly; and must not be found in the glorious Assembly of the Saints.

Vse 4. Fourthly, here is matter of comfort, exceeding great comfort to all those, that vpon good ground doe find themselues

ſelues to bee members of the true Church, that ſurely they are Gods dearlings, ſuch as are pretious and glorious before him: firſt, here is comfort againſt their ſinnes, that they ſhall be done away as if they had neuer been; and though they be as red as ſcarlet, yet they ſhall be made as white as ſnow. Secondly, here is comfort againſt their wants, and defects, and infirmities; thou canſt not pray, nor performe any other good duty as thou oughteſt; yea, but thou art a member of that bleſſed and glorious Church, whereof Chriſt Ieſus is the Head; and therefore all thy wants and infirmities are couered and ſupplied by the perfection of Chriſt. Thirdly, here is comfort againſt temptation, and againſt the Diuell and all his power; for thou art a member of the true Church, which is like to Mount Sion that cannot be remoued, but ſhall ſtand faſt for euer and euer; the Gates of Hell, nor all the power of the Diuell ſhall euer preuaile againſt thee: the Lord for his owne glory, which he hath ſet vpon vs, will neuer ſee vs ouerthrowne. Laſtly, here is comfort for vs againſt all the reproches of men, that howſoeuer wee be as the off-ſcowring of the world in their vniuſt cenſures, yet in Gods ſight, who iudgeth according to the truth, wee are beautifull and glorious. And therefore let this ſuffice to giue vs content againſt all the ſcoffes and nick-names in the world; If wee bee ſo bleſſed and beautifull in Gods eyes, what neede wee care though wee bee contemned in the world.

The fifth Vſe is matter of terrour to the world, that perſecute and oppoſe themſelues againſt Gods Church; they know not who it is they make their force againſt, it is euen againſt God, and therefore they ſhall neuer preuaile; and againſt the people of God, the moſt glorious and bleſſed company that are. And therefore, firſt, they may bee diſmaied; for they ruſh againſt a Rocke, and kicke againſt the prick, *Act.* 9. they ſhall neuer haue good ſucceſſe: yea, ſecondly, they ſhall be puniſhed with the fierce and full vengeance and wrath of God, becauſe they reſiſt the Lord, and oppoſe his glorious and annointed Ones. *Vſe 5.*

The

Vse 6. The sixth and last Vse is to reproue the peruerse opinion of the world, that are blind, and can see no grace nor beauty in the Church; like vnto the wicked Iewes, that would not see any forme or beauty in Christ, *Isai.* 53. they looke onely on the outward man, and indeed there is nothing to bee seene but deformity and misery; but if they could looke within, there is perfect glory. Yea, but say they, this is but your words, wee can see no such glory in the Church, but we can see a great deale of sinne and misery among you, why doe you then face it out thus? I answer, we must vnderstand it with these limitations: First, it cannot bee discerned but with a spirituall eye, and therefore the world cannot see it, because they want this eye to discerne it withall. Secondly, it is vnderstood of the Church, as they are considered in their Head Christ, and not as they are considered by themselues. If they consider the Church thus, they shall perceiue perfect glory, Christ himselfe being perfectly glorious, and he couers, and supplies our wants and deformities, and presents vs as glorious to God his Father. Thirdly, it is so rather in our desires and Gods account, then in actuall possession. Fourthly, we haue not this glory and blessednesse here, but onely in the beginnings of it, we haue some grace, and some beauty, and some glory here, but it is to be perfected in heauen, when there shall be a new Ierusalem, *Reuel.* 21. 2. and then Christ shall present vs a glorious Body vnto God his Father without spot or wrinckle, *Ephes.* 5. 27. which because some haue attained to already, and the rest shall surely obtaine hereafter, and haue some beginnings of it here already, it may therefore bee iustly said, in respect of some of her parts now, and of all hereafter; *Thou art all faire my Loue, and there is no spot in thee.* Thus you see how beautifull the Church is, and blessed, and glorious, though the world be blind, and can see no such thing in her. And so much concerning the second generall Point propounded to be handled in the Doctrine of the Church.

The third Lecture of the Church.

THe third generall Point propounded to bee handled in the Doctrine of the Church, is the Nature of the Church: for so the order of teaching requires, that when once wee doe know the name of a thing, what it is called, and the titles that it is graced withall; then it followes, that wee should search out the nature of the thing that is thus called, and thus intituled. For the names and titles of things may, and are oft-times imparted to others. But the nature of euery thing is proper to it selfe, and cannot bee communicated to any thing else. And therefore howsoeuer the name and titles set it forth vnto vs, and make vs esteeme of it, yet the nature will more fully expresse it, and make vs the highlier to esteeme of it. The name bearing diuers significations, in ordinary method ought to bee diuided first, and defined after. But because the whole nature of the thing may bee aptly enough comprehended in one generall description; and because the diuision hath a more neere dependance with that which followes, making a ready steppe and passage thereunto, we will first define therefore the nature of the Church, and then proceede in the next place (according to our order set downe) to diuide it into seuerall kinds and branches.

The third generall thing concerning the Church is the nature of it.

The nature of the Church is thus described. The Church of God, in the true generall nature thereof, is the whole company of Gods chosen both in heauen and earth: where they are described by three things. First, by the efficient cause of their being of the Church, *Gods electing or chusing them.* Secondly, by their number, *the whole Company.* Thirdly, by the places where they are, *in heauen & in earth.*

Vid. Reynolds, Thes. p. 642. and Rhem. Testem. 1. Tim. 3. 16.

The nature of the Church described by three things.

First, by the efficient cause.

First, by the efficient cause of their being of the Church: for the principall reason why any man is a true member of the true Church, is, because God hath chosen him to it: First, to saluation and glory, as the end; secondly, and consequently to be of the Church, as the means to the end. Therfore the Church ofttimes is called Gods chosen, *Psal.* 33. 12. *Euen the people whom he hath chosen for his inheritance:* And in *Psal.* 132. 13. *The Lord hath chosen Sion*; that is, his Church. And *Rom.* 8. 33. The Apostle speaking of the Church, calls them by that expresse name, *Gods chosen*: And hence it is, that the Faith of Gods Church is called the Faith of Gods chosen; *Titus* 1. 1. And therefore they are called *The first borne, whose names are written in heauen*, *Heb.* 12. 23. Which what is it else, but to bee written in the Booke of life? That is to be Gods chosen. It is true, that it is much more agreeable to the name of the Church to bee defined by their Calling, rather then by their Choosing, as in the first Lecture, because they are a Company called: But yet it is more agreeable to the right nature of the Church to be defined by their *choosing*, rather then by their *Calling*, and that for these Reasons: first, many of the Church are chosen, that are not yet called, *as Paul* an Elect vessell before his conuersion, and yet not called; and so all the Elect before their conuersion: nay, many are chosen that shall neuer be called; as the Angels which belong to the Church too, and are a part of it. And therefore the Church in the nature of it is to be described by their choosing, and not by their Calling. Secondly, many are Called that are not chosen, so saith our Sauiour; and therefore if we should describe them by their Calling, we should make such to be of the nature of the true Church which are not chosen, and so are no true members of Christ, nor shall euer enter into the heauenly Ierusalem. Thirdly, those which are chosen are called too; their Election and chusing is the cause of their Calling, and not their Calling the cause of their chusing, *Rom.* 8. 30. *whom he predestinated, them also hee called.* Therefore in these respects, it is fittest, and most agreeable

agreeable to the nature of the Church, to be described by their election, rather then by their Calling. And so much of the first part of the Description, namely, the efficient Cause of their being.

The second thing they are described by is *their number the whole company*, &c. Which wee must vnderstand thus. First, that all that are of the Church are Gods chosen, and none else, and that all that are chosen are of the Church, none excluded: as who should say, the whole company of Gods chosen, all these, and none but these. Here may be an exception made; for you will say, Are the elect of the Church, before they are Called? Yes sure, in the purpose and account of God, though they bee not so in their owne account, nor in the account of the World; though they be not as yet actually assembled to the Church, yet they are in the way, and first or last they shall certainely haue an effectuall Calling, whereby they shall bee made actually of the Church, both in faith, and in their owne knowledge and account. And secondly, we must vnderstand, that all those together make vp one Church: the whole Company of Gods Chosen is his Church; as they are considered all together, as members of one body, and incorporated into one societie or Company, and not as they are members apart. And also, so all together, as that all the chosen of all times, and places, and kinds, make vp one only Church. So much of the second part, the number they are described by. *Secondly, by their number.*

The third thing they are described by, is the places where they are, *in heauen and in earth*. And so we do first fetch in all Gods Saints, whether liuing or departed, whether fighting on earth or triumphing in heauen: As also, secondly, the Angels that haue kept their habitation in heauen, are all comprehended together, as so many seuerall parts of the Church to make vp the whole Body; So yee haue the particular heads of the Description expounded and inlarged, the whole company of Gods chosen in heauen and in earth. Now that the holy Angels are parts of the true Church, because yee shall not thinke that it is a deuise of *Thirdly, by the places where they are.*

The holy Angels are part of the true Church, prooued and drawne to a doctrine.

mine owne braine, yee ſhall ſee that the Apoſtle vſeth the ſame words, *Eph.* 1.10. *That in the fulneſſe of time, he might gather together in one all things, both which are in heauen, and which are in earth:* And *Eph.* 3.15. *Of whom is named the whole family both in heauen and in earth.* And, *Col.* 1.20. *To reconcile to himſelf through him, I ſay, all things which are in heauen, and which are in earth.* All which places muſt be vnderſtood not onely of the Saints departed that reſt in heauen, but alſo with reference to the holy Angels in heauen that fell not, who hauing a benefit by Chriſt the mediator, as well as wee, are therefore to be ſeated with vs in the ſociety and body of the Church.

Doctr. Now to make this matter more plaine, I will draw it into an obſeruation, and that is this; Namely, That the holy Angels that kept their firſt eſtate, are parts and members of the true Church as well as we are. The Scripture is plaine for this; Firſt, in expreſſe wordes; ſecondly, by neceſſary conſequence. Firſt, by expreſſe words, *Heb.* 12.22, 23. *But ye are come to Mount Sion, &c. and to the innumerable company of Angels.* Where the Apoſtle ſpeaking of the Church, takes the holy Angels as Limmes of that Body, and members of that Company. And *Reuel* 19.10. The Angell tels *Iohn, I am thy fellow Seruant, one of thy Brethren; I haue the teſtimony of Ieſus, the Spirit of Propheſie: I am thy fellow Seruant:* as who ſhould ſay, A fellow of the ſame Houſe and Family with vs, that is, the Church: *A Brother*, as hauing the ſame Father, God; and the ſame Mother, the heauenly Ieruſalem, that is, the Church: *hauing the teſtimony of Ieſus*: that is, communicating in the ſame gifts and graces of the Spirit, as the Spirit of Propheſie, which is peculiar to the Church onely, as 1. *Cor.* 12. So wee ſee by expreſſe Scripture, that they are members as well as wee. Secondly, by neceſſary deduction and conſequence. Firſt, the Angels are elect, 1. *Tim.* 5.21, and therefore they are parts of the Church. Secondly, Chriſt is their Head, *Col.* 2.10. *yee are complete in him (that is in Chriſt) who is the head of all principalities and Powers:* therefore they muſt be parts of his Body,

Body, Which is his Church. Thirdly, the Angels peepe and prie into the misteries of our redemption by Iesus Christ, 1. *Pet.* 1. 12. therefore except we will make them busi-bodies, to prie and meddle with that which they haue not to doe in, which is vtterly against their wisedome and vprightnesse, they must needes be parts and members of the true Church; and so much of the Proofes.

The Reasons are these, First the Church is the most excellent, and glorious, and blessed Assembly that is (as wee haue shewed before) the Angels therefore that excell in strength and beautie, and glorie, and absolute happinesse, must needs be members of it. *Reas.* 1.

Secondly, the Church is that fulnesse of Christ, that filleth all things *Eph.* 1. 23. If the Angels be left out, where is that fulnesse? *Reas.* 2.

Thirdly, it is against the bountifulnesse of Christ, and the worthines of his obedience, that any Creature should know and embrace the Doctrine of the mediation of Christ, and yet not receiue benefit thereby for themselues: But the chosen Angels do know and embrace it, worshipping him, and doing him all the seruice they could in the dayes of his flesh whilst he was working this mediation. And therefore they haue benefit thereby to themselues: And so consequently they must needes bee parts and members of the Church; For to them are all sauing benefits peculiar and properly belonging. *Reas.* 3.

Fourthly, the euil Angels that fell away are a part of the malignant Church, of the Sinagogue of Sathan, as our Sauiour Christ giues vs to vnderstand, when he saith, *Math.* 25. 41. *Goe ye cursed into euerlasting Fire prepared for the Diuell and his Angels:* As who should say, as you had your part with them here in sinne, so you shall haue a part with them in punishment: now if the euill Angels bee a part, yea a great part of the Church malignant, then the good Angels must needes be a part, yea a great part too, of the gracious and glorious Church of God. *Reas.* 4.

Fifthly, they must needes be a part and members of the *Reas.* 5.

true Church, because they haue many necessary Imployments in the Church about the faithfull. It is said of them, *Heb.* 1. 14. that *They are ministring Spirits sent forth to minister for their sakes that shall be heyres of Saluation.* And in *Luk.* 15. 10. that *They reioyce ouer one sinner that conuerteth, &c.* And *Ps.* 91. 12. It is said, that *They beare vs in their hands.* And *Math.* 24. 30. that *At the last day they shall gather the Elect together from the foure windes.* Now therefore they must needes bee parts and members of the true Church, that so they may minister to vs the more cheerefully, and reioyce ouer vs the more affectionately, and beare vs in their hands the more charily, and gather vs together at the last day the more earnestly; as knowing they doe it not as Seruants and slaues, altogether for others, but somwhat respectiuely for themselues, for the aduancement of the good of that body, whereof themselues are members.

Vse 1. The vses are these: First, this teacheth vs the wonderfull Loue of God towards mankind, In that he vouchsafeth, and is pleased to associate and sort vs with the blessed company of heauenly Souldiers, the holy Angels; incorporating them and vs both together in one and the same mysticall body; they are of a farre nobler stampe, wee are of a baser; yet God hath been pleased to ranke them and vs fellow members of the same Body. What a wonderfull loue and fauour of God is this to vs? Yea they neuer sinned; we are defiled with many sinnes, and much wickednesse: yet such is Gods loue to vs, that he hath been pleased to ranke vs sinfull men, with sinlesse Angels. Yea further, whereas some of this noble company had sinned, the Lord passed by them, and let them perish, and separated them for euer from their companions by nature and Creation, and neuer receiued them to mercy againe: whereas many of vs of this baser kind that haue sinned as well as they, yet the Lord did not sort vs with our fellow-sinning Angels the damned Spirits, but hath made vs fellowes with the sinlesse Angels, the blessed Spirits, and them with vs. Oh what wonderfull loue of our God is this to vs! What thankefulnesse doth this re-

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quire of vs! What Care and endeauour muſt there be in vs to leade Angels liues in all holineſſe, pureneſſe and innocencie; ſeeing the holy, pure, and innocent Angels are our fellowes, and parts of the ſame body with vs!

The ſecond Vſe is for matter of comfort to as many of vs as bee of the Church: for firſt, though wee haue many Angels againſt vs that be our aduerſaries, yet we haue many for vs too that be our friends and fellowes; and thoſe that are againſt vs are damned and wretched Spirits; thoſe that are for vs are moſt holy and glorious in themſelues, and pretious and gracious in the ſight of God. Secondly, here is comfort to vs, in that they being fellow-members with vs, they doe not careleſly, or vnwillingly labour for vs, but they affect our buſineſſe thorowly, and take our welfare ſoundly to heart as their owne; and as feeling members of the ſame body, they are very ſenſible of euery good thing that befalls vs, and reioyce in it as much, or rather more then we our ſelues, knowing it will turne to their benefit, they being members of the ſame body with vs. *Vſe 2.*

The third Vſe ſhewes vs the diſableneſſe of the Angels in themſelues to merit, or effect their owne ſaluation: they muſt be found in Chriſt their Head, elſe there is no ſaluation for them. If God looke vpon them with the pure eyes of his Iuſtice, and behold them as they are in themſelues, they cannot ſtand, *Iob* 4.18. *He laid folly on his Angels*, meaning the good Angels, they are not vpright in regard of Gods perfect iuſtice: but when God beholds them in the face of Chriſt, whoſe righteouſneſſe is as pure as the eyes of the Lord himſelfe, then they find fauour with him. If ſo be then that they bee not able to merit their owne ſaluation, but muſt be ſaued by Ieſus Chriſt; then conſequently it is folly in men to repoſe any truſt in themſelues for their ſaluation, or to pray to them, or to worſhip them: no inuocation or worſhip is due to thē; no, they vtterly diſclaime it as robbery againſt God, they being not Gods, but Gods ſeruants; and diſparagement to our ſelues, they being but fellow-ſeruants and members of the ſame body with vs, *Reuel.* 19.10. *Vſe 3.*

Vse 4. The last vse. This may shew, and set forth vnto vs the infinite worthinesse of the Merits of Christ, that is not auaileable onely for Men, but euen for the Angels in heauen also; they are partakers of the same saluation. But some will *Obiect.* here except and say, That Christ is not said in Scripture to be Mediator betwixt God and Angels, but betwixt God and Man, then why doe you say, That he is their Mediatour *Answ.* too? I answer, That it is true, he is so vsually called in Scripture, and the reason is, First, because that is the mediation that concernes vs most to know; Secondly, because the most sensible workes and offices of his mediatorship are most apparant in that reconciliation that was made for Man; yet this hinders not but that hee may be a Mediator for the Angels too: for it is no where denied in Scripture, though the other onely be expressely affirmed. The Case is thus; Their estate differs from ours in many kinds, and the mediation must bee answerable to the estate of the parties that are mediated for: and therefore Christs mediation for them in some maine circumstances is diuers from ours too, and it differs in two maine things; first, in the worke; secondly, in the meanes. First, in the worke; There is not the same worke done for them, as for vs, as Redemption: for they neuer fell, and therefore need no Redeemer; wee are fallen, and therefore he is the Mediatour for vs; he must redeeme vs, else wee can haue no saluation. Secondly, it differs in the meanes, for that is not the same: for whereas some of the Angels fell as well as we, that was but a personall fall, onely chargeable on them that did fall: but when *Adam* fell, besides his personall sinne, it was the common sinne of all mankind, we being all wrapt in *Adams* loynes; and therefore he that was to mediate for vs, was to take our very nature on him, and to be incarnate, that so according to the course of Gods Iustice, the same nature that sinned might bee punished, and make satisfaction for our sinnes. These bee the differences betwixt vs and them in regard of the worke, and the meanes of it. But yet they also haue their part in Christ, and in his mediation, so farre as is agree-

That Christ is Mediator for the Angels, and how?

The Angels fall was personall.

able

able to their estates, and that in two respects; first, in the things done to vs, which redound to them; secondly, in the things done more directly to themselues. First, the things done to vs that redound to them; for first, by this mediation done for vs, their knowledge is aduanced, *Ephes.*3.10. *To the intent* (saith the Apostle) *that now vnto Principalities and Powers in heauenly places might bee knowne by the Church, the manifold wisedome of God.* Now this is a singular benefit to them, that they haue more knowledge by this meanes. Secondly, their ioy is increased by our conuersion: for if they reioyce ouer one sinner that is saued, *Luk.*15.10. how much more then when a doore is opened for many sinners to come to saluation by. Thirdly, by this meanes their seruice and office is inlarged: for if wee were not redeemed, what vse were there of them, either in regard as they are Messengers, seeing they bring their messages onely or chiefly to the faithfull? or of them as they are Ministers; this being their taske chiefly, if not onely, to minister for their sakes which through Christ are heires of saluation. Fourthly, by our redemption through Christ this benefit redounds to them, that their ruines are made vp, their number is filled vp againe by many Men which are saued by Christ, in stead of those Angels that fell away. Secondly, some things are done more directly to themselues by Christs mediation: for first they are elected, 1.*Tim.*5.21. they are called *Elect Angels*, and that no doubt in Christ in whom we were elected, *Ephes.*1.4. for the worke beeing the same both to them and vs, therefore the ground must needes bee one and the same. They are chosen, and who chose them but God? And in whom are they chosen, but in Christ? for all that are chosen, are chosen of God in Christ. Secondly, their creation is by Christ; that excellent estate of theirs which they had by creation, they did not deserue it, no, they had it bestowed vpon them respectiuely to Christ, who is called *The first-borne of euery Creature*, *Coloss.*1.15. because euery Creature had their being by him. Thirdly, their preseruation is by him, that they did not fall when their

The Angels haue their part in Christs mediation in foure things, in respect of things done to vs, which redound to them.

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And in diuers things done more directly to themselues.

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their fellowes fell; and their confirmation in the estate of Grace, that they neither shall nor can fall away, is because they are vpheld by Christ, and by his mediation they haue assurance that they shall neuer fall; else in reason these might haue fallen as well as the other, the other being as excellent, and hauing freewill as well as they; and therefore if these had not been vpheld by Christ, they had fallen too. 4. Lastly, their glorification shall be fully perfected by the finishing of Christs mediation at the last day, when all things shall be subdued vnto him; and when he shall bee an absolute and perfect Conquerour, 1. *Cor.* 15.24. then shall the blessed Angels triumph ouer the wicked Spirits: for as the euill Angels, though they be damned already, yet they are not fully and perfectly tormented till after the Iudgement day; for then they shall haue it in full measure, they shall be then stowed vnder the hatches, and as it were fettered in the Dungeon: so the good Angels, though they bee already glorified, yet their glory is not fully perfected till the last day; when our glory is perfected, then shall theirs bee perfected also. And so much for the first Point, That Angels are parts and members of the true Church.

That part of Gods Church and chosen which consists of men, and they are partly in heauen, partly in earth.

Now we come to that part of Gods Church and chosen, which consists of men, and is found amongst them; for that doth first, more neerely, and properly concerne our selues; secondly, it tends more directly to the opening of the question propounded. And because these are partly in heauen, and partly on earth, wee will God willing speake of both. And first we wil speak of that part of the Church which is in heauen; secondly, of that part on earth; and thirdly, of both together. First of those in heauen; that part of Gods Church which is in heauen, are the soules of the iust and perfect men that haue finished their pilgrimage, and departed this life.

First, those that are in heauen.

Doctr.

I will draw it into an obseruation, and that is this, namely, that heauen is the place of receipt for all Gods chosen after they haue departed this present life. It is Christs promise that it shall be so. *Ioh.* 14.2,3. *He will goe and prepare a place*

a place for vs, that where he is, there we may be also: but hee is in heauen; therefore there must wee bee too, that is the place of receipt for the faithfull after this life. So likewise it is his prayer, *Ioh.* 17.24. *Father, I will that those whom thou hast giuen me, be with me euen where I am, that they may behold my glory.* You shall see this likewise by example. Whither went *Helias* at his departure? He was carried vp into Heauen, 2. *King.* 2.11. and whither went *Lazarus* but into *Abrahams* bosome? *Luk.* 16.22. by which is meant Heauen. And whither went the Thiefe vpon the Crosse after his departure, but into Paradise? *Luk.* 23.43. And surely this is the Lure and baite which God holds forth vnto vs, to prouoke and draw vs to come to him, and to obey his will, *Matth.* 5.10,12. *Blessed are they that suffer persecution for righteousnesse sake, for theirs is the Kingdome of Heauen. Reioyce and be glad, for great is your reward in Heauen.* And *Luk.* 18.22. *Sell all that thou hast, and distribute to the poore, and thou shalt haue treasure in Heauen.* And this is true, that Heauen is the place of receipt for all the faithfull after this life, not onely in respect of their soules, but also in respect of their bodies too, though in a diuers manner; the soule neuer dying, presently after it is departed out of the body, as the soule of *Lazarus*, *Luk.* 16.22. the body dying and turned to dust, yet it shall bee raised againe at the last day by the power of the Lord Iesus Christ, and so vnited to the soule, and placed in Heauen. *Iob* 19.26. *Though after my skinne wormes deuoure this body, yet shall I see God in my flesh.* And both these are verified in Christ already, his soule went presently into Heauen, his body after his resurrection. So that Heauen is the place of receipt for all Gods chosen, of their soules presently after their departure, and of their bodies after the resurrection.

The Reasons of the Point are these. First, Heauen is Gods owne seate (as the Prophet saith) and place of speciall residency. And in his presence is our fulnesse of ioy, and at his right hand our pleasures for euermore, *Psal.* 16.11. there God hath stored vp for vs the good things which hee hath promised *Reason* 1.

promiſed vs; therefore that is the place we muſt goe to.

Reaſ.2. Secondly, Chriſt himſelfe being our Head is thither aſcended, therefore the members muſt aſcend thither too, that ſo we may be conformable to Chriſt in glory hereafter, as we are in ſufferings here.

Reaſ.3. Thirdly, the worthineſſe of Chriſts obedience cannot be anſwered by any thing but by Heauen it ſelfe; therefore Gods chooſen, to whom it is imputed, muſt needs inioy Heauen.

Reaſ.4. Laſtly, the preſent miſeries and afflictions that Gods children endure here, can neuer be ſufficiently recompenced, but that Heauen it ſelfe muſt be their retribution, and that counteruailes and ouer-waighes them all.

Vſe 1. The Vſes are theſe. The firſt Vſe is againſt them that dreame of Purgatory: for it is a meere Popiſh dreame and fancy; the Scripture is ſilent in it, ſo is God and his true Church, they know it not; & therfore their Church ſhewes her ſelf to be a preſumptuous harlot, and not Chriſts ſpouſe, to affirme it. And if men would be awakened by the voice of the word, as a dreame it would vaniſh out of their thoughts. Chriſt reconciled things both in heauen and earth; therefore if Purgatory be not in heauen nor in earth, as the Papiſts deny both, ſurely the Church and ſoules in it haue no benefit by Chriſts reconcilement. Let the matter of it be what it will, be it fire, or be it water; or let the place of it be where it will, either in the Aire, or in ſome Caue or hole in the earth; let there be in it what ſoules there will, many or few, pure or vnpure, men, women or children, yet ſure it is that none of Gods children ſhall euer come there; no, they are either in heauen or in earth; there is no Purgatory for them, God loues them more dearely then ſo; heauen it ſelfe is their receptacle and manſion place, after once they are departed this life. So you ſee this is a fooliſh dreame of theirs, and ſo conſequently is all that is built vpon it, their Prayers, Dirges, and ſuch like, they are built vpon a dreame, and ſo are vaine, prophane and ſinfull: lay once a falſe ground, and a thouſand abſurdities will follow vpon it:

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graut once that there is a Purgatory, and then Masses and Dirges, and many such trumperies will follow. Let vs therefore know, that Gods Chosen which are departed this life are in heauen, and let vs account better of them, then to thinke they are in any such place.

Secondly, this may minister great comfort to all those that know themselues to be of the number of Gods chosen, because die they sooner, or die they later, they are sure heauen shall be their place of Receit. This may comfort them against the difficultie of their labour and trauell in the course of godlinesse, which they meet with here in this life: here wee must mortifie our flesh, deny our selues, forsake all, rent our hearts, mourne for our sinnes, lay downe our liues for Christs sake: these are grieuous things; yet bee of good cheere, it is Heauen we labour for, and that we are sure we shall obtaine; and that will make vs a plentifull recompence of Reward for all that we endure here: though the way be narrow, and the passage streight, yet Heauen is the place we go vnto, and which we shall certainely attaine in the end; therefore be content to passe through all such difficulties. And so it is comfort to vs against all our sufferings: thinke not much to be scorned, and persecuted here; It is for a Kingdome that we suffer, and that in Heauen: and what is not to be endured for such a Reward? Onely be sure that thou be of the Church, and then this comfort belongeth to thee. *Vse* 2.

Thirdly, is Heauen the the place of Receit, &c. Then let vs labour to liue worthy of Heauen whilst wee are here on earth. Defile not thy selfe with sinne, obey not the lusts of the flesh, possesse your vessels in holinesse and honour, that so we may be fit to enter in there, where no vncleane thing shall come; be sequestred in your carriage and thoughts from this world; carry your selues as strangers on this earth; regard not the profits and pleasures of this life, that so yee may haue a witnesse in your owne hearts, that you seeke a Countrey from aboue; so did the faithfull, *Heb.* 11.13,14, 15,16. *They were strangers and pilgrimes here*, which did de- *Vse* 3.

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clare plainely, that they did seeke another Countrey, euen Heauen it selfe. And let your hope and affections bee in Heauen whilst ye are here on earth, *Col.*3.1,2,3. *If ye be risen with Christ* (saith the Apostle) *seeke those things which are aboue, &c. Let your conuersation be in Heauen*, *Phil.*3.10 And *as your treasure is in heauen, so let your hearts bee there also*, *Math.*6.20. And as for this earthly Tabernacle of our body, let vs not pamper it, nor please it, nor delight in it, nor admire it; but let vs be content to lay it downe cheerefully, sighing and desiring to be cloathed with our house which is from Heauen, *2. Cor.* 5. 1, 2. And surely if wee would thinke of this place whither wee are going, our hearts would be in Heauen before we come thither, like as a man that is gone a great iourney, and is farre from his house, yet still his minde and his heart is at home, and still his thoughts runne vpon that, because there is his Comfort, there hee knowes he shall haue rest from all his Trauels; and therefore thither hee postes, And so we must doe.

Vse 4. Fourthly, This teacheth vs the great bountie of God towards vs, that propoundeth, promiseth, and performeth Heauen vnto vs for the Reward of our obedience. Alas, what is our poore and imperfect obedience, compared to Heauen? yet such is the rich mercie of God, that he crownes it with Heauen. When I say Heauen, I meane not onely the place of Heauen, though that be most glorious and blessed; but also the good things that God hath treasured vp for vs in Heauen, that is the ioyes of Heauen, the glory of Heauen, the riches of Heauen, the Light of Heauen, the rest, and comfort, and peace of Heauen, the fruition of God Himselfe, the fruition of Christ, the fruition of all the holy Angels and Saints in Heauen; there we haue the fruition of all that God in his owne wisedome could deuise to make vp our perfect blisse, and intire happinesse; such things as the eye hath not seene, the eare hath not heard, neither can it enter into the heart of man, such things hath God laid vp for his chosen in Heauen, to enioy without intermission and without end.

The fourth Lecture of the Church.

THe third generall Point which we propounded to bee handled, before we came to the handling of the Queſtion was concerning the nature of the Church which we defined in this wiſe, To be the whole company of Gods Choſen in heauen and in earth. We ſhewed, that that part of Gods Church which is in heauen, contained as well Angels as men, and therefore we ſpake of them by themſelues, and proued that the Angels were a part of Gods Church as well as men: then we came to ſpeake of that part of Gods Church which conſiſts of men; and in handling this Point, we propounded three things to be ſpoken too; Firſt, to ſpeake of that part of Gods Church conſiſting of men which are in heauen by themſelues: Secondly, of thoſe which are in earth by themſelues. Thirdly, of both thoſe which are in heauen, and which are in earth together. Concerning the firſt, we haue ſpoken and ſhewed, that Heauen is the place of receipt for all Gods choſen after their departure out of this life.

Secondly, thoſe which are in earth.

Now we are to ſpeake of the ſecond, namely, that part of Gods Church, conſiſting of men which are on earth, and ſo to proceede to the third Point. And firſt of that part of Gods Church on earth. For although there be the ſame choſen now in heauen, which ſometime were on earth, and the ſame now in earth, which ſometime ſhall be in heauen; ſo that the Church or Choſen in heauen doe not make a ſeuerall Church by themſelues, nor thoſe in earth a ſeuerall Church by themſelues, but both together make one and the ſame Church: yet becauſe there are ſome particular conſiderations incident to that in heauen, which they on earth haue not yet attained to; and likewiſe ſome other

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particular considerations incident to that on earth, which they in heauen haue already passed from, therefore each of them is to be handled by it selfe; and therefore hauing spoken of that part of Gods Church which is in heauen before, now wee are to speake of that on earth. I shall not need to define this on earth, because it is apparantly defined before in the generall: for if that were the whole company of Gods Chosen in heauen and in earth, then this must needes bee the whole company of Gods Chosen liuing on earth.

Doctr. All that I will speake concerning this Point, shall be contriued into one obseruation, and that is this; namely, That God alwayes hath had from the beginning, and hath now, and shall haue to the worlds end a company of Chosen people vpon earth, belonging to him, calling vpon him, beleeuing in him, and worshipping him in spirit and truth. You see that the obseruation consists of three parts: first, *that God euer had*; secondly, *that he hath now*; and thirdly, *that he shall haue to the worlds end a Company, &c.* First, *God alwayes had.* In matters of fact, examples are fittest and strongest proofes; this being then a matter of fact already done, it is best to be prooued by examples taken out of Histories of seuerall times: we will begin with the first beginning; God had his Church in Paradise. How prooue you that? Why first there was God, the Preacher; secondly, there was our first Parents *Adam* and *Eue*, the hearers; and thirdly, there was the Word and Commandement, *Gen.* 2. 16, 17. There is the Doctrine of saluation, and the strict forme and manner of worship prescribed by God, which he will bee honoured by. Now what is here wanting to the full being of a true Church? For here is a Pastor, and a People, and the Word, and such a Word as is fitting for their saluation: Therefore in Paradise God had his Church. Also out of Paradise God still had his Church: for there is still the same Preacher, God; the same hearers, *Adam* and *Eue*; the Doctrine of saluation, though not the same it was before; yet here is that Doctrine of saluation

fitting

fitting their present state and condition, a Doctrine of repentance, and of punishment of sinne, and specially the Doctrine of the Gospell, a Doctrine of Faith in Christ, *Genes.* 3.16. *The Seede of the Woman shall breake the Serpents head:* so here God had his Church still. To passe from them to *Abel*; there was *Abels* sacrificing, and his Faith, and there was Gods presence and acceptance, as we may see, *Gen.*4.4. compared with *Heb.*11.4. Now where these are, there is a true Church. Afterward in the time of *Seth* it is said, *Gen.*4.25. *that then men began to call upon the Name of the Lord*; that is, men did then begin more zealously to worship God: so here God had his Church still. Let vs passe from *Seth* to *Enoch*; It is said of him, *that he walked with God, beleeued in God*, and *that he pleased God*, *Genes.*5.24. *Heb.*11.5. Now where there are men walking with God, beleeuing in him, and pleasing him, there is a true Church. So in the time of *Noah*, *Abraham*, *Isaac*, and *Iacob*, and in the time of the Patriarches, God had his Church still, *Heb.* 11.6,7,&c. to the end of the Chapter; there the succession of the Church in the faithfull is set downe, as it were of purpose to proue this Point which we haue in hand, namely, that God had a Church from the beginning of the world. To proue this Point further, we will omit to speake of the flourishing times of the Church (for of them there is no question, there being then not embracers onely of the heauenly truth, but professors too in great number) and we will instance in those times that were most obscure, when there was the least likelihood of a Church; and if we can proove that God had his Church in those times, then the Point will be prooued, that God hath alwayes had a Church. We will therefore instance in them; first, at the Flood, when all flesh had corrupted their wayes, *Gen.*6.12. and that the earth was filled with cruelty, Vers.13. yet in that desperate time there was found *Noah*, a iust and vpright man in that generation, Vers.9. So God had his Church then. Let vs passe from these times, and come to the bondage and slauery of the Children of Israel in Egypt, when Gods peculiar peo- *Hyper.*535.

ple were in the hands of a moſt prophane, idolatrous, and cruell Nation, ſo that they had neither liberty, nor time, nor meanes of Gods true worſhip; yet as there was a light in Goſhen, when palpable darkneſſe was ouer all the Land of Egypt beſides; ſo when all the World was ouerwhelmed with groſſe ignorance, ſinne, and error, yet then God had his Church: amongſt the Iſraelites there were ſome Midwiues fearing God, *Exod.* 1.21. and there were ſome that cryed, and prayed, and ſighed to God, and were heard of him, *Exod.* 2.23,24. So God had his Church in thoſe times. Likewiſe in the dayes of *Elias*, when the Church was brought to a low ebbe, the Prophet could ſee no more left but himſelf (and yet he had eyes to diſcerne it) yet he was a true worſhipper of God, and ſo God had his true Church then, if there had been no more then he, 1. *King.* 19.10. But the Lord ſaw ſeuen thouſand more that were true worſhippers, and had not bowed their knee to *Baal*, verſ. 18. In this deſperate time when they killed Gods Prophets, and brake downe his Altars, and ſought the life of *Elias*, yet in this very time God had his Church, and a flouriſhing one too in his eyes, though men could not diſcerne it. Afterward in that generall Apoſtaſie, when Iſrael and Iudah were both fallen from God; yet here is a true Church ſtill; here was one out of a Citie, and two out of a Tribe to worſhip God, *Ier.* 3.13,14. So in the Captiuity of Babylon, when the Church is quite ouerwhelmed as it were, Ieruſalem was ſo diſtreſſed, Religion defaced, all turned into a miſerable deſolation, ſo as there was neuer the like: *Is there any ſorrow like vnto my ſorrow* (ſaith the Prophet, ſpeaking in the behalfe of the Church, *Lam.* 1.12.) yet then God had his Church, there were both teachers and embracers, as *Ieremy*, *Haggai*, *Zechariah*, and *Daniel*, and many others. At our Sauiours comming in the fleſh, when the Law and the Temple, Prieſts and people, the Church and Common-wealth were vtterly corrupted and defiled, yet ſtill God had his Church; there was *Zachary* and *Elizabeth*, *Ioſeph* and *Marie*, *Simeon* and *Anna*, true beleeueres and right worſhippers of God.

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God. Lastly, in the height of the pride of Antichrist, the abomination of desolation standing in the holy place for many hundred yeeres, when all the Nations in the earth were made drunke with the Cup of fornications by the Whore of Babylon, the Synagogue of Rome, yet God had some from time to time that lothed her golden Cup; some that were not defiled with her fornications, but kept themselues pure Virgins, and a chaste Spouse to the Lord Iesus Christ, sweetly embracing his sauing truth. And so much for proofe of the first part of the obseruation, That God alwayes had a Church and company of chosen people, &c.

The second part is, that as God euer hath had, so he *now hath a Church, &c.* I shall not neede to speake much for proofe of this point; for it cannot be denied, but that (blessed be God) there be many flourishing Churches at this day in Germany, France, England and Scotland; many in all these places that worship God in Spirit and Truth; yea vnder Popery no doubt but there are many true Christians: yea euen amongst the Turkes, and Iewes, and Infidels I doubt not, but that there are yet remaining some that worship God with vs: no question but there are some sparkes of fire amongst those burnt ashes; some polished stones of these decayed Churches; some gold amongst all that drosse; some that serue the Lord, amongst so many thousand seruants of sinne and slaues of Sathan; we haue many instances now at this day of some that liue vnder Popery, and amongst the Iewes, that professe our Religion. So the second part is proued, that God now hath his Church and chosen people.

The last part, and *shall haue to the worlds end, &c.* Wee cannot prooue this point by examples as we did the former, because it is not yet throughly fulfilled; yet wee haue as sure proofes for it, as examples; we haue Gods own Word for it, and that which God hath spoken is as sure, as if it were already done; and therefore the Prophets deliuer many predictions in the Preterperfect Tense, as if they were already done, because of the certaintie of it. I say wee haue

Gods Word for proofe of this point, *Pſal.*132.13,14. For *the Lord hath choſen Sion, and loueth to dwell in it, ſaying, this is my Reſt for euer, here will I dwell, &c.* God will dwell and reſt and that *for euer* in his Church; as himſelfe is for euer, ſo his Church is for euer. So *Math.*28.20. *I am with you euer, euen to the worlds end.* It is more then if hee had ſaid, I wilbe with you, &c. It is as much as if he had ſaid thus; As ſure as I am actually preſent with you now, ſo I will ſtill continue vnto the very end of the world. And whereas in reſpect of his bodily preſence it was nor ſo, becauſe he was to aſcend into heauen; yet by his Spirit hee is with vs effectually to all ſauing purpoſes, *Ioh.*14.16. *I will pray the Father, and he ſhall giue you another comforter, that he may abide with you for euer,* verſ.17. *euen the Spirit of Truth, &c.* And whereas there are many oppoſers of Gods Church, men and Deuils, and many times they haue a great hand ouer the Church; yet they are ſtill bridled and curbed, and the Church ſtill ſo protected and defended, that the gates of Hell ſhall neuer preuaile againſt it, that is, vtterly to diſanull it, *Math.*16.18. There are many other proofes for this Point, but becauſe we ſhall ſpeake of them in the Reaſons, therefore we will paſſe to them.

The Reaſons of the point (that God euer had, now hath, and ſhall haue a Church to the worlds end) are theſe.

*Reaſ.*1. Firſt, we haue Gods promiſe for it, who is truth and cannot lie. If that be too little, we haue his Oath for it, wherein it is impoſſible he ſhould lie, *Pſal.*132.11,12. *The Lord hath ſworne in Truth to Dauid, and will not ſhrinke from it, ſaying, of the fruit of thy Body will I ſet vp thy throne for euer.* He hath ſworne it, and will not ſhrinke from it, that is, hee will not recant: which although it be typically ſpoken of *Dauid* and his ſeede, yet in truth & ſubſtance of it, it is intended of Chriſt and his Church. The ſame promiſe is renewed, *Ier.*33.17,18. where it is ſaid, that *Dauid ſhall neuer want a man to ſit vpon the Throne of the houſe of Iſrael.* And in the 20. and 21. verſes, it is ſaid, *If yee can breake my Couenant of the day, and my Conenant of the night, then my Couenant*

nant may bee broken with Dauid my Seruant. Giuing vs to vnderstand, that his promise is irreuocable; so long as there is day, or so long as there is night on the earth, so long the Lord will haue his Church on earth; his Word and his Promise cannot be broken; no, saith our Sauiour, *Heauen and Earth may faile, but my Word shall neuer faile:* therefore he hauing passed his Word for the continuance of his Church for euer, it shall continue for euer in despight of all her aduersaries.

Secondly, the sauing Truth and doctrine of saluation shall neuer perish from the earth: therefore the Church that is the pillar of Truth shal neuer be abolished from the earth, If the truth of God could faile, then the Church might faile; but that can neuer faile, for still there shall be some witnesses of Gods Truth, to feele the sauing power of it in themselues, and to testifie it to others; and therefore the Church shall neuer faile. *Reas.2.*

The third Reason is taken from Gods Fatherly Care ouer his Church, euen for their owne sakes; because he loues them, and they are deare to him as the Apple of his eye: and therefore they shall neuer be all destroyed, except the Lord could forget his owne people, his dearlings, which is impossible. *Reas.3.*

Fourthly, he doth preserue his Church on earth for the worlds sake, that must stand till the appointed time of dissolution; but it cannot stand longer then the faithfull are in it, for whose sake onely it is vpholden; for the holy seed is the substance of the world, as I shewed *Isa.6.13.* and therefore, so long as the world stands, they cannot be vtterly destroyed. *Reas.4.*

Fiftly, the Church on earth is the Nurserie for heauen; now in heauen are many mansions to be filled vp euery day, therefore there must be a continuall supply from the Nursery on earth. *Reas.5.*

Sixthly, there must be a continuall warre betwixt the seed of the Serpent, and the seed of the woman, *Gen.3.15.* betwixt the wicked and the godly; therefore as the wicked, *Reas.6.*

ſeed of the Serpent and the ſeed of the Woman, *Gen.*3.15. betwixt the wicked and the godly; therefore as the wicked, the Serpents ſeed, ſhalbe alwayes on earth; ſo likewiſe the faithfull, the womans ſeed, ſhalbe alwaies on earth too.

Vſe 1. The vſes: Firſt, this ſhewes the antiquity of the Church, that it hath been from the beginning. Truth is elder then falſhood, righteouſneſſe was before ſinne, Gods Church is ancienter then all prophane Aſſemblies whatſoeuer: *Caine* is ancient being of the malignant Church; but his Parents, the Church in Paradiſe is ancienter. *Eue* and *Adam* harkened to the voice of the Serpent, and ſo committed ſinne ſoone after the Creation; yet there was a time before their fall, when they beleeued, and reſted on God and his Word, and were righteous. The Diuell is a Lier from the beginning, yet Gods Truth was in the beginning before that Lie; elſe it could not haue been peruerted with his Lye. This ſerues, firſt, to ſtop the mouth of all Gainſaiers, and aduerſaries of Gods Church, that Charge vs with nouelty, to bee a new ſect, and challenge antiquitie to themſelues, that they are the ancient and true Church, which are both lies, for they are the nouelliſts, not wee. We are from the beginning, before they had any being; ſo that we are more ancient then they, and their religion is nouelty, and a new Sect. Secondly, it may ſerue to confirme vs in the vndoubted aſſurance of the Truth, and of that Faith and Religion which we profeſſe. That which is moſt ancient is moſt true, as being immediatly and originally from the pure Fountaine, the pure hands of God himſelfe, who is the ancient of dayes. And contrarily, all Religions which are leſſe ancient, are from ſome corrupt Channels, degenerate from the originall ſinceritie. Now our Religion which we profeſſe is moſt ancient and moſt pure; and therefore let all contrary Doctrines and Religions hide their heads, and be aſhamed of themſelues, and yeeld the preheminence of pure Truth to our Religion that is moſt true and rightly ancient.

Vſe 2. Secondly, as this ſhewes the Antiquitie of the Church, ſo likewiſe it proues the perpetuity of it. As it was from the begin-

beginning of the world, so it shall continue by succession to the end of the world, as it was before all other Congregations, so it shall see the rising and fall of all other Congregations; but it selfe shall continue one and the same by a continuall succession: where the Fathers are gone, there Children shall stand vp in their steads, and so Childrens Children to the worlds end. There shall bee many changes and alterations from time to time, yet still there shall bee a Church in all these changes. If the Church faile in Paradise, it shall be found out of Paradise: If Israel fall away, yet Iudah shall stand: If the Iewes bee cast off, yet the Gentiles shalbe taken in: Though Popery, Turcisme, and Iudaisme, and Paganisme abound and fill the world, and are vp in Armes against the Church, yet there are some corners in the world that God hath reserued to shelter his Church in, wherein they shall be preserued both from their persecution and infection.

The third Vse, Is matter of Comfort to the faithfull; *Vse* 3.
First, in regard of themselues, for they are the onely people 1.
of continuance that are in the world, they onely are sure of their estate, and none else. It is true, that the wicked may flourish a long time in great prosperitie like to a greene Bay Tree; but in time, and sometimes very quickly, they shall vanish away like smoke, and consume as the fat of Lambes, and nothing shall remaine of them: but the faithfull shall stand fast for euer, *Psal.* 102.28 they may be afflicted, persecuted, and distressed on euery side; yet they shall neuer be forsaken, nor giuen ouer vtterly as a prey to their enemies. If the wicked murder some of them, yet God wil haue some of them remaine still: let persecutours draw out the blood of Gods Children as long as they will or can, yet still there shalbe found some that will offer themselues to their bloody hands for the maintenance of Gods Truth: as some are taken away, God will still send them a new supply. So then it is Comfort to them in regard of themselues, that they shall neuer perish.

Secondly, it is comfort to them in regard of their poste- 2.

rity, and of the Church after them; they need not say on their deathbeds as worldlings doe, What shall become of my Children and goods after I am gone; they need not say so of their spirituall goods; let God alone with them, leaue them to him, the faithfull seed shall bee preserued and vpholden by his Fatherly prouidence to the worlds end, and the gates of Hell shall not preuaile against them. And as for the Truth of God, the Gospell and the graces of the Spirit, which themselues are seized on in their life time, God will dispose of them to the right heires, heires of his owne begetting add raising vp; he will find heires for them successiuely from age to age to the last end. Then Christ Iesus himselfe shall come, and hee shall stand last vpon the earth, and so the Church shall be the first and the last; The first *Adam*, the first man on earth, beginning the Church on earth; And the second *Adam*, the last man vpon the earth, finishing it vp by his personall presence, hauing continued and maintained it by his owne power from the first beginning to the worlds end. And shall the Church haue an end then? No, though all things bee then at an end, yet the Church shall not yet be at an end: but as it is for euer here, so it shall continue for euer in heauen too, and that in a farre safer, and happier, and more glorious estate, then euer it did in this world, *Psal.* 102. 28.

Vse 4. The fourth Vse is for discouragement to wicked men and Persecutors, in that which they doe against Gods Church. What can they doe against it, roote it out, as many times they say they will? No, doe they what they can by themselues, by their Instruments, they can neuer roote it out; Let Kings, and Rulers, and Gentiles, and people fret, and rage, and band themselues together against the Lord, and against his Annointed, it is to no purpose, they shall not preuaile; it is all but the imagination of a vaine thing, *Psal.* 2. 1. Yet I will tell them what they shal preuaile in; they shal preuaile thus farre to make the Church more in number, and more zealous for God, and constant in his truth, contrary to their end. For behold, when they haue done what they

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can against the faithfull, when they haue burnt them to ashes, God will raise out of those very ashes a new seed to call vpon his Name, and the blood of the Saints shed shall fatten the Church, and make it more fruitfull, and be a cause of the greater increase of the Faithfull. It is a vaine thing therefore for them to threaten them, and to say (as many times they doe) that they will root out these Professors. It is more then they can do, nay it is more then the Diuell (their good Master) can doe himselfe, and therefore let them neuer thinke to doe it.

Fiftly, this teacheth vs not to Iudge of the Church by sight or appearance; It hath a being euen when it can hardly be discerned; rest thou vpon this vndoubted Truth, that surely such an one there is; where or how, &c. leaue that to God; for it may be hid from our sight, euen as the Corne is amongst the chaffe, so that we cannot discerne it, and yet it may haue a being. And so much for that Point. *Vse 5.*

Now wee come to speake of the third Point, namely, of the Church of God, consisting of men in heauen and in earth together. I will describe it by certaine qualities and circumstances, such as may present and make it plaine to euery mans view. And because it is an Article of our Faith, and now that we are entred into it, it is needfull to speake of all that is necessary for vs to beleeue concerning this Point; therefore we will fetch these qualities from that Article in the Creede that concernes the Church; *I beleeue the holy Catholike Church*: and I will reduce all the matter we are here to speake of to these sixe Heads; First, that the Church is one; secondly, that it is holy; thirdly, that it is Catholike; Fourthly, that it is ioyned to Christ; Fifdly, that they haue a Communion one with another; and sixtly, that they are knowne onely to God and themselues; and all these are raised out of the Article in the Creed. That it is one, therefore it is said the Church, not Churches; and the Nicen Creed which was penned after this saith, *I beleeue one*. That it is holy and Catholike, so it is said in expresse wordes: that it is ioyned to Christ, and that

Thirdly, of those which are in heauen and earth both together.

The matter of this reduced to sixe Heads, all raised out of the Article of the Creed, I beleeue the holy Catholike Church.

that they haue a Communion among themselues; both these are intended when it is said, they are a Communion of Saints. Lastly, that they are knowne onely to God and themselues. How is this gathered hence? Why thus; because it is said, *I beleeue it*. Now that which wee beleeue is not seene; and therefore this Article must not be expounded of a visible Church, as the Papists would haue it.

First Head, It is but one.

Now first of the first note; *It is but one*; for so the Nicen Creed for plainenesse sake ads this particle, *one*. We will

Doctr.

draw it into an obseruation, and that is this, namely, That all the faithfull that euer were, or shall be either in heauen or in earth, doe make vp but one onely Church. It is prooued thus. The Scripture, when it speakes of the true Church in the generall true nature of it, speakes in the singular number, *Eph.5.27,32. that he might make it a glorious Church, &c. This I speake concerning Christ, and concerning his Church.* And *Math.16.18. vpon this Rocke will I build my Church.* It is true that the Scripture speakes sometime in the plurall number of Churches, as the Apostle *Paul* 1.*Cor.11.16. we haue no such custome, nor the Churches of God*; but then it speakes of particular visible Congregations: but of the generall Catholike Church it speakes alwayes in the singular number, as being but one, and so expressely ascribes oneneſſe to it, *Cant.6 8.* Christ saith to his Church, *My Loue, my Doue, &c. Eph.4.4. there is one body, &c.* The Church hath a threefold oneneſſe; it is one in it selfe, it is one with Christ, and it hath an oneneſſe amongst the members. In this place we speake but of the oneneſſe it hath in it selfe; of the other two we shall speake in their due place. That it is one in it selfe, therefore it is called the *house* of God, not houses; the *temple* of God, not temples; as in the time of the Law there was but one Tabernacle, and afterwards but one Temple, whereto all the people came, *Leuitic.17.3,4. Dent.21.5.* and *16.2. 2.Chron.2.4.* so now there is but one onely Church of the faithfull.

The Church hath a threefold oneneſſe.

Reas.1.

The Reasons of the Point are these: The first is taken out of *Ephes.4.4,5.* there are many reasons heaped toge-

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ther; there is but one Spirit, therefore but one Church, as there is but one soule, and therefore but one man. There is but one hope, at which all Gods people ioyntly aime, and therefore they are one corporation; one Lord, and therefore one family; one Faith, which is the life of the Church, and if there be but one life, then there can be but one Church; one Baptisme, and therefore but one Promise and Couenant, which all doe make to God as one man.

Secondly, the Church is the Body of Christ, *Ephes.*5.23. and Christ he is the Head of the Church; and therefore as there is but one Christ, so there is but one Church; else wee should make a monster of Christ, to say he hath one head and many bodies. Againe, the Church is the Spouse of Christ, and he is her Husband, as is implyed, Vers. 25. Now, Christ should haue many wiues, if there were many Churches, which is absurd; and therefore there is but one Church still. *Reas.*2.

Thirdly, they haue all one Shepheard, and therefore they are all but one Sheepefold, *Ioh.*10.16. *Reas.*3.

Fourthly, they are all partakers of one Bread, and therefore but one body, 1.*Cor.*10.17. *Reas.*4.

Fifthly, all the differences that are betwixt them are abolished by Christ; and therefore they are but one, *Ephes.* 2.14. *Gal.*3.28. *Reas.*5.

The Vses are these. First, this teacheth vs the vnchangeableness of Gods heauenly Truth, and of the course of saluation, because there is but one Church still, and therefore but one Truth still, it is vnchangeable, there is but one Truth and course of saluation from the beginning to the end of the World: the dispensation or manner of carriage hath been somewhat different; sometimes it hath been carried darkly, sometimes clearely; sometimes in ceremonies, sometimes without ceremonies; sometime by the Law, sometime by the Gospell; by Tradition (as before the Law) by reuelation, and by Scripture: yet the substance was euer one and the same; the same Faith and course of saluation that *Adam* was saued by before the Flood, and *Noah* in the Flood, and *Vse* 1.

Abraham

Abraham before the Law, and *Dauid* vnder the Law, and the Apostles whilest Christ was on earth; the same faith are we and all the faithfull saued by from Christs ascension till his returne to Iudgement. And therefore that is a damnable doctrine that some hold, that euery man shall bee saued by his owne Religion, whatsoeuer it be, if he bee zealous in it: no, diuers Religions make diuers Churches; but there is but one Church to be saued, and therefore but one Truth and Religion to be saued by.

Vse 2. Secondly, Is the Church but one? Then wee should labour to maintaine the oneneſſe of the Church, to keepe the vnitie of the Spirit in the bond of peace, *Ephes.* 4, 3. Beware of factions and diuisions, either of making or following them: for they are the very bane of this oneneſſe of the Church; and take heed of pride and singularitie, for that is the common Mother and Nurse of dissensions and rents in the Church; and doe not receiue the Word with respect of persons, as when one saith, *I am of Paul*, another, *I am of Apollos, &c.* What is *Paul?* and what is *Apollos?* but Ministers by whom yee beleeue. They teach one Faith; they preach one and the same Christ crucified; they haue receiued one and the same ministration; therefore embrace them all as one Ministry of one and the same Church. What if God bestow diuers gifts on diuers persons, and one more excellent then another? Wilt thou abuse Gods gifts to the making of rents and factions in the Church? No, thou must know that thou art bound to profit the more by him that hath more gifts, and to glorifie God the more for them, and not to dote vpon them, and maintaine Sects by them: for that is not the end why God giues them, but it is the malice of the Diuell that doth thus abuse them to a wrong end.

Vse 3. Thirdly, this reproues the Papists; for they make two Heads, and consequently two Churches: except they will make a monster of the Church to haue two Heads, and but one body. Yea, but say they, the Pope is the Head of the Church in earth. I am sure hee is not Head of the Church in heauen, and therefore not Head of the Church on earth;

for

for they make but one Church, and therefore can haue but one Head. Some of the Iesuites hauing been presſed with this Argument, and not knowing how to anſwer it, haue affirmed, that the Pope is Head of the Church in heauen; ſo groſſe and blaſphemous haue they been. So the Turkes and the Iewes that erect Churches of their owne, and haue no fellowſhip with this Church, they are not the true Church, nor haue any part in this oneneſſe of the Church; and whatſoeuer they are that haue no part in this Church, they are none of Gods Church, but of the Synagogue of Satan.

Vſe 4. Difference of circumſtances doe not cut off from the true Church; as, First, of ſtates.

Fourthly, this teacheth that difference in matters of circumſtance doe not cut off from the true Church, but holding one Faith with them, wee are ſtill in the vnitie of one Church. First, difference of ſtates doe not cut off from the true Church: though ſome Churches are greater, ſome ſmaller, though ſome are in their cradle, others in their full age, ſome before Chriſt, others after Chriſt, ſome purer, ſome impurer; yea though ſome be in heauen triumphing, other ſome in earth fighting; yet all are but one Church, all are the ſame Wheate threſhed in the floore, and laid vp in the Garner, and the ſame Gold digged out of the Mine with ſome droſſe, and tried and fined by the fire. *Secondly, of times.* Secondly, difference of times doe not cut off from the true Church, before the Law, vnder the Law, and after the Law; the firſt and the laſt Churches all are one. *Thirdly, of perſons.* Thirdly, nor the difference of Perſons, Iewes and Gentiles, bond and free, male and female, poore and rich, all are one in Chriſt Ieſus. *Fourthly, of place.* Fourthly, nor yet difference of place, Ieruſalem, Antioch, Corinth, England, France, Denmarke; yea Paradiſe, Earth and Heauen, all are but one Church. *Fifthly, of ceremonies.* Fifthly, nor yet difference of Ceremonies, ſome worſhipping at one time and place, ſome in one habit, ſome in another; ſo long as all worſhip in Spirit and Truth, they are but one Church. *Sixtly, of iudgement in Points not abſolutely fundamentall.* Sixthly, no nor yet difference of iudgement, in Points not abſolutely fundamentall, doe not cut off from the true Church; ſo long as all hold Chriſt Ieſus, he is the head-corner-ſtone that knits them all

together

together into one building. So much of the oneneſſe of the Church it ſelfe.

Second Head; The Church is holy.

Doctr. The ſecond Note or qualitie of the Church is. That it is holy. Wee will draw it into an obſeruation, as wee did the former, and that is this, Namely; That the whole Company of the faithfull both in heauen and in earth are a holy Company, and euery part and member thereof is holy; 1. *Pet.* 2. 9. They are called a *holy nation*; and in the fift Verſe, a *holy Prieſt hood*. And it is ſaid of Ieruſalem, that it is a holy Citie; not that in heauen onely, *Reuelat.* 21. 2. but that on earth too, *Math.* 4. 5. And in *Epheſ.* 5. 27. the Church is ſaid to be *holy and without blame*, &c. And hence it is, that thoſe which are parts and members of the Church are called *Saints*, and *Saints on earth*, as *Pſal.* 16. 3. And ſo the whole Congregation is called *the Congregation of Saints*, *Pſalm.* 89. 5. And their Head and Ruler is the *King of Saints*; and they are not holy in profeſſion onely, for ſo are hypocrites too, that are no part of the true Church; but they are holy indeede, they are truly ſanctified; therefore the Apoſtle calls them *holy brethren*. *Heb.* 3. 1. And this Holineſſe is partly imputed, *Heb.* 10. 10. *We are ſanctified by the offering of the body of Ieſus Chriſt*. And *Coloſ.* 1. 21, 22. And partly inherent, 1. *Theſſ.* 5. 23. *Now the very God of peace ſanctifie you throughout*, &c. this is begun here, but not perfected till we haue put off this body of ſinne.

Reaſ. 1. The Reaſons of this Point are theſe, Firſt God the Father being moſt holy himſelfe, he ſanctifies his Church, and euery member of it, and ſo makes them holy; this Chriſt praies for, *Ioh.* 17. 17. *ſanctifie them with thy truth*, &c. *Iude.* 1. *ſanctified of God the Father*, &c. and therefore they are holy.

Reaſ. 2. Secondly, Chriſt their Head is holy, and he ſanctifies, and makes them holy, 1. *Cor.* 1. 2. *ſanctified in Chriſt Ieſus*; and in the thirtieth verſe he is ſaid to be *their ſanctification*. And *Eph.* 5. 25. 26. *Chriſt gaue himſelfe for his Church, that hee might ſanctifie it*.

Reaſ. 3. Thirdly, the Spirit whereby they are enliuened, quickened, and ruled, is the holy Ghoſt, and he ſanctifies them and

makes

makes them holy, 1. *Cor.*6.11. *but now yee are sanctified by the Spirit of our God*, and *Rom.*15.16.

Fourthly, the Word whereby they are gathered, and the seed whereby they are begotten, is a holy Word, 2. *Pet.*2. 21. It is called the holy Commandement, and therefore they must needs be holy. *Reas.*4.

Fifthly, the effects which they feele in themselues are holy effects, holy motions, and holy desires, holy life, and holy obedience, and their spirituall life (that is to say, their faith) is most holy, *Iude* 20. therefore they are holy. *Reas.*5.

Sixtly, they are chosen to Holinesse. 1. *Pet.*1.2. and therefore they are holy. *Reas.*6.

Seuenthly, they are regenerate and borne again to Holinesse; and therefore cannot sinne, 1. *Ioh.*3.9. and *Eph.*2.9. *we are created in Christ Iesus to good works*: and therefore must needes be holy. *Reas.*7.

The vses are these: First, this shewes the essentiall difference betwixt Gods Church, and all other Congregations whatsoeuer: For this is holy, and all other are vnholy. And this Holynesse carries a kind of Reciprocation with Gods Church; for euery Church of God is truly holy, and euery Congregation that is holy is the true Church of God. And so whersoeuer there bee any men or women that bee truly holy, though they be out of the knowne Church, yet they are liuing members of the true Catholike Church. And on the contrary, whersoeuer there are any that are not holy, though they liue in the visible Church, and are in great place, and of great gifts; yet they are no members of the true Church of God. So then here is the triall whether we be of the true Church or not; if wee haue holinesse in our hearts and in our desires, then wee are of the true Church, else we are not. But you will say, Is euery one holy that is of the true Church? I answer; Yes, in some measure, first or last. *Vse* 1.

Secondly, this should teach vs to labour for Holinesse, without which we shall neuer see God to our Comfort in heauen, *Vse* 2.

heauen, nor by faith here on earth, *Psal.* 15. 1, 2, &c. The Prophet askes this Question; *Lord, who shall dwell in thy Tabernacle, or who shall rest in thy holy Mountaine?* The answer is; *Euen he that walks vprightly, and worketh Righteousnesse, and speaketh the Truth in his heart. Reuel.* 21. 27. *There shall enter no vncleane thing into the heauenly Ierusalem:* there, if euer we will see God with ioy and Comfort, we must labour for a pure heart, and pure hands. It should teach vs therefore, First, to take heed of sinne, and to auoide it, for it is filthinesse and vncleannesse, as opposite to Holinesse, as darknesse is to light, and Satan to God himselfe. Let euery one that calls on the Name of the Lord, (that is, euery member of the true Church) depart from iniquitie; let them leaue their lying, and swearing, and couetousnesse, and labour to flie from the corruptions that are in the world through lust, and resist the inticements of the Diuell, and fight against the rebellions of their owne hearts, and not suffer their corruptions to breake forth, but to roote them out; put off your shooes, for you stand on holy ground; lay by your sinnes and wicked affections, for the Church is a holy Church, that you are members of; the Temple of God is holy, which Temple yee are; defile not your selues with sinne and vncleannesse therefore; remember what God saith, *Ier.* 11. 15. *What should my Beloued tarry in my house, seeing they haue committed an abomination.* As if hee should say; I haue no roome for them in my house, if they commit abomination. And *Psalm.* 50. 16. *What hast thou to doe* (saith God to the wicked) *to take my Couenant in thy mouth, seeing thou hatest to be reformed.* Therefore say with the Church in the *Canticles*, Chap. 6. 5. *I haue put off my coat, how then shall I put it on? I haue washed my feet, how shall I defile them?* And as it teacheth vs to flie sinne, so in the second place it teacheth vs to follow that which is good; *Whatsoeuer things are true, whatsoeuer things are honest, &c. thinke on those things, Phil.* 4. 8. Giue your selues to holy meditations and conferences, frequent good companies and exercises, vse the meanes of holinesse,

holinesse, be conuersant in hearing and reading the Word, and receiuing the Sacrament, and be frequent and earnest in Prayer to God for the Spirit of sanctification, that hee may make your harts, mindes, willes and affections, and liues holy and vnblameable; that so as you professe your selues to be Saints, so you may liue like Saints.

Lastly, this may serue for reproofe of the graceless and wretchlesse people of the world, that scoffe at the holinesse of Gods people; there are a kind of people in the world, that if they be in their Cups, or vpon the Stage, or in their pastimes, or in their ordinary talke, if they can haue a Iest at the holy Brethren in it, though without cause or sense, it makes them all merry, it seasons all their businesse. But first let them know, that they haue no part in Gods Church, for all the parts and members thereof are holy. And further let them know, that they must be either Saints or Diuels, either of the seede of God, or of the Diuell. And therefore let them know, that as they scoffe at vs vniustly, so the Lord from heauen doth most iustly deride them, and will one day laugh at their destruction, and this is to them a token of perdition, and a most certaine token too, because they are not onely without holinesse themselues, but they hate it, and deride it in others: but to vs it is a signe of saluation, both that we are endued with holinesse, and also that we suffer persecution for it, *Heb.* 3. 3. The Apostle vseth this word very grauely, which they doe so deride, he calles them holy Brethren. And therefore in the second place, let vs bee so farre from being daunted by their scoffing at vs, as that it may rather incourage vs to be more holy. Let vs say as *Dauid* did to *Michal*, when she scoft at him for dancing before the Arke, *Am I vile in thine eyes for this? I will be yet more vile.* So let vs say, Doth our holinesse displease you? I will be yet more holy. Let vs therefore labour by prayer to God, and all good endeauour not onely to begin, but to grow on from grace to grace, from one measure of holinesse to another, notwithstanding their scoffes, that so at last we may bee fit to enter into that holy

Vse 3.

John 3.

place whereinto none vnholy nor vncleane thing shall enter.

The fifth Lecture of the Church.

HAuing entred into the Point concerning the Church of God in heauen and in earth together, we shewed, that in as much as it is an Article of our Faith to beleeue the Catholike Church, that therefore it was needefull that we should vnderstand, and speak of it out of that Article of the Creed which concernes the Church. That Article saith, *I beleeue the holy Catholike Church, the Communion of Saints, &c.* Wherein I noted sixe things, whereby the Church was marked out. First, that it is one, for so saith the Nicen Creed, and so this Article intendes when it saith *Church*, and not Churches; secondly, that it is holy; thirdly, that it is Catholike, so it is said in expresse words; Fourthly that they are ioyned to Christ; And fiftly, that they haue a Communion amongst themselues, both these are intended where it is said they are a Communion of Saints; sixtly and lastly, that they are knowne onely to God and themselues, and this is intended, when it is said, *I beleeue it.* Wee haue past through two of these adiuncts (for so I call them) first that the Church is one; and secondly, that it is holy: now we are to come to the third Adiunct Catholike; The Church of God is Catholike.

The third Head, It is Catholike.

In handling of this Point, wee will first shew, how this word, Catholike, hath been wronged; secondly, wee will right it; and thirdly, we will draw such obseruations from thence as it will fitly minister.

First, how this word Catholike hath been wronged,

First, it hath been much wronged for many hundred yeeres, and that by many; First, by those in the Romish Church;

Church; Secondly, by some of our owne Church. First, it hath been wronged and corrupted exceedingly by those of the Romish Church, and that in these respects; first, in that they falsly challenge it, and appropriate it to themselues alone. Secondly, in that they boast of it as their Crowne and glory. Thirdly, in that they put their confidence in it, that because they haue this name, therefore they are vndoubtedly the true Church, and in certaine state of saluation.

First, by those in the Romish Church three wayes.

First, the word is wronged, in that they of the Romish Church do falsly challeng and appropriate it to themselues, as if their Church were Catholike, and none else; and as if their faith were Catholike, and none other; and as if they were the onely Catholikes, and none but they. If they were Catholikes as they pretend to bee, yet they might giue others leaue to be called so as well as they; but they are not so, onely the name of Catholikes is falsely arrogated to themselues, and flatteringly yeelded vnto them by their friends and fellowes, but indeed and in Truth they are no Catholikes at all. 1.

Secondly, it is wronged by them, in that they boast and vaunt themselues of it as their Crowne and glory; and they take it in great snuffe, if they be not so called; yea if you call them Papists, or such other like name, I know it by experience, they wilbe ready to fly in your face. Surely it is a glory to those of whom it is truly affirmed; yet it is not in that case to be boasted of but quietly and soberly to be inioyed. Gods best graces in vs are not vainely to be boasted of, much lesse any outward names, which are but cast vpon vs; least of all such as we take vpon our selues without desert. 2.

Thirdly, they wrong it, in that they put much confidence in this name, that because they are so called, therefore saith *Bristow* and the *Rhemists*, wee are the vndoubtedly true Church, & in certaine state of saluation: for this is one of the Pillars of Popery; the very names of the Church, and Catholike, they are the two pillars that Popery builds vpon.

Rhemists in Act. 11. and Bristow in his motiues and demands.

2. Cor. 3. 5.

But it is to be considered, that the name makes not the man to be such as he is called, but on the contrary because a man is such an one as the name imports, therefore hee is so called. As for example, A Father or a Master is not such an one, because he is so called; but because hee is a Father or a Master, therefore he is called so. Therefore we must first examine our selues, whether we are such as the name imports, and then we may haue Comfort in our States whether we bee so named or not; if the name be vpon vs without cause, we are nothing the neerer to saluation. If it be on vs vpon good cause, then we may haue comfort in our state; not for the name, but because we are such as the name signifies: so that the name is no way any matter of confidence to build our saluation on.

Secondly, it is wronged by some foure wayes.

In the second place it is somewhat wronged by some amongst vs too; not that wee either mistake it as the Papists doe, nor maligne it as they say we doe, but occasionally by their errour on the one side wee run into another on the other side; because they aduance it too high, we debase it too low.

1. First, some labouring to suppresse the name quite, as certaine Lutherans that haue changed Catholike (in the Creed) into Christian.

2. Secondly others scoffing at it as a toy and a Iest.

3. Thirdly, others that in the heate of their spirits, and pregnancy of their wit, doe depraue it, and make a nickname of it, *cacolicke cartholike*: but these are distempered spirits, not seasoned with grace and modesty, as it were to bee wished.

4. Fourthly and lastly, generally all of vs little regarding it, nor hauing it in that good request as it well deserues. It is true, that the name of Christian is farre more ancient and proper, and more warrantable, as we may see in *Act.* 11.26. they of the Church of Antioch were first called Christians: yet let not this name be suppresst; for to be called Catholikes hath been a matter of long continuance, and vnderstanding it for the members of the Catholike Church, it is a reuerent and an honourable stile. Thus we see how this name hath been

been wronged, first, by them of the Romish Church; secondly, by some amongst vs.

Now secondly, we are to right the Word, and restore it to the originall sense, that so we may frame vs to a reuerent and sober estimation of it, and neither esteeme of it too much nor too little: and to this end, first, therefore wee will consider of the antiquitie of the Word; secondly, wee will shew the right meaning of it; and thirdly, the common receiued vse of it.

Secondly, the word Catholike righted, in regard whereof three things are to be considered of.

First, consider the antiquitie of it; this word is not found in any of the bookes of Scripture, onely it is found in the preface of the Epistles of *Iames*, *Peter*, *Iohn* and *Iude*; there they are called Catholike Epistles, which is a Greeke word, and signifies generall; which prefaces, whether they bee Scripture or not is vncertaine, they may bee so, and they may not; yet certaine it is that the name is very ancient. But come to the Creed, and there this word is plainely found, and that as an adiunct of the Church: I cannot say that it was the Apostles owne doing, but surely it was very neere to the Apostles times. So likewise it is found in the Nicene Creed, and also in *Athanasius* Creed, and there hee applies it to the Faith. The Faith professed by the Catholike Church, is the Catholike Faith. So wee see that the word is very ancient.

First, the antiquitie of it.

Vid. Fulke, ibidem.

Morney de ecclesia, p. 13. 14. &c. 19. ad 25. & 29. vid. Rainold. conclus. 650. 671

Secondly, to right it, we are to consider the right meaning of the word, Catholike, which is, generall or vniuersall; for so the Ancients expound the Prefaces to the generall Epistle of *Peter*, and the generall Epistle of *Iames*, as directed not to any particular Nation or Citie, as *Paul* did his Epistle to the Romanes, but generally and vniuersally to all the faithfull, or to the faithfull generally dispersed, which indeed is plaine in those Epistles of *Iames*, *Peter* and *Iude*, and in the first Epistle of *Iohn*, but not in the two last Epistles of *Iohn*, they being directed to one single person. So that the meaning of the word Catholike Church, is generall or vniuersall, dispersed farre and wide ouer the face of the whole earth. [a] In the Primitiue Church they vsed the

Secondly, the right meaning of it.

Oecumenius.

a Ipsa est ecclesia catholica, vnde & καθολικὴ græce appellatur, quæ per totum orbem terrarum diffunditur. Aug. epist. 170. ad Seuerinum.

name Catholike to be equiualent to the name Christian; so that this was an vsuall speech amongst them, Christian is my name, and Catholike is my Sur-name: so that the word is ancient, and the right meaning of the word is gathered hence, that whereas before Christs comming the Church was nationall, containd only in Iury; now after Christs comming and ascension, both Iewes and Gentiles, and all Nations were to receiue the Faith, and so to become one generall Church, and so it was called Catholike, that is generally or vniuersally dispersed ouer the face of the whole earth; and so much of the right meaning of the word.

Rhemists in 1. Ioh. 2. 6. Morney de eccles. 23.

Thirdly, to right the word, wee are to consider the common receiued vse of the word. It is such as degenerates from the right meaning and first antiquitie of it, and yet with construction it is allowable enough. The Ancients vsed this word Catholike, for true beleeuing, as distinguishing from Heretikes and false beleeuing; so that Catholike Church was as much to say, as a true beleeuing Church: and so from the Church to a particular member, a Catholike, that is, no Heretike, but a right beleeuer: and that speech which was so common in the Primitiue Church, Christian is my name, and Catholike is my Sur-name, shewes that none all that while were called true Catholikes, but true Christians. *Austin* hath this saying; The very name of Catholike, saith he, containes me in the lap of the Church; that is, as if I should say, The very name of Christian containes mee within the lap of the Church, that is, it is one motiue amongst some others to keepe me in the lap of the Church, not that the name is sufficient only, but I knowing my selfe to be of the true Church, one motiue amongst others that containes me in it, is the name of Christian, &c. And this is *Austins* meaning. So you haue seene how this word hath been wronged, and how it is righted.

Thirdly, the common receiued vse of the word.

Vniuersalis ecclesia, est Ierusalem, ciuitas Dei viui, quæ continet ecclesiam primitiarum circumscriptam in cœlis. Isychius in Leuit. lib 4. cap. 14

Catholica veraciter illa est, quæ ab omnibus perfidis & eorum successoribus & consortibus, sincera, pura, & immaculata communione diuisa est. Gelasius ad Anast. Aug. Euseb. hist. eccl. applieth Catholike, both to the whole Church through the world, and to particular Churches too. Vid. Field, lib. 1. p. 16. & 26. & l. 2. 56.

Now we will here take it in the right meaning, and first antiquitie of it, and so draw such obseruations as shall fitly follow vpon it, which is the third generall Point to bee spoken to. Therefore when we say, the Catholike Church, it

Thirdly, the obseruations from it.

intends

intends two things: first, that the Church is generally dispersed through the world; secondly, that euery true beleeuer whersoeuer or whatsoeuer hee is, hee is a member of the true Church.

Wee will draw it into an Obseruation, and that is this; *Doctr.* The true Church of God is Catholike or generall, extending it selfe to all beleeuing persons of all times and places whatsoeuer. That the Church was of all times wee haue shewed before, here we are to speake only to this Point, that the Church of God is of all persons and places. This was so propheſied, *Pſ.*72.8. *His Dominion ſhall be from Sea to Sea, and from the Riuer to the end of the Land.* This indeed is typically spoken of *Dauid* and his Kingdom, but it is applyed to Christ and his Kingdome of Grace, which is his Church. And so this was promised to our Sauiour Christ by his Father, *Pſal.*2.8. *I will giue thee the Heathen for thine inheritance, and the vtmoſt parts of the earth for thy poſſeſſion.* What is Christs heritage and possession, but the Church? but his possession shall reach to the vtmost parts of the earth, and therefore his Church must reach as farre, to all places and people that beleeue, euen to the farthest parts of the earth. So likewise our Sauiour himselfe foreshewes it, *Matth.*8.11. *Many ſhall come from the Eaſt and Weſt, and ſit downe with Abraham, Iſaac, and Iacob in the Kingdome of Heauen.* Many shall come, that is, there shall bee a generall confluence from the East and West, that is, from all places in the World; And what shall they doe? They shall sit downe with *Abraham*, &c. that is, they shall beleeue in Christ, as *Abraham*, *Iſaac* and *Iacob* did, and so become members of the same Church of God, as they were. So yee see how farre the Kingdome of heauen inlargeth it selfe. And *Ioh.*10.16. *Other ſheepe I haue alſo* (saith our Sauiour) *which are not of this Fold, them alſo muſt I bring, and they ſhall heare my Word, and there ſhall be one Sheepfold and one Shepheard.* Other sheepe I haue, let them wander where they will in Deserts or vnknowne Mountaines, Faith they haue, and therefore sheepe; sheepe they are, and therefore

haue Christ for their Shepheard, and his Church the Sheepfould that they belong to; and as hee promiseth to bring them to his sheepe-fould, so hee effects, first, by himselfe, *Ephes.* 2. 14. *He is our peace* (saith the Apostle) *which hath made of both one, and hath broken the stop of the partition wall*; the partition wall is pulled downe, and now Gentiles, and all sorts of people come to bee members of the Church: so likewise he effects it by his Ministers, *Mark.* 16. 15, 16. *Goe yee into all the World, and preach the Gospell to every Creature: he that shall beleeue and be baptized, shall be saued; but he that will not beleeue shall be damned:* where he both offers meanes of saluation by his Ministers to all, *Goe and preach the Gospel to every Creature*; and blesseth the meanes, some shall beleeue and be saued, and also associates them all that euer shall beleeue, what or whersoeuer they are, to the saued, that is, to his Church, vnto whom onely saluation belongs, *Psal.* 3. last Verse. I will giue you one particular instance to the Point (that the Church is generall of all beleeuing persons, and of all places) in the case of *Cornelius*, *Act.* 10. 1, 12, 34, 35. he was a Gentile, and a Heathen, and accounted vncleane; yet his prayers and his almes were accepted of God, which they could not haue been vnlesse hee had beleeued. And *Peter* in a Vision saw a great sheete let downe from heauen with foure corners, which signified the foure quarters of the World, and in it were all manner of creeping beasts: and the meaning of the Vision was this, that God would extend his Church to all parts of the World, and bring some of all Nations into it. So that the Vision was not onely for *Cornelius*, but generally to signifie, that the Church should be of all Nations, and so *Peter* confesseth in these 34. and 35. Verses; *Of a truth*, saith he, *I doe now perceiue that God is no accepter of persons, but in every Nation he that feareth him, and worketh righteousnesse, is accepted of him.* The Rule is pregnant, and precisely to the Point, *Gal.* 3. 28. *There is neither Iew nor Grecian, bond nor free, male nor female, but ye are all one in Christ Iesus.* And so they shall be raised at the last day, *Matth.* 24. 31. The

Angels

Angels shall gather the bodies of the Elect from all quarters and corners of the World; then there must needs haue been a Church in all Corners of the World, and so they shall be found in heauen after the Resurrection, *Reuel.7.9.* for there the Apostle *Iohn* saith, *I beheld, and lo, a great multitude which no man could number of all nations, and people, & tongues stood before the Throne, and before the Lambe, praysing God*, and *Reuel.*11.13. So the Church is Catholike, generally dispersed ouer the face of the whole world, and euery beleeuing man is a true member of it.

The Reasons are these. First, God is the Lord and Ruler of all the world; and therefore the Church, the body of his Sonne, (who is Heire of the world) must be as large too, at least for some of all parts: For shall the Kingdome of Gods power reach euery where, and not the Kingdome of his grace proportionably? In some measure (though not in that generality altogether) it is to reach as farre too. *Reas.*1.

Secondly, Gods mercy and Christs merits requires it, that the Church should bee generally dispersed ouer the whole world. Gods mercy requires it, who would that all men should be saued, 1.*Tim.*2.4. that is, all sorts of men, of all places. So likewise Christs merits require it, for that was for the sinnes of the whole world, 1.*Ioh.*2.2. that is, for some of euery part of the world. *Reas.*2.

Thirdly, God is glorified in the highest degree onely in those that are members of the Church, that are saued. It is true, God is glorified much in the Reprobates that are damned; but he is glorified in the highest degree onely in those that are saued. And shall there be any place, or Nation, or Tongue in the world, that the Lord will not be glorified in some portion of it, euen in the highest degrees? That cannot be beleeued; therefore the Church is generall, &c. *Reas.*3.

Fourthly, Satans Kingdome is generall, and euery wicked person is a member of his cursed Synagogue; therefore Christs Kingdome is generall too; and euery Beleeuer through the whole world is of his Church. *Reas.*4.

Fiftly, the Church is thus generall, to leaue the wicked *Reas.*5.

without

without excuſe, ſo that no nation ſhall be able to pretend iuſtly, that they were vtterly debarred from ſaluation; now no man able to ſay, that the Church of God neuer was amongſt their Nation, nor that none amongſt them were ſaued; No, God ſhall ſtop their mouthes with many Inſtances of euery mans owne Nation, when hee ſhall ſay, Why, here is a member of my Church euen of thy owne Nation; and why mighteſt not thou haue been ſo too?

Reaſ.6. Laſtly, without the Church is no Saluation; therfore euery beleeuer whoſoeuer is a member of the Church.

Vſe 1. The vſes of the Point are theſe. The firſt Vſe is matter of Reproofe, and firſt againſt the Iewes, that would haue the Church, and ſo the ſauing faith confined to their owne nation, as if they were the onely people of God, and none but they. It is true that ſo it was for many hundred yeeres, the Lord chuſing them from all the nations of the earth, as his onely peculiar people, to be glorified by them alone in his ſeruice and worſhip, that ſo they might bee glorified alone (as it were) by him in heauen. Yea, but the greater the mercy of God herein was to them, the greater was their vnthankfulneſſe to him, in that they ſhooke of his yoke, and would not receiue Chriſt Ieſus, though he were ſent ſpecially to them; but reiected him and crucified him, and to this day (for the moſt part) they doe abandon him as a malefactor. And therefore they are ſo farre now from being the onely people that God loues, that they are the onely people that he hates; and as it was fortold of them by the Prophet, *Hoſ.1.9 they are Loammi*, not Gods people, now they are the onely people that are excepted againſt, as not being of Gods Church. And whereas they enuie the Gentiles, that they ſhould haue any part in God, becauſe they were once barred from the Church, and hated of God, and therefore they thinke they ſhould be ſo for euer: But alaſſe now they muſt know, that now the partition wall is broken downe, and that Chriſt Ieſus hath made all one; and that euery people is Iudah, and euery faithfull man is a Prieſt and a Sacrifice, and euery place is the Temple, and

hath

hath ſpirituall Altars for a cleane ſacrifice to be offered on, and that now is come to paſſe that which the Prophet foretold, *Mal.*1.10,11. *that in the place where it was ſaid vnto them ye are not my people, it ſhalbe ſaid vnto them, ye are the Sonnes of the liuing God.* And as it is *Matth.*18.20. That *where two or three are gathered together in the Name of Chriſt, he is in the midſt of them.* And as our Sauiour ſaith, *Ioh.*4.24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth.* And that now is fullfilled the ſaying of *Iſaiah*, *Iſai.*54.1. which he foretold, that the *Barren hath more Children then the fruitfull woman*; that is, that there ſhould be more Gentiles of the Church, then euer there were Iewes. And as it reproues them, ſo it reproues the Donatiſtes, that would haue no Church, but in Affrica, no Church but theirs; ſomewhat like vnto the humour of the Separatiſts at this day, that would haue no Church but theirs. Principally it reproues the Papiſts, that would haue no Church but that of Rome; affirming, that they that are not of the fellowſhip of that Church, are in the certaine eſtate of damnation. But this is againſt the nature of the Catholike Church to be reſtrained within them. And let not them take vpon them to reſtraine that which God hath inlarged; but as they brag of *Peter*, ſo let them learne to be ruled by God as *Peter* was, *Act.*10.15. not to account thoſe vncleane, whom God accounts and calls cleane. And therefore ſeeing God hath ſo far inlarged his bounty, that he hath purified the whole world, ſo that ſome of all parts and places ſhould be members of his Church; for ſhame let them not ſcantle his goodneſſe, and pollute all other Churches as vncleane, except their Church: But let them leaue all others to God, and let them labour to ſee that themſelues be purified, leſt (as I ſaid before of the Iews) they proue themſelues of all other Churches to be none of Gods Church.

The ſecond Vſe is for Inſtruction, teaching vs what Church it is that we muſt eſteeme and repute Catholike; ſurely not any particular Church in the world, though neuer *Vſe* 2.

uer ſo pure and ſound, but that which is generall, that which is ſcattered ouer all the world. It is true that a particular Church may be called Catholike, that is, a right beleeuing Church; or Catholike, that is, a part of the Catholike; but properly and rightly it is not ſo. Alſo there may be a Catholike viſible Church, that is, all the particular parts of the viſible Church beeing conſidered in one common Notion in the minde: But it is moſt truly and properly affirmed of the inuiſible Church; for that is the Catholike Church, which is holy and Apoſtolike, which in the true ſenſe containes onely thoſe that are truly ſanctified, and built on the foundation of the Apoſtles doctrine. Thus you ſee what Church to repute Catholike, namely, that which is generall, ſcattered and diſperſed ouer all the world, and not any particular Church, much leſſe may any one particular man be called properly Catholike. And therefore it is a vaine brag of the Papiſts, to ſay, that their Church is Catholike. It is a particular Church. For firſt, it is not generally diſperſed ouer all the world, and beſides there was a time when there were other Chriſtian Churches, at Ieruſalem and Antioch, &c. before euer their Church was; and therefore there was a time when theirs was not Catholike, and ſo not Catholike now, becauſe that which is Catholike, is one and the ſame at all times. I ſay not in one place, but thoſe that profeſſe the ſame true faith that others did, are ſtill the Catholike Church. A Prieſt of their owne hath well anſwered them, that ſo long as they were gouerned by generall Councels, they might bee called Catholikes; But now ſeeing they are gouerned by one man, (namely the Pope) it is fitter that they be called of him Papiſts. And ſo much for the ſecond Vſe.

Sheldon.

Vſe 3. Quod ſemper, quod vbique, quod ab omnibus. Vincent. lib. 3. & 24.

The third Vſe; As this teacheth vs what Church to repute Catholike, ſo likewiſe it teacheth vs what faith is to be reputed Catholike, not that which one onely Church doth embrace. But then you will ſay, there is but a little Catholike faith; there is ſcarce any one Point Catholike; for in what one Point of Religion haue all the faithfull agreed?

Obiect.

I an-

I answer, first, Yes, euery fundamentall Point was alwayes held by al the faithful, els they were not faithful, if they were cut off from the foundation; so that howsoeuer in smaller matters, as of Ceremonies and circumstances and such like, some differences and some errors were betwixt those that were faithfull, yet in the maine substance there was none at all. Secondly, I say, all times are not alike; for the meanes and occasions of knowledge of some fundamentall Points, in that cleereneſſe as they should bee knowne, the light of saluation breaking out euery day more cleerely then other; Therefore it is sufficient if they all beleeued the same things that we doe, so farre as they did and might attaine to the knowledge of them; or if they were ignorant of some, yet it is sufficient that they followed the rest, and did not oppose against that which they knew not, but did renounce and repent of their ignorance, and this their very repentance of their ignorance is an acknowledgement of such Truths as they were ignorant of. By this it appeares plainely, that the faith of the Church of Rome is not Catholike, because none of those Points wherein they differ from vs haue been vniuersally held, no nor spoken of by the faithfull as Purgatory, Inuocation of Saints, Transubstantiation, Iustification by workes, worshipping of Images, and such like. But they will say, If our faith be not Catholike, then yours is much lesse Catholike, being gainsaid generally by the Church for many hundred yeeres? I answer; First, it is gainsaid indeed by many that professed themselues to be of the Church, but those that were truly of the Church of Christ held and mainteined that in effect which wee doe, as we can instance in many particulars of euery Age. For the first three hundred yeeres after Christ, wee can proue the Church held the same faith which we doe now; And sixe hundred yeeres after Christ, when Popery got the vpper hand, yet still wee had some that held the same faith from time to time, and it was gainsaid, by whom? Not by those that were truly faithfull, but by those that made dissensions in the Church. But if this will not satisfie them, then let this

Obiect.

Answ.

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controuerſie be decided by that other adiunct in the Nicen
2. Creede, where it is called Catholike and Apoſtolike; for that alone is truly Catholike which is alſo Apoſtolike; and then it is cleere on our ſide. For if the Apoſtles beleeued and taught as we doe (as we haue and can plainely proue) then our faith is Catholike; and whatſoeuer Church or Perſons ſince them haue not ſo taught and beleeued muſt not bee held Catholike nor Apoſtolike, nor yet their faith and Doctrine. Therefore our faith being Apoſtolike, muſt needs be truly Catholike; and howſoeuer, though none had beleeued ſince the Apoſtles dayes, yet we holding the ſame faith with them, wee muſt needs haue the true Catholike faith. Indeed this is a reaſon to fleſh and blood which they make, when they ſay, Where was your Church ſo many hundred yeeres? We anſwer, Wee euer had a Church, for we euer had ſome that oppoſed them and their courſes, and ſtood for the maintenance of this faith which we profeſſe. But if neuer any ſince the Apoſtles dayes had ſtood for this faith which we profeſſe, yet we ſay and can proue, that the Apoſtles beleeued and taught the ſame that we beleeue and teach; therefore our faith is truly Catholike and Apoſtolike. And therefore as the Apoſtles were ſaued by this faith, ſo ſhall wee, and then what matter is it, if all the world had oppoſed it?

Vſe 4. The fourth Vſe. This requires thankfulneſſe in vs, that being Gentiles, and ſo in darkneſſe, the Lord hath vouchſafed vs this light, and reſpited vs to thoſe times of the Goſpell, wherein the Church is made Catholike.

Fourth point, That the Church is a communion of Saints, whereby two things are affirmed: Firſt, that the Church hath a communion with, or is ioyned to Chriſt, which is the fourth quality.

Now wee come to the fourth Point, that is, That the Church is a Communion of Saints; whereby two things are affirmed; firſt, that the Church, (that is, the faithfull) hath a Communion with Chriſt; ſecondly, that they haue a Communion one with another; both which wee may ſee in the. 1. *Iohn* 1.3 *that yee alſo may haue fellowſhip with vs, and that our fellowſhip may be alſo with the Father, and with his Soune Ieſus Chriſt.* And *Rom.* 12.5. *So we being many, are one body in Chriſt, and euery one, one anothers members.* Firſt,

of

of the Communion the faithfull haue with Christ their Head, which is the fourth Point. We wil draw it into an obseruation, and that is this, namely, That all the faithfull, the whole Church and euery member thereof, haue a *ioynt* and *mutuall* communion with Iesus Christ: *he and we are brethren, Heb.2.11.* It is a ioynt communion, because all together doe participate therein; and it is mutuall, because all the faithfull partake in it in Christ, and Christ with euery one of them. The proofes of the Point are these, 1.*Cor.*1.9. *God is faithfull by whom yee are called vnto the fellowship of his Sonne Iesus Christ our Lord.* 1.*Ioh.*1.3. *That yee may also haue fellowship with vs, and that our fellowship may also be with the Father, and with his Sonne Iesus Christ:* and both these, our communion with him, and his with vs, are by right, *Cant.*6.2. *I am my Welbeloueds, and my Welbeloued is mine:* and likewise by possession, 1.*Ioh.*4.13. *We dwell in him, and he in vs.* And this communion is so neare and intire, that it passeth into a plaine vnion; so that the faithfull and Christ are made one, as we may see, *Ioh.*17.21. *That they all may be one, as thou O Father art in me, and I in thee, euen that they may be also one with vs. Gal.*3.28. *For ye are all one in Christ Iesus.* Now we must know, that this vnion is spirituall, 1.*Cor.*6.17. *He that is ioyned to the Lord is one Spirit.* It is true, that we are bone of his bone, and flesh of his flesh, but it is in a spirituall manner. To open the matter more fully and distinctly; the communion being of him with vs, and of vs with him, let vs consider of each seuerally, that so it may be the more perfectly discerned: and first, let vs consider of his communion with vs, and that in these two particulars; first, in regard of our selues; secondly, in regard of those things that belong vnto vs. First, in regard of our selues, for we are his, 1.*Cor.*3.23. *Yee are his.* Now wee are his, first, because wee were giuen vnto him of God, *Ioh.*17.2. And secondly, because we haue giuen our selues to him, 2.*Cor.*8.5. *but gaue your owne selues first to the Lord, &c. Rom.*6.13. *giue your selues vnto God.* And thirdly, because hee hath bought vs, and paid downe a price for vs,

Doctr.

First, Christs communion with vs in two particulars: First, in regard of our selues, in foure respects.

1.

2.

3.

1.*Cor.*

1.*Cor.*6.14,20. *Yee are not your owne, for yee are bought with a price.* And fourthly, becauſe hee hath ſeized on vs already for his owne by his Spirit. *Rom.*8.9. *The Spirit of God dwelleth in you: if any man hath not the Spirit of Chriſt, the ſame is not his.* 1.*Ioh.*4.13. *Wee dwell in him and hee in vs, becauſe he hath giuen vs of his Spirit.* Secondly, he communicates with vs, in reſpect of thoſe things that belong vnto vs, and are ours, hee taking them as his owne, as firſt hee tooke our fleſh and nature, *Heb.*2.14. Secondly, our infirmities, *Heb.*4.13. *Matth.*8.17. Thirdly, our ſufferings and puniſhment, *Iſai.*53.4. *He was wounded for our tranſgreſſions.* 1.*Pet.*3.18. *for Chriſt hath once ſuffered for ſinne, the Iuſt for the vniuſt, &c.* Fourthly, our ſinnes, 1.*Pet.*2.24. *Who his owne ſelfe bare our ſinnes in his body on the Tree.* Fifthly, our prayers and all our good endeauours; he communicates with vs in them alſo, not onely as they comming firſt from him, and he ſtirring vs vp to them, which is rather our communion with him, then his with vs, but alſo taking them at our hands, and dignifying them, and couering the infirmities of them, and preſenting them as his owne to God the Father, *Rom.* 8.34. *Who is alſo at the right hand of God making requeſt for vs,* *Reuel.*8.3.4. *Hee is that Angell that offers vp the prayers of the Saints, and the ſweet ſauour of them aſcends vp to God out of his hand*; thus hee communicates with vs.

Secondly, he communicates with vs in reſpect of the things that belong to vs, which conſiſteth in theſe things:

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Secondly, wee communicate with him; Firſt, in regard of himſelfe, hee is ours two wayes:

1.
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Secondly, we communicate with him, and that firſt, in regard of himſelfe; ſecondly, in regard of the things that are his. Firſt, in regard of himſelfe, he being ours, *Rom.*1.3. *Ieſus Chriſt our Lord.* 1.*Tim.*1.1. *of God our Sauiour, and of our Lord Ieſus Chriſt our hope.* *Epheſ.*2.14. *our peace.* And he is ours; firſt, as he is giuen to vs of God; for God giues him as freely vnto vs, as euer hee gaue vs to him, *Iſai.*9.6. *Vnto vs a Sonne is giuen:* and ſecondly, as hauing giuen vs the pledge of his Spirit in aſſurance, that he is wholly ours, as if it were vnder hand and Seale, 2.*Cor.*1.22. *who hath ſealed vs, and giuen the earneſt of the Spirit in our hearts.* So in the ſecond place we communicate with him, in regard of all

Secondly, we communicate with him in re-

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the things that are his, as [illegible] ification and redemption, 1. Cor. 1. 30. Take it [illegible] whatsoeuer he had, God-head, Man-hood, body, blood, life, spirit, office, nature, person all is ours. Secondly, whatsoeuer he did, his preaching, praying, miracles, conuersing with men, sending his Spirit, his resurrection, ascension, sitting on Gods right hand, his comming to Iudgement, all is ours. Thirdly, whatsoeuer he suffered, contempt, hunger, stripes, reproches, death, hell, Gods wrath, all is ours. Fourthly, whatsoeuer he hath obtained by his doings and sufferings, life, mercy, grace, glory, all is ours, Rom. 8. 32. *how shall he not with him also freely giue vs all things?* 1. Cor. 3. 21. *All things are yours, and you are Christs, and Christ is Gods.* Rom. 8. 17. *If children, then heyres, heyres of God, and fellow-heyres with Christ, if so be we suffer with him, that we may be glorified together.* Reu. 21. 7. *He that ouercommeth shall inherit all things.* 1. Cor. 3. 22. *Whether the world, or life, or death, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods.* Reu. 3. 21. *To him that ouercommeth will I grant to sit with me in my throne, as I also ouercame, and am set down with my Father in his throne.* Reu. 2. 26. *To him that ouercommeth will I giue power ouer the nations, and he shall rule them with a rod of yron, as the vessels of a potter are broken to shiuers, euen as I receiued of my Father.* Reu. 21. 7. *He that ouercommeth shall inherit all things, and I will be his God, and he shall be my sonne.* Reu. 3. 5. *He that ouercommeth shall be clothed in white rayment, and I will not put his name out of the booke of life, but will confesse his name before my Father, and before his Angels.* Reu. 3. 12. *Him that ouercommeth will I make a pillar in the Temple of my God, and he shall go no more out, and I will write vpon him the name of my God, and the name of the City of my God, which is new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new name.* Reu. 2. 17. *To him that ouercommeth will I giue to eat of the hidden Manna, and will giue him a white stone, and in the stone a new name written, which no man knoweth, saue he that receiueth it.* Reu. 2. 7. *To him that ouercommeth will I giue to eat of the tree of life, which is in the midst of the Paradise of God.* Reu. 2. 11. *He that ouercommeth shall not be hurt of the second death.* Reu. 3. 21. *To him that ouercommeth will I grant to sit with me in my throne, as I also ouercame, and am set down with my Father in his throne.* Reu. 2. 26. *To him that ouercommeth will I giue power ouer the nations, and he shall rule them with a rod of yron, as the vessels of a potter are broken to shiuers, euen as I receiued of my Father.* Reu. 21. 7. *He that ouercommeth shall inherit all things, and I will be his God, and he shall be my sonne.* Reu. 3. 5. *He that ouercommeth shall be clothed in white rayment, and I will not put his name out of the booke of life, but will confesse his name before my Father, and before his Angels.* Reu. 3. 12. *Him that ouercommeth will I make a pillar in the Temple of my God, and he shall go no more out, and I will write vpon him the name of my God, and the name of the City of my God, which is new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new name.* Reu. 2. 17. *To him that ouercommeth will I giue to eat of the hidden Manna, and will giue him a white stone, and in the stone a new name written, which no man knoweth, saue he that receiueth it.* Reu. 2. 7. *To him that ouercommeth will I giue to eat of the tree of life, which is in the midst of the Paradise of God.* Reu. 2. 11. *He that ouercommeth shall not be hurt of the second death.*

Lord of all things that are his; as, First, what he had.

Secondly, what he did.

Thirdly, what he suffered.

Fourthly, what he hath obtained by his doings and sufferings.

How these things are to be vnderstood.

This communion with Christ in the things that are his, drawne into two heads.

First, in some things by merit.

Secondly, in other things by power.

but in some degree or measure. We will reduce this communion to these two Heads; for howsoeuer we haue right to all that is Christs, yet wee communicate in them in diuers manner; we communicate in some things by way of merit, and in some other things by way of power: first, some things are communicated to vs by way of merit, procuring the things to vs that are due to him, and these are ours by imputation, as glory, *Iob. 17. 22, 23. And the glory thou hast given me, I have given them, &c.* and this is our iustification. Secondly, other things are communicated to vs by way of power, effecting the like in vs, and this is ours by actuall infusion and possession, as the Spirit, *Rom. 8. 2. and life, Gal. 2. 20. Yet I liue, yet not I, but Christ liueth in me, &c.* And this is our sanctification. For the first, Christ purchased and merits forgiuenesse of sinnes and righteousnesse, and glory for vs, and this we communicate in by imputation for our iustification. For the second, Christ by his power infuseth into vs his Spirit and life, and makes vs spirituall Kings and Priests to God his Father, and this is actually ours for our sanctification: so we are made holy by his holinesse, not onely because it is imputed to vs

for our iuſtification, but alſo becauſe it is infuſed to vs for our ſanctification.

Reaſ. 1. Now we come to the Reaſons of the point, and they are theſe. The firſt reaſon why there is ſuch a neere communion betwixt Chriſt and vs is this, becauſe Chriſt is the Head, and we are the members; therefore as the Head communicates to the members, and they to the Head: ſo doth hee to vs, and we to him, both giuing and taking, *Ephes.* 1.22, 23. As the head conueyes ſpirit and life to all the members, ſo doth Chriſt conuey ſpirit and life to all the faithfull: and this is it the Apoſtle ſpeakes, *Rom.* 8.2. *The law of the ſpirit of life which is in Chriſt Ieſus, hath freed me from the law of ſinne and death.*

Reaſ. 2. Secondly, Chriſt is the Husband, the Faithfull are his Wife, *Epheſ.* 5.23. therefore as in the eſtate of marriage the husband and the wife are one fleſh; ſo in the eſtate of this ſpirituall marriage, Chriſt and the faithfull are one, *Epheſ.* 5.30. and 1. *Cor.* 6.17.

Reaſons on Gods part: Firſt, his election. Thirdly, there are particular reaſons for this; firſt, on Gods part; ſecondly, on Chriſts part; thirdly, on our part. First, on Gods part, his election aimed at this communion; *He choſe vs to be made like vnto the Image of his Sonne, Rom.* 8.29. and 1. *Pet.* 1.2. *Elect according to the foreknowledge of God the Father vnto ſanctification of the Spirit, through obedience and ſprinckling of the blood of Chriſt.* Secondly, his Couenant is ſo, *Deut.* 23.13. that we ſhall be one with him, and he with vs. Thirdly, he hath confirmed this by his free gift of Chriſt to vs, and vs to Chriſt, as I ſhewed before. Fourthly, the Fountaine of all is his loue to vs; *God ſo loued the world, that hee hath giuen his onely begotten Sonne, &c.*

Secondly, his couenant.

Thirdly, his free gift of Chriſt to vs.

Fourthly, his Loue.

Reaſon on Chriſts part. Fourthly, the particular Reaſon on Chriſts part, is his exceeding great loue towards vs, *Gal.* 2.20. *who hath loued me, and giuen himſelfe for me.*

Reaſons on our part: Firſt, our faith. Fifthly, there are particular reaſons on our part: firſt is our Faith; for by Faith we beleeue in him, and are ingrafted into

into him, and made partakers of him, *Heb.*3.14. Secondly, we did couenant it in Baptisme, and we doe daily renew it, that wee will bee one with him, *Deut.* 26.17,18. Thirdly, it is confirmed on our parts by gifts, we consecrating our selues, and all wee haue or are, into his power and mercy. Fourthly, our loue is another reason, for that makes it a true vnion where it is truly planted, *Ephes.*3.17. *Where loue is linked with Faith.* Fifthly, our necessitie so requires it: for we cannot bring forth any good fruit except we be, and abide in Christ, *Ioh.*15.4.

Secondly, our couenant.

Thirdly, by gifts.

Fourthly, our loue.

Fifthly, our necessity.

The meanes of this communion which is betwixt Christ and the Faithfull is, first, the Spirit; secondly, the Word; thirdly, the Sacraments, 1.*Cor.*10.16. *The Cup of blessing which we blesse, is it not the communion of the blood of Christ? &c.*

Three meanes of this communion; First, the Spirit. Secondly, the word. Thirdly, the Sacraments.

The Vses of this Point are these: First, here is matter of reproofe against the Papists, that hold the communion of the Church one with and vnder the Pope, affirming that we haue no communion with Christ, vnlesse first wee haue communion with the Pope; they acknowledge that at the second hand we haue a communion with Christ, but mediately by the Pope, he being the Vicar of Christ, and the ministeriall head: but the Scripture you see is cleare, that the true communion the faithfull haue, is in and with Iesus Christ, *Rom.*12.5. and the Apostles had a communion with Christ, when there was no Pope. Yea, but say they, Christ is not present with vs now in earth, but the Pope he is the Head of the Church on earth; and except we haue fellowship and communion with him, wee can haue none with our Head in heauen. I answer, though Christ bee absent in body, yet hee hath left vs his substitute, that is, his Spirit which is his true deputie of his owne appointing (and not the Pope) as *Ioh.*14.16,17. and *Ioh.*16.7. and he alone it is that workes this vnion, making vs one with Christ, and Christ one with vs. 1.*Cor.*6.17.

Vse 1.

The second Vse is to teach vs, what a blessed estate Gods Children are aduanced to; they haue Commu-

Vse 2.

tion and fellowship with Iesus Christ, they are fellowes, yea fellow-heires with him in grace here, and glory hereafter. And heere is our Patent Royall vnder the broad Seale of Heauen and Earth for our Interest that we haue in God, *because we partake with Christ Iesus* the Sonne of God; and therfore we must needs partake with God, and haue Communion with him too. So likewise for the promises of God; by this I know I haue right and interest in all the promises of God; because wee are his, and hee is ours, *in whom they are all yea and Amen*, 2. *Cor.* 1. 20. So likewise wee haue right and interest into all his Offices, Kingdome, Priesthood, and Prophecy, and all the benefits of the same, Iustification, Sanctification, Saluation, yea our full and finall glorification; because wee are his, and hee and all his is ours. Heere likewise is our answer and generall Acquittance against all the pleadings of Sinne, Satan, Death, Hell, Damnation, Law, Iustice, and accusing Conscience: here is our Answer to them all; I am Christs, and hee is mine, and therefore if you haue any thing to say against me, goe to him, hee will answer for mee, nay hee hath answered for mee already; and therefore ye can haue nothing against mee that can hurt mee; there is no Condemnation to mee, for I am in Christ Iesus. So likewise we see here on the contrary, what a miserable and fearefull case all others are in, that are out of the true Church, whether they bee of no Church, or a false Church; whether not yet assembled, or cut off; and that either by withdrawing themselues, or else cast iustly out; for being without the Church they are without Christ; and being without Christ they are without God, and so without life, and without hope, and without comfort, and without grace and saluation; yea, they are the very prey and slaues of sinne, and the Diuell, and eternall confusion, as hauing no priuiledge nor barre against them, specially if they bee such as persecute the Church.

A Christians Patent Royall vnder the broad Seale of heauen for his interest, First, in God. Secondly, in the promises. Thirdly, in the offices and benefits of Christ. Fourthly, in full and finall glorification.

A Christians acquittance generall against all pleading of sinne, and euery thing that is against vs.

Vse 3.

The third Vse is for examination, to teach vs to examine our selues hereby, whether wee bee of the Church or no.

Doth

Doth Christ Iesus liue in thee by his Spirit? Art thou ioyned to him? Doest thou beleeue in him, obey him, submit thy selfe to his ordinances and directions? Doth thy heart tell thee vpon good ground, that thou art one with him, and he with thee? then thou art one of the Church; then thou art a chosen vessell, else thou art but a Reprobate, 2. *Cor.* 13.5. *proue your selues whether ye are in the faith* (saith the Apostle) *Examine your selues; know ye not your owne selues, how that Iesus Christ is in you except ye bee Reprobates.* The Papists not feeling this Communion with Christ, that hee is in them (as none can feele it by their Doctrine) cannot bee in the estate of Grace; for wheresoeuer it is, surely it may bee felt by the Spirituall man.

Fourthly, this teacheth vs that if wee haue fellowship with Christ, then wee must looke for afflictions while wee liue here: We must be like our Head. If we looke to haue fellowship with him in his glory, we must also haue fellowship with him in his afflictions, *Phil.* 3.10. It is impossible that we should Communicate with him in the sweet, but that we must taste of the sowre also; though indeed afflictions are not sowre, but to the outward man; they are sweet to the inward man; the spirituall man reioyceth in affliction, because they bring forth the sweet fruit of Righteousnesse, *Heb.* 12.11. Therefore as we looke to bee partakers with Christ in his glory; so let vs partake with him in his afflictions, and these afflictions shall tend to our greater glory. *Vse* 4.

Lastly, here is matter of Comfort to vs, in our hearing, Reading, and Repeating of Gods Word, and in our prayers, and all other our good endeauours; because Christ Communicates with vs in them, helping, directing, and quickning vs in the performance of them, couering the infirmities of them, dignifying, presenting, and making them acceptable before God. Here likewise is comfort to vs in all our sufferings. What if we suffer persecution and affliction? Let vs know that Christ partakes in them, and therefore they are sanctified vnto vs and also they are regarded of God *Vse* 5.

with commiseration as the sufferings of Christ, and they are already ouercome by his sufferings; and therefore seeing they are regarded of God as the sufferings of Christ, *Act.9. 4. Saul, Saul, why persecutest thou me*, saith our Sauiour; and seeing he doth so pitie vs in them, how can wee but looke for a good end of them? Let vs therefore comfortably suffer with Christ, bearing his markes vpon vs here, that so we may Reigne with him in glory hereafter.

The sixth Lecture of the Church.

The second thing affirmed concerning the communion of Saints, and that is the communion which the Saints haue one with another, and this is the fifth quality.

THe fourth qualitie whereby the Church is described in that Article of the Creed concerning the Church, is, that it is called a *communion of Saints*, which carries a double sense, and imports a double communion; one with Christ the Head, the other with the members. Of that which passeth betwixt the members and Christ the Head, you haue heard already: now in the next place wee are to speake of the communion the members haue one with another. It is here aduisedly to bee recalled to minde, what Church it is that we here speake of, that is, the Church of chosen men both in heauen and earth; for so it was propounded to be spoken to in the entrance vpon this Point; and secondly, euery one of these sixe adiuncts in that Article of the Creed concerning the Church, agreeth to each, both to the chosen men in heauen, as well as to the chosen men on earth. For first, the Church of chosen men in heauen is one with that on earth; secondly, they are holy also, though not in a truer sense, yet in a higher degree, for they haue attained to the perfection of that holinesse, which these on earth haue but in a small measure. Thirdly, they are Catholike too, as well as we, consisting of all Nations,

tions, People and Kinreds, as *Reuel.7.9.* Fourthly, they in heauen haue a communion with Christ their Head, as well as we on earth, and that in a more speciall manner then we haue; for Christ is present with them, not onely by his Spirit, as hee is with vs, but also hee is bodily present with them, which wee doe not yet enioy, therefore they haue a more speciall communion with him then wee yet haue. Fifthly, they haue a communion with vs, and wee with them, so farre as is agreeing and fitting to both our estates. Sixthly, they also are knowne onely to God, and to themselues, and not certainly to any else; and this also in a further sense to them then to vs, because they know it not onely particularly euery one of himselfe as we doe, but generally they know, that all there amongst them are members, which amongst vs is nothing so, wee know but euery one for himselfe to be a member. So we see, that these sixe adiuncts agree to the Church of chosen men in heauen as well as on earth: yea further, most of these agree to the elect Angels too, for they haue an vnitie amongst themselues, and so are one, also they are holy; and so likewise they hauing Christ to be their Head as we haue, no doubt but they haue a communion with Christ, and Christ with them: and when our Sauiour saith, *Luk.* 15.10. *that they reioyce ouer a sinner that is conuerted*; it is plaine that they haue a communion with vs also. But because the Article saith, a communion of Saints, & not of Angels; therfore we will restraine it to holy men, and not extend it to the holy Angels. And further we must vnderstand, that howsoeuer all these may bee truly affirmed of the Saints in heauen, as well as on earth, yet because they are more sensible in earthly Saints then in heauenly, therefore they are most vsually affirmed, and generally vnderstood of those on earth. These things thus premised, to set the article vpright in its own due sense and vnderstanding (specially in this fifth adiunct, because we shall haue speciall vse of it) wee proceede now to the Point.

Caluin inſtit. lib. 4. cap. 5 1.2. Morney de eccleſ. pag. 8.

We will draw it into an Obseruation, and that is this; *Doctr.*

The whole Church of God, and all the parts and members of it, haue a mutuall Communion and fellowſhip one with another. For proofe of this point, I will omit ſuch places, that proue both this and the former Communion, as, *Rom.* 12.5. and 1. *Ioh.* 1.3. and I will come to ſuch particular places as proue this point. *Pſal.* 122.3. *Ieruſalem is built as a City that is compact together in it ſelfe.* Wee muſt vnderſtand, that *Dauid* ſpeakes here as a Prophet, and vnder the Law; ſomewhat darkely, and vnder a ſhadow. The ſubſtance is this: the *Citie*, is the Church of God; *Ieruſalem*, the ſpirituall and heauenly Ieruſalem; the *building*, that is, the laying together of theſe liuing ſtones, that is, the faithfull into this liuing Church; *compact together*, &c. there is the fellowſhip that they haue, and do exerciſe one towards another. So that the meaning is this; The whole Church of God is a liuing Citie conſiſting of liuing ſtones, and they are compact together, they doe yeeld mutually that helpe and good one to another which they can. And ſo is this ſhadow plainely now reuealed vnder the light of the Goſpell, as wee may ſee, *Epheſ.* 2.21, 22. *In whom all the building coupled together, groweth vnto an holy Temple in the Lord. In whom yee alſo are built together to bee the habitation of God by the Spirit.* *All the building*, that is, the whole company of the faithfull; *are coupled together*, that is, faſt linked and ioyned together one with *another* in goodly order and proportion; *groweth to an holy Temple*, that is, make vp one Church or Temple, not materiall, but ſpirituall, as Verſ. 22. *for God to dwell in by his Spirit*, and this the Epheſians particularly had experience in; *In whom yee alſo are built together to be the habitation of God by the Spirit.* And 1. *Iohn* 1.7. *If we walke in the light, as hee is in the light, we haue fellowſhip one with another.* Here this Communion is in plaine termes named and expreſſed. Who are they that walke in the light, but the faithfull onely, that are in Chriſt? Who is the light of the World? Whoſoeuer are ſuch, there is a mutuall fellowſhip and Communion betwixt them.

Chriſt, the light of the world.

The

The Point is large, and therefore requires a large explication: and also it is a Point of excellent vse, and hath not beene handled to the full by any Diuine; therefore I will stand the more vpon it. That which I purpose to speake hereof, I will reduce to these three heads: First I will shew what manner of Communion this is; Secondly, wherein it consistes; Thirdly, how farre forth it is to bee extended and inlarged. *Three things concerning this communion;*

First, what manner of vnion it is. It is spirituall, answerable to that which they all haue with Christ their Head; for looke how they Communicate with their Head Christ, such is their Communion one with another; but that is a spirituall Communion, and so is this. And it is spirituall in many senses; First, as the Spirit being the Authour and cause of this fellowship, whence it proceedes; *by one Spirit we are all baptised into one body*, saith the Apostle; 1. *Cor.* 12.13. Secondly, it is spirituall, as the Spirit being the Common center and Point, wherein all the Faithfull meete together; and this is it the Apostle saith in that 1. *Cor.* 12.13. later end of the Verse; *and haue beene All made to drinke into one Spirit.* Lastly, it is spirituall, in regard that all those things wherein they Communicate are meerely Spirituall, or at least Communicated in for some spirituall occasion or respect; they haue also a Ciuill Communion, as other men, which being sanctified vnto them by the Word, and Spirit, and Prayer, is in some sense spirituall too; but else it is rather a Communion of men, then of Saints. *First, what it is, it is spirituall.* *In how many senses it is spirituall.* 1. 2. 3.

The second point is, wherein this Communion consists. It consists in two things; First, in a certaine Communion of state which they haue: Secondly, in a Communion of practise which they exercise. First, they haue a Communion of state, and here wee haue many things to consider; For first, they haue a Communion of state in respect of their substance of state, they haue all one Calling; *Ephes.* 4.1. *they are all called to be Saints*, that is, they are all and euery one Christians, Saints, they are all Gods people, they are all Gods house, they are all Gods building, they are all Gods Children, *Two things wherein this communion consisteth, and that in two things; First, a communion of state, and that in diuers respects.* 1.

Children, *Gal.* 3. 26. *the ſonnes of God through faith in Chriſt*, and they are all, and euery one of them members of Gods Church.

2. Secondly, they haue a Communion of ſtate, in regard of the Authour and cauſe of their ſtate, they haue all one and the ſame Father, one and the ſame Redeemer, one and the ſame ſanctifier.

3. Thirdly, they haue a Communion of ſtate in regard of the meanes of ſaluation, they haue all one and the ſame Common meanes of Saluation, they haue the ſame Word, and the ſame Sacraments, the ſame Miniſtry to bee taught by, and the ſame Church to liue in.

4. Fourthly, they haue a Communion of ſtate in regard of their Priuiledges; they haue all the ſame Priuiledges, they haue all intereſt into Gods promiſes, they haue all acceſſe to God, all right to heauen, they haue all the ſame Liberties, Royalties, gifts and graces; they haue all the ſame Election, Iuſtification, Sanctification, and glorification: all haue theſe, though they partake not in them all alike, but euery one in his degree and meaſure.

5. Fifthly, they haue the ſame Duties for euery one of them to practiſe, the ſame Repentance, Patience, Obedience, Mortification, Loue, Prayer, Peace, and Faith; and hence it is, that their faith is called the Common faith. *Tit.* 1. 4.

6. Sixtly, they haue the ſame lawes to liue vnder, and to bee gouerned by, the former and the later Teſtament, ſhewing them what they ſhould doe, or leaue vndone; as alſo how, and when, and where to doe it, or leaue it vndone.

7. Seuenthly, they haue the ſame way to walke in, namely, that narrow and ſtraight way that leadeth to eternall life.

8. Eighthly, they haue all the ſame common enemies to fight againſt, Sinne, Satan, the World, the Fleſh, Perſecutors, Afflictions, and Accuſations of Conſcience; that which is Enemy to one of them, is enemy to them all.

Ninthly,

Ninthly, they haue all the same end to aime at; the same Kingdome prepared for one, is prepared for all, *Matth.* 25. 34. and the same Crowne of Righteousnesse. 2. *Tim.* 4. 8. and the same glory. 1. *Pet.* 5. 1. 9.

Lastly, the whole Course of their saluation, from the beginning to the end, is common to them all alike; and therefore it is called the Common saluation, *Iude.* 3. And thus they haue a Communion of state in these respects. 10.

Secondly, they haue a Communion of practise, that is, they exercise and practise this Communion; I will make it plaine by this comparison. Seruants of one Family, and members of one and the same Citie or corporation, as they haue a Communion of state which all partake in, the same lawes, and the same Priuiledges, &c. so also if they willingly Communicate with each other for the mutuall helpe and benefit one of another, then they haue a Communion of practise too; and this Communion is generall and particular. *Secondly, this communion consisteth in a communion of practise.*

First generall, they all alike participate in the same rights and dangers, benefits and Crosses; they worship alike; they pray alike; they loue, and heare, and receiue, and vse, and beleeue, and doe, and suffer alike, and handle the meanes alike, and profit alike, though with some difference of measure, or other circumstance, or smaller matter; yet in effect and substance it is the same: as they haue the same way of Saluation, so the same steps are troden by them all in that way: as they haue the same enemies, so they manage the same Fight, fighting together against their enemies *Philip.* 1. 27. vnder the same Captaine Iesus Christ, with the same weapons, *Ephes.* 6. 11. *the whole armour of God.* Take them any way outwardly or inwardly, they haue a Communion of practise. Take them outwardly, they all make the same profession, *Act.* 2. 42. 46. *they continued in the Apostles Doctrine and fellowship, &c.* And *they continued daily with one accord in the Temple.* Take them inwardly, and they haue all the same heart, and the same minde; *Act.* 4. 32. *And the multitude of them that beleeued were of one heart, and of one* *And this is, first, generall.*

Soule,

Soule, &c. so that which way soeuer you take them, they haue a Communion of practise, as well as of state. It is true that sometime they faile in the performance of these things through their owne weakenesse and Satans malice; but yet this is their reach, and desire, and true endeauour.

Secondly, it is particular,

Secondly, as they haue a Communion of practise in generall, so likewise they haue it in particular; as euery one hath a seuerall portion by himselfe, so they doe not keep it to themselues, but are still in a readinesse to imploy it to the Common good of the rest. And this diuers wayes, first, in regard of their gifts it is so; secondly, for their wants; thirdly, for their doings; fourthly, for their sufferings; fiftly, for their affections; Lastly in regard of themselues and all they haue, they doe imploy all for the good of the rest, and so haue a Communion of practise in particular.

And this diuers wayes.

First, in regard of gifts.

First, in regard of their gifts; if they haue the gifts of a Pastor, or of a Ruler, each hauing proper gifts, they doe willingly Communicate the benefit of them to the good of the rest, *Ephes.* 4. 11, 12. *Hee gaue some to bee Apostles, some Prophets, some Euangelists, and some Pastors and Teachers, for the repairing of the Saints, and for the worke of the Ministry, and for the edification of the body of Christ:* And *Rom.* 12. 6. *Seeing we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue prophecy, let vs prophecy, &c.* As if he should say; Seeing wee haue such gifts, let vs vse them to the good of Gods Church. And 1. *Cor.* 12. 7. *The spirit is giuen to euery man to profit withall:* so then Gods children haue gifts bestowed on them, not for themselues onely, but for the good of the rest. 1. *Cor.* 13. 5. *Loue seeketh not her owne things*; they seeke not their owne good, but the good of the whole Church.

Non tollitur gratiarum diuersitas, nec conuellitur ordo politicus. Calu.

Secondly, in regard of their wants, and that diuers wayes.

1.

Secondly, in regard of their wants, they haue a Communion of practise in particular, and that diuers wayes; First, for outward necessities, as meanes of maintenance; those that are in necessitie, acquaint those that haue wherewithall to releeue, and those that haue, distribute to those that want, As *Act.* 4. 32. to the 35. *men sold their possessions, and*

and gaue to euery one as they had need, and they had all things common; here was a louing Communion, and an equall distribution, that Gods Spirit had perswaded their harts vnto. Secondly, they haue a Communion in the sinnes one of another, not by infection, but thus; he that hath sinned against God goes to his fellow-brother whether hee bee a Minister or a priuat man, confesseth his sinne to him, according to the direction of the Apostle *Iames*, Chap. 5.16. and intreateth him to giue him direction, what he shall doe; his brother he reproues him for his sinne, hee counselleth, directeth, and exhorteth him to Repentance and newnesse of life; he prayes with him and for him, for the forgiuenesse of his sinne, and for better grace; this the Apostle teacheth vs, *Gal.* 6.1. And so in offences done against our Brethren, wee must confesse them to our brother who we haue offended, and repent of them, and hee must forgiue them, as wee may see, *Matth.* 18.15. *Luk.* 17.4. so here is a Communion in the sinnes one of another. The third kind of wants that we Communicate in, are the infirmities one of another; hee that is weake goes to him that is strong, and acquaints him with his weakenesse, and intreates his patience and assistance; the strong receiues him as a weake Brother, and beares with his weaknesse; this the Apostle exhorts those that are strong vnto, as their duty, *Ro.* 15.1.2.3. *we which are strong ought to beare the infirmities of the weake, and not to please our selues, &c.* And *Gal.* 6.2. *beare ye one anothers burthen*: as if he should say, condescend to his weakenesse, and beare it as your owne burthen; And *Coloss.* 3.13. *forbearing one another*. Thirdly, there is a Communion of practise which they exercise in particular, in their doings; euery one framing his particular Carriage both publikely and priuatly, not for himselfe onely, but for the good of the whole Company or some part thereof; thus did the Apostle. 1. *Cor.* 10.33. *Euen as I please all men in all things, not seeking mine owne profit, but the profit of many that they might bee saued.* And in the 1. *Cor.* 9.10. *he became a Iew to the Iew, that hee might winne them: and to them which were vnder the Law,*

2.

3.

Thirdly, this communion of practise in particular, is in respect of their doings.

as though he were vnder the Law, that he might winne them. And this also is that which he exhorts to, *Rom.* 14. 19. *Let vs follow those things which concerne peace, and wherewith we may edifie one another.* Fourthly, there is this communion in their sufferings also; for they take notice of the afflictions of their brethren, they remember the afflictions of *Ioseph*, they comfort them, pray for them, admonish them, yea they ioyne with them (if occasion so require) in their afflictions, and suffer with them: so saith the Apostle, *Heb.* 10. 33, 34. *They became companions of them which were tossed to and fro, and sorrowed with him for his bonds, and suffered with ioy the spoiling of their goods.* And in the 2. *Ti.* 2. 10. the Apostle saith, *he suffered all things for the elects sake.*

Fourthly, in respect of their sufferings.

Fifthly, in respect of their affections.

Fifthly, there is a communion of practise in their affections, *They reioyce with them that reioyce, and they weepe with them that weepe, Rom.* 12. 15. They reioyce at the welfare of Gods children, they sorrow and grieue at their harmes, euen as if themselues did partake with them, *Heb.* 13. 3. *Remember them that are in bonds, euen as you your selues were in bonds.*

Sixthly, in respect of themselues, and all they haue.

Lastly, there is a communion in themselues and all that they haue, euen in their liues; they thinke not their liues to deare for the good of their brethren. And this is it the Apostle saith, *Phil.* 2. 17. *That though he be offered vp vpon the sacrifice and seruice of their faith, yet hee is glad, and reioyceth with them all.* And *Rom.* 9. 3. the same Apostle wisheth himselfe to bee separate from Christ for his brethren the Israelites: not that hee did wish himselfe to be out of the loue and fauour of God in Christ (for that were sinfull so to wish) but this is a kind of hyperbolicall speech, spoken in the highest degree, to shew forth his great loue to them; as if he should say, such is my great loue to my brethren, that if my life, or any thing I haue could redeeme them, I would part from it. Whereseuer is any failing in any one of these, so farre forth it is sinne in the offender.

Thirdly, the extent of this communion.

The third thing considerable in this communion is, how farre forth it is to bee extended or inlarged, and that is in generall to all duties, times, places, persons; but yet with these

theſe due circumſtances and cautions: Firſt, that whatſoeuer we doe herein, wee muſt doe it deliberately with good aduiſe and diſcretion; wee muſt doe it ſeaſonably, taking the beſt opportunities, yet letting none ſlip. The righteous man, *Pſalm.*1.3. is compared to the Tree planted by the Riuers of waters, that brings forth his fruit in due ſeaſon. Secondly, as we muſt doe it ſeaſonably, ſo wee muſt doe it not coldly, but out of zeale, and in loue to them; nor yet deſperately and wretchleſly without any regard of our owne eſtate, either temporall, ſpecially ſpirituall, *Matth.*22.39. *Thou ſhalt loue thy neighbour as thy ſelfe*; that is, thy ſelfe firſt, and then thy brother as heartily as thy ſelfe. Thirdly, we muſt doe it alſo with an eye to Chriſt, and to the Religion of thoſe we doe good too, *Matth.*10.41,42. We muſt receiue a Prophet in the name of a Prophet, and a righteous man in the name of a righteous man; and if wee giue but a Cup of cold water to a Diſciple in the name of a Diſciple, we ſhall not looſe our reward. We muſt giue it in the name of Chriſt, and wee muſt doe it as vnto Chriſt. *Philem.*4.5,6. the Apoſtle giues thankes to God for the loue and faith which *Philemon* had towards the Lord Ieſus, and towards all Saints; that which *Philemon* did to the poore Saints, he did it with an eye to the Lord Ieſus, and the Religion they did profeſſe. Fourthly, theſe duties are to bee done chiefly to thoſe to whom wee are tyed by a further band, beſides that of faith and loue; as firſt of all to our Teachers, *Gal.*6.6. *We muſt make them partakers of all our goods.* It is an hiperbolicall ſpeech, noting that wee are eſpecially bound to them. Secondly, Miniſters to their fellow-Miniſters are tied in a ſpeciall band, *Gal.*2.9. *Iames, and Cephas, and Iohn, when they knew of the grace which was giuen vnto me* (ſaith the Apoſtle *Paul*) *they gaue vnto mee and Barnabas the right hand of fellowſhip.* So in the third place, to thoſe with whom we communicate in their goods and things, *Rom.*15.26,27. *If the Gentiles be made partakers of their ſpirituall things, their duty is to miniſter to them in their carnall things.* Fourthly, to thoſe that are in temptation

Cautions herein to be obſerued.

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tation or tribulation; we must haue an especiall care to minister comfort vnto them, *Reuel.* 1. 9. *I Iohn, euen your brother and companion in tribulation, and in the Kingdome and patience of Iesus Christ.* 2. *Cor.* 1. 7. *As yee are partakers of the sufferings, so shall yee be also of the consolation.* We must bee companions and partners with them in their sufferings.

5. Fifthly, we must take heed we bring in no confusion, as the Anabaptists, that hold a community in possession, but wee must hold it onely in vse; for communitie in possession was free, as we may see, *Acts* 4. 34, 35. they sold their possessions, and distributed to euery one according to their need: and *Acts* 5. 4. *Whilest it remained, appertained it not to thee* (saith *Peter* to *Ananias*) *and after it was sold, was it not in thine owne power?* They made all things common, that is, in vse, not in possession; for it was their owne before they sold it, and before they gaue it, and they did it voluntarily, not by constraint: so that we must not bring in this communion of possession, but of vse onely. As for example, a man hath a house, now hee communicates the vse of this house to another, but yet keepes the possession to himselfe.

This communion extends to the Saints in heauen.

Lastly, this communion reacheth to the Saints in heauen too; for no doubt they in generall pray for vs, and wee in generall giue thankes for them: the generall state of each requires this duty, but in particular neither doe they pray for vs, nor we giue thankes for them; therefore hee that extends this further, doth that which is preiudiciall both to their state and ours. And so much for the proofes and opening of the point.

The Reasons are of fiue sorts. first, in respect of God.

The Reasons why there is such a communion are these: first, there are particular Reasons in respect of God; secondly, in respect of Christ; thirdly, in respect of the spirit; fourthly, in respect of the faithfull themselues; and lastly, there are Reasons in respect of the aduersaries to the faithfull.

1. First, in respect of God, the Reasons are these: First, that Gods worship and seruice may be the more soundly, sufficiently and effectually performed to his greater glory; and that

that is done when all the faithfull ioyne together to lift at it, as with one ſhoulder, as it is in *Zeph.* 3 9. for ſo the word Conſent, in that place doth ſignifie in the Originall; and with one minde and mouth, as the Apoſtle ſpeakes, *Rom.* 15.6. And this not onely in one particular place or aſſembly, but generally in all places, in all the aſſemblies of the Saints both here in England, and alſo in France and Germany, and all other places where the name of the Lord is called vpon; for the faithfull in all places doe in effect and for ſubſtance the ſame duties to God, it is fit that the worſhip of God ſhould be ſoundly, effectually, and ſufficiently performed. Now that it may be thus performed, there muſt be this communion amongſt the faithfull. The ſecond particular Reaſon in reſpect of God, is, becauſe God is the common Father to all the faithfull, *Matth.* 6.9. And the faithfull they are all brethren, *Matth.* 23.8,9. and therefore as brethren that haue one Father, they are to hold and exerciſe this communion. 2.

Secondly, in reſpect of Chriſt; and firſt as he is the head, the faithfull they are the body or members, *Epheſ.* 4.15, 16. *grow vp in him* (ſaith the Apoſtle) *which is the head, that is, Chriſt, by whom all the body being coupled and knit together, &c.* Now looke what communion there is betwixt the members that belong to one head, the ſame is amongſt the faithfull. Secondly, he is the head corner-ſtone, and we are all liuing ſtones of the ſame building, 1. *Pet.* 2.7. Now looke as the head corner-ſtone makes all the building hang faſt together, ſo we are faſtened together in Chriſt. Thirdly, it is ſo, becauſe Chriſt hath prayed that it may be ſo, *Ioh.* 17.20,21. that they may bee one, as the Father and himſelfe are one, and therefore it cannot but be effected. *The ſecond ſort of reaſons in reſpect of Chriſt.* 1. 2. 3.

Thirdly, it is ſo in reſpect of the Spirit; we communicate in one and the ſame Spirit, 1. *Cor.* 12.4. and 11.13. there are diuerſities of gifts, but the ſame Spirit. And Verſ. 11. *all theſe things worketh the ſelfe-ſame Spirit.* And Verſ. 13. *For by one Spirit we are all baptized into one body, &c.* One and the ſame Spirit dwelleth and worketh in all the faithfull, *The third reaſon in reſpect of the Spirit.*

full, and this is one reason of their neere communion. The Heathen accounted it a neere fellowship and friendship for one soule to bee in two bodies: but this is a farre neerer communion then that; this is a neerer communion then that of man and wife; for they twaine are one flesh, but these are all one Spirit. For looke how it is betwixt vs and our Lord Iesus, as wee are ioyned to him, so proportionably are we ioyned one with another. But we are one Spirit with him, 1. *Cor.* 6. 17. so we are onely one Spirit amongst our selues; so that in respect of the Spirit the faithfull haue a mutuall communion amongst themselues.

Fourth sort of reasons are in regard of the faithfull themselues, in diuers respects.

The fourth Reason is, in respect of the faithfull themselues, and that in many respects; first, because of our necessities; euery member of the Church hath need of euery grace, but no one is capable of euery grace in himselfe, at least not to receiue and distribute too; and therefore there are many members, and yet all in one body, that euery one may haue their seuerall gifts, one to receiue in one kind, another to giue in another kind, that so all our wants may be supplied. Secondly, in respect of the faithfull, there is this communion in regard of their helpe; that if one fall into sinne, another may helpe him vp againe, and that they may build vp one another in faith and obedience. Thirdly, it is needfull for the comfort and incouragement of one another in the worship and seruice of God, that one may be whetted on and prouoked by another. Fourthly, it is needfull for the maintenance of loue amongst the faithfull, which can no way so well be maintained, as when wee all see, that we haue need of one another. Lastly, it is needfull in respect of the faithfull for the declaration and exercise of their faith, that our faith may haue some fruits to be exercised in, *Philem.* Vers. 5.

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Fifth sort of reasons are in regard of our aduersaries.

Fifthly and lastly, there is this communion in respect of our Aduersaries, and first for defending our selues; for being strongly vnited together as one man, they cannot ouercome vs, whereas if we were separated and disioyned, they would easily ouercome vs. Secondly, for the offending

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and oppugning the enemies, who band themselues together against them; and therefore they are to set themselues all together as with one heart against their aduersaries: otherwise they will be so farre from ouercomming them, as that they will bee ouercome of them. And so much for the Reasons why there is such a mutuall communion amongst the faithfull.

The Vses of the Point are these. First, this teacheth euery one of vs to labour to bee one of the members of Gods Church, that so thou mayst haue thy part in this communion, and that thou mayst haue thereby a right to God and Christ, and the Spirit, and to faith & to iustification, and to saluation, and to all the gifts and graces of Gods Spirit, and to all the promises and priuiledges of the faithfull, and to all the meanes of grace here, and glory hereafter: these are no where to be had but here; therefore if thou art not one of this communion and society, thou hast no right in these things. And here they are certainely to be had and inioyed; therefore let euery one of vs labour to be liuing-members of this communion and society, and so we shall haue a rich and a gracious portion with the faithfull, wee shall be made partakers of the same grace with them here, and of the same glory hereafter. Maruell not then that *Dauid* and other of the Saints were so much grieued, when they were depriued of this blessed communion: though they were neuer depriued of this inward communion, yet it was their griefe, and the very breaking of their hearts, when they were depriued of this outward fellowship. And no maruell also though they did so reioyce, when they could come to Gods House to bee partakers of this fellowship; for then they could reach out their hands to partake of the pledges of Gods loue sensibly. *Vse* 1.

Secondly, as this teacheth vs to labour to be one of this society and communion, so it teacheth vs also to labour to maintaine this communion, that as wee bee intitled to it, so we must bend all our forces to contribute to it, and to vphold it, and not to content our selues with the bare Title *Vse* 2.

onely, but to be as we are called, and to practise as we professe; that as wee professe to haue a communion of state, so we may haue a communion of practise also. And this is it which the Apostle saith, *Ephes.*4.3. *Keepe the vnitie of the Spirit in the bond of peace:* As who should say, As thou hast found that fauour with God, that thou art associated by a calling to the Church, and the communion thereof, so let it be thy chiefe and principall endeauour to maintaine and keepe that vnity and communion, *Phil.*1.27. *Continue in one spirit and in one mind:* as if he should say, Flinch not from it, but as you haue this communion, so stand in it, and maintaine it. And that we may so doe, we must take heed,

Things to be done that we may maintaine this communion.

1. first, that we separate nor cut off our selues, nor be drawne from this communion; this is forbidden, *Heb.*10.25,39. *Not forsaking the fellowship we haue amongst our selues, as the manner of some is.* And in the 39. Verse; *But wee are not they which withdraw our selues vnto perdition.* If wee separate, we cut off our selues from the body, and so from the head too, and then we haue no part in Christ (for hee is a head to none but his owne body) nor in God, nor in the Spirit, nor in any of the promises and priuiledges and graces that belong to this societie. And therefore this is a speciall matter that euery one of vs is to take heed of, namely, that wee entertaine not the least thought of leauing the Church; though we doubt of the truth of it, yet wee must

2. be well aduised before we leaue it. Secondly, we must take heed wee giue no offence to the faithfull, to cause them to alienate themselues from vs, by walking inordinately, 2.*Thes.*3.6. the faithfull are commanded to separate themselues from euery brother that walketh inordinately, or by contention, for the Church hath nothing to do with such, so saith the Apostle, 1.*Cor.*11.16. nor by any other misdemeanour. Thirdly, as we must take heed that we giue no

3. offence, so we must take heed we bee not too apprehensiue of offence; that we be not ready to breake out vpon euery little quarrell and discontent; but wee must resolue to beare any thing (so that it be not against conscience) rather

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then to trouble that communion, or to interrupt that fellowship. Lastly and principally, wee must take heed that we repaire to the publike assemblies, and that wee gather together with these assemblies for the worship and seruice of God, to heare the Word read and preached, and to ioyne together in prayer: for this is it that the Apostle approues, 1. *Cor.* 5. 4. *When yee are gathered together, &c.* And this is it that is commended in the Church at Ierusalem, *Act.* 2. 42. *that they continued in the Apostles doctrine and fellowship, and breaking of bread and prayer, Matth.* 18. 22. *Where two or three* (saith our Sauiour) *are gathered together in my name, there I am in the midst of them:* he promiseth his speciall presence to this communion and societie; therefore we must be carefull to ioyne with such assemblies, for there is no better way to continue this communion then this. And as we must come to these places our selues, so we must call vpon one another to doe so too; for so it was prophesied, that the faithfull should doe in the last dayes, *Isai.* 2. 3. that they should say, *Come, let vs goe vp to the Mountaine of the Lord, to the House of the God of Iacob, &c.* and wee must also reioyce at such occasions, when wee heare that men come willingly to the house of the Lord, as the Prophet *Dauid* did, *Psal.* 122. 1. 4.

Thirdly, here is matter of examination, whereby wee may try whether we be true mẽbers of the Church, or not. Doest thou practise this Communion and fellowship? then thou art a true member; Else thou canst neuer truly perswade thy selfe that thou art a true member, vnlesse thou practise this Communion: proue, and try, and examine your selues therefore, and that by these particulars; First, let vs examine our selues vpon this point; doe we vse the meanes of Saluation Iointly, and particularly, and continually? Doe wee willingly bring our selues and our Families, to partake in the Word, Sacraments and Prayer? The Prophet *Dauid* speaking of the members of this Communion, saith, *Psal.* 110. 3. *Thy people shall come willingly at the time of Assembling:* And doe we profit by these meanes? Haue they the same *Vse* 3. *Trials whether we practise this communion.* 1.

same effect in vs, as they haue in Gods Saints? If they haue,
2. then we are of this Communion of Saints, else not. Secondly, let vs examine our selues concerning our Gifts. Hath God distributed to thee any gift or grace whatsoeuer, and art thou willing to imploy it and Communicate it to the common good of the rest of the Saints, as the Apostle was, *Rom.*1.11. that did long to bee with the Romanes? And why did he so long? Why, because he had some spirituall gift to bestow amongst them; if it be thus with thee, then thou art a member of this Communion. This is that our Sauiour commandeth *Peter*, *Luk.*22.32. *When thou art conuerted, strengthen thy Brethren*; as if he should say, Make
3. others partakers of the same grace with thee. Thirdly, wee must examine our selues in respect of the wants of our fellow members. Are we willing to relieue them in their wants, to supply them in their necessities, according to our ability? If wee are, then this is a token to vs that wee truly practise this Communion of Saints. This is it that the Apostle commends as a thing wel done, that the Philippians did Communicate to his affliction, *Phil.*4.14. And this also he Commandes, *Ro.*12.13. *that they distribute to the necessities of the Saints, and that they giue themselues to hospitality.* And *Heb.*13.16. *To doe good, and to distribute forget not, for with such sacrifices God is wel pleased.* And this is the charge that the Apostle wills *Timothy* to lay vpon Rich men, that *They be Rich in good workes, ready to distribute.* And this he commends in them of Macedonia, *That beyond their power they were willing, and prayed vs with great instance*, saith the Apostle 2.*Cor.*8.3,4. *that wee would receiue the grace and fellowship of the ministring which is towards the Saints.* And *Rom.*15.26,27. And *Act.*4. *Men sold that they had and di-*
4. *stributed to euery one as they had need.* Fourthly, wee must examine our selues in regard of our affections. Are we like minded to them? Doe wee suffer when they suffer? Haue wee a fellow-feeling of the afflictions and miseries of our fellow-members? If we haue; then we are fellow-members with them. 1.*Cor.*12.26. *If one member suffer, all suffer with*

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it: This is a liuely token of a liuing-member, if they haue a feeling of the sufferings of their fellow-members; euery liuing-member of the Church hath the Bowels of compassion, *Colos.* 3.12. mooued with a liuely feeling of the miseries of others, else they are no liuing, but rotten and dead members. Fiftly, we must examine our selues, whether we pray for our fellow-members, as for our selues; whether we pray for the good of Gods Church, as wee are exhorted, *Psal.* 122.6. *pray for the peace of Ierusalem.* Sixtly, wee must examine our selues whether wee exhort others, comfort them, prouoke them, and stirre them vp to loue, and to all good workes, as the Apostle willeth vs, *Heb.* 3.13. *Prouoke one another daylie.* And *Heb.* 10.24,25. *Let vs consider one another to prouoke vnto loue, and to good workes, not forsaking the fellowship that is amongst our selues.* If we do exhort one another thus, this is a signe wee are of this fellowship, and a meanes to continue vs, that wee forsake not this fellowship. Seuenthly, we must examine our selues whether we vse our Christian Liberty Christianly, to the edification of our Brethren, and not to their destruction, *Rom.* 12.13,15. The last Rule that we must examine our selues by, is this; If wee labour not for our owne good onely, but for our Brethrens also; if wee seeke not our owne, but euery one anothers wealth. 1. *Cor.* 10.24. *If we looke not euery one on our own things, but euery man also on the things of other men,* *Philip.* 2.4. If wee labour to profit others as well as our selues, this is a true Note that we are true and liuing-members of the Church of God.

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The fourth Vse. Here is matter of Comfort to vs that are of the Church, not onely that God hath giuen vs a Communion of estate amongst his people; but withall hath inioyned vs to practise all such duties, as may make for the vpholding, thriuing and continuing in this state. Here then is our Comfort; Art thou in want? Why God hath giuen to others purposely for thy supply. Art thou in temptation, or at the point of death? Happily then thou art not able to pray for thy selfe; yet Comfort thy Soule, thou art a

Vse 4.

member of the Church; and therefore thou art prayed for of all the Faithfull, and God will heare their prayers for thee. Lastly, Art thou depriued of Gods House, by Trauell, or sickneſſe, or perſecution? Yet here is thy Comfort, thou art there in Spirit, and thy cauſe there in ſome kinde is as effectually handled, as if thou wert there bodily preſent, as the Apoſtle ſaith, 1. *Cor.* 5 4. *When you are gathered together, and my Spirit, &c.* No diſtance of place, though it be as farre as heauen from earth, diſſunders this Communion, nor debarres vs the benefit of it, the Spirit being euery where. So that the prayers of Gods Church (though I be neuer ſo farre off) are as effectuall for mee, as if I were there my ſelfe, ſo I be there in Spirit.

Vſe 5. *Teaching two things.*

Fiftly, this teacheth vs, of whom wee are to expect good, and to whom we are to doe good. Firſt, of whom wee are to expect good; not from prophane men, but from godly men, from the faithfull; therefore we ſhould ſtriue to bee in their Company, and deſire their preſence, both to giue and receiue good. The Apoſtle *Rom.* 1. 11, 12. deſires to be among the Romans; Why? that *hee might doe them good*; that is true, he might doe them good indeed; but could they, being but newly conuerted, doe him that was ſo great an Apoſtle any good? Yes, that they might, and therefore hee deſires to be with them, that *he might be comforted together with them, through their mutuall faith, both his and theirs.* Specially we ſhould deſire their prayers, ſo did the Apoſtle *Rom.* 15. 30. and *Heb.* 13. 18. *Pray for vs*, ſaith hee. Haue they need of our prayers? Then much more haue we need of theirs: yea, the wicked themſelues deſire the prayers of the faithfull, *Exod.* 9. 28. *Pharaoh* deſires the prayers of *Moſes* and *Aaron* to God for him; they receiue this benefit from the Communion of the faithfull, though they giue nothing to it; that the faithfull pray, and are heard for them, as *Iob* was for his friends, *Iob* 42. 8. Secondly, this teacheth vs alſo, to whom we are to doe good, namely, to the faithfull, as the Prophet *Dauid* ſaith, *Pſal.* 16. 3. *My welldoing extends to the Saints that are on earth.* And this is it the

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Apoſtle

Apoſtle teacheth vs *Gal.6.10. Doe good to all, eſpecially to the Houſhold of faith.* Likewiſe it teacheth vs to ſeparate our ſelues from all prophane and wicked men, *2.Cor.6.17. Come out from amongſt them, and ſeparate your ſelues*, ſaith the Lord, *and touch none vncleane thing, &c.*

Laſtly, this may ſerue to controule the pride of the Romiſh Antichriſt, who regards not the ſaints but as his ſlaues; he will not vſe them as fellowes in a holy Communion; this ſhewes him to bee Antichriſt, hee will bee the head of the Saints, he will bleſſe all, none muſt bleſſe him, this is abominable pride and inſolency not to be ſpoken of. *Vſe 6.*

The ſeuenth Lecture of the Church.

WHereas the Argument wee treate of is the Church, we turned aſide to expound the Article in the Creede which concernes the Church: *I beleeue the holy Catholike Church, the Communion of Saints*; and there as you haue heard, we found ſixe Adiuncts or Epithites that the Church is qualified withall: Firſt, that it is one; ſecondly, that it is holy: thirdly, Catholike: fourthly, that they haue a Communion with Chriſt; fiftly, that they haue a Communion one with another; Sixtly and laſtly, that they are knowne onely to God and themſelues. The fiue former are plainely laid downe in the Article, of which you haue alſo heatd; The ſixth and laſt, whereof we are now to ſpeake, is not plainely laid downe, but yet it is directly implyed in the words: for if you aske me how this clauſe growes from the Article? I anſwer; Becauſe it is ſaid, *I beleeue the Church*, &c. Now if it were a knowne manifeſt thing to the eye, and to the outward ſenſe, then it were not ſo properly ſaid to be beleeued; for faith is of things not ſeene, *Heb.11.1.*

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Doctr. Wee will make it plaine by an Obseruation, and that is this; That the faithfull, the true Church, are knowne to none but to God & themselues. You must vnderstand, that their persons are to be taken Notice of, as well as the persons of other men; and likewise their profession is to bee seene, as well as the the professions of other men: yea, but their sauing graces whereby they are made members of the true Church are not certainely knowne, but to God and themselues. You see how the Note stands; first, they are knowne to God; secondly, they are knowne to themselues; thirdly, they are knowne to none but God and themselues.

First, knowne to God, prooued. First, God knowes them, *Mala.* 3.16. God hath a book of Remembrance written before him of those that are his, *Iohn* 10.14. *I know mine, saith our Saviour.* And in *Ioh.* 13.18. he saith. *I know whom I haue chosen.* 2. *Tim.* 2.19. *The Lord knoweth who are his.* This the Apostle referres to Gods own secret Counsell, to know who are his, *Reuel.* 3.1,4. The Lord saith to the Church of Sardy, *I know thy workes, for thou hast a name that thou liuest, but art dead*: and Verse 4. *Thou hast a few names yet in Sardy which haue not defiled their Garments, &c.* so that they are knowne to God by name, thou hast a few names in Sardy, &c.

Secondly, to themselues. Secondly, they are knowne to themselues, 1. *Ioh.* 3.14. 19. *We know we are translated from death to life, because wee loue the brethren; and we know that we are of the Truth, and shall before him assure our hearts.* And 1. *Ioh.* 4.13,16. *Hereby we know that we dwell in him, and he in vs, because hee hath giuen vs of his Spirit; and we haue knowne, and beleeued the loue that God hath in vs.* Here you must not vnderstand it, as if they did certainely know each other to be so, as that I should know you, or you me certainely to bee of this number; but that all know the nature of their state, and particularly euery one of their owne Consciences assure them, that they for their parts are of it.

Thirdly, none but God and themselues know it. Thirdly, none but God and they know it, *Rom.* 2.28,29. *Reuel.* 2.17. *He is not a Iew which is one outward; neither is that Circumcision which is outward in the flesh: But he is a*

Iew

Iew which is one within, and the Circumcision is of the heart in the spirit. Here is a plaine exception against all outward shewes and testifications whatsoeuer, as altogether insufficient to make any certaine proofe to the world, who are the true Circumcision, and Iewes indeede; that is, who are truly sanctified, and right members of the Church; and it is restrained to the heart, which God alone and themselues know. It is as much as if he had expressely said, They are onely knowne to God and to themselues, 1. *King.* 19. 10, 18. compared with *Rom.* 11. 3, 4. the Prophet *Heliah* complaines that hee was left alone: he saw no Church at that time, and yet the holy Ghost saith, that there were then seuen thousand which had not bowed their knee to *Baal.* If any could haue discernd them, then the Prophet might, that was their Teacher: but he knew no such, no, nor scarce any that profest to be such; therefore onely God and themselues knew it. So much for the proofe of the Point.

The Reasons are these: First, that whereby they are knowne to men, that is, their profession, is common to Hypocrites as well as to them; for Hypocrites may goe as farre in shew of grace as the best; therefore they can bee knowne to none but God and themselues. *Reas.* 1.

Secondly, that whereby true Beleeuers are distinguished from Hypocrites, that is, the Truth of their hearts, and their inward affections cannot be seene by men; for the faithfull may fall as low in Sinne to the eye of the world, as the wicked, and yet haue truth in their hearts still: but none knowes the heart but God and themselues; therefore none knowes this, who are true Beleeuers, but God and themselues. *Reas.* 2.

Thirdly, Sinne is a secret thing in an Hypocrite, and therfore he may beare a shew of Religion, and yet harbour secretly some sinne, that may vtterly cut him off from the estate of Grace; therefore none can know who is Gods, but God and themselues. *Reas.* 3.

Fourthly, there are certaine inward graces in the heart which cannot outwardly be discerned; as faith and Repentance, *Reas.* 4.

pentance, especially Gods loue and fauour to a man, and the forgiuenesse of his sinnes, is a close Secret, not to bee discerned outwadly, onely these are knowne to God that gaue them, and to them that haue them, *Reu.* 2.17.

The vses are these, first, this serues to refute those that hold this opinion, that we that are of the Church may know others to be so too, and that take vpon them to affirme, that such and such shalbe saued. Where God hath said it, wee may boldly affirme it too, as of *Dauid, Abraham, Peter, Paul, &c.* but wee must meddle no further, leaue the rest to God; we may say of others, that wee are perswaded that they are Gods; but wee cannot say, that we know it to be so, *Ioh.* 21.21,22. when *Peter* would inquire of another what he should doe; Our Sauiour answers him, *What is that to thee follow thou mee.* For the exceptions made out of 1. *Ioh.* 3.10. where the children of God are said to bee knowne, and the children of the Diuell; *Whosoeuer doth not righteousnesse is not of God, &c.* And that in the 2. *Ioh.* 1. where the Apostle calles the Lady he wrote to, *Elect Lady.* And in the 1. *Thess.* 1.4. *knowing beloued* (saith the Apostle) *that ye are Elect of God.* These, and such like places are thus answered; that either this is spoken out of a Charitable perswasion, or else it is spoken so of all, because some are so, (for that seemeth to be the case, 1. *Thes.* 1.4.) or if he had any certaine knowledge of any particulars, it was by diuine Reuelation; wee cannot say therefore out of a certaine knowledge, that any particular man is a true member of the Church. Onely this we may say, that we are perswaded vpon good grounds he is so.

Vse 2. Secondly, the Papists are here refuted; for they sinne horribly in this kind, in that they pray to such and such particular persons, as Saints; whereas many of them (it is to bee feared) are damned Spirits in Hell; for false Teachers may be knowne by their fruits, *Matth.* 7.19.20. Againe, this refutes three other errors of Popery, that do directly contradict these three branches of the Obseruation: First, they make Predestination to be contingent, and so they say, God himselfe

himselfe doth not precisely know who are his; for if Predestination do depend vpon mans will, that if man will he shal be saued, then God knows nothing till he see what man wil doe. Secondly, they deny certainety of saluation, and so the faithfull themselues cannot know themselues to be Gods; they will haue no man say certainely of himselfe that hee shalbe saued; and yet they will say it of others, that they are saued. And that is the third error which contradicts the third branch of this Obseruation, in that they say, the Church is alwaies visible, and so generally others may know who are true members of the Church as well as themselues. But we see all these errors are here refuted by this Doctrine, wherein we haue taught and proued, that the faithfull are onely knowne to God and themselues, and to none other. But if any man aske me, How then shall wee loue one another, and do good one to another as Brethren, if we know not who are Brethren. I answer, we must perswade our selues of others, that they are Gods vpon good grounds, and good hope, because wee see the fruits of faith and Repentance, and loue in them, so farre as can outwardly be discerned; therefore we must be perswaded they are Gods, and so we must loue them, and doe good to them as Brethren.

The third Vse teacheth vs, that if euery one may know himselfe to be Gods, then euery one of vs should labour to learne this, and know it for himselfe. But you will say, how shall we know this? I answer, by a due examination of thy selfe whether thou hast Gods Spirit, the Spirit of Adoption, which maketh vs to cry *Abba Father*, that is, which maketh vs go to God as to our father, and to call vpon him as our father: for that same Spirit beareth witnes to our Spirits, that we are the Children of God, *Rom.* 8. 15, 16. And in the 1. *Cor.* 2. 11, 12. *What man* (saith the Apostle) *knoweth the things of man, saue the Spirit that is in man; euen so the things of God knoweth no man, but the Spirit of God: now we haue receiued not the Spirit of the world, but the Spirit which is of God, that we might know the things that are giuen vs of* Vse 3.

God.

God. The Apoſtle ſaith, no man knowes the things of God, that is, the ſecrets of God, but the Spirit of God. Now this is one of Gods ſecrets, to know whether we are Gods; therefore hauing this Spirit, wee may know our ſelues to bee Gods. And that wee may further ſeale this vnto our ſelues, let vs labour to make our Election ſure vnto our ſelues, by walking in good workes, ſtriuing againſt ſin, and working the workes of Holineſſe, and Righteouſneſſe, and obedience to God, which are the fruits of the Spirit of God, and ſo ſhall we aſſure our hearts that we are Gods.

And ſo much be ſpoken of this laſt Adiunct, and alſo of the Article.

The fourth generall Head in this queſtion, which is the diuiſion of the Church, which is partly of the name, partly of the thing it ſelfe. Firſt, of the name.

Now wee come to the fourth generall Head propounded to be handled in the Doctrine of the Church, and that is the diuiſion of the Church. Now the diuiſion of the Church is partly of the name, and partly of the thing it ſelfe. Firſt, of the name; The name is doubtfull, and carries many ſignifications, yea and many contrary ſignifications, and therefore is to be diuided accordingly. In the largeſt ſenſe it may be applyed to any multitude or company of people whatſoeuer; whether in caſe of Religion, or not in caſe of Religion; and the originall word both Hebrew and Greeke in the old and new Teſtament will beare it. In the old Teſtament, *Ezek.* 32.22. there the name is applyed to *Aſhur* and his company, to a company of men not in caſe of Religion. And the ſame is applied, *Deut.* 33.4. in caſe of Religion to the Congregation of *Iacob*, that is, to the Church of God. Nay further, that name is extended to thoſe that maliciouſly oppoſe the Church of God, and oppoſe Religion, *Pſalm.* 26.5. *I haue hated the aſſembly* (or Church) *of the wicked.* So that the Hebrew word in the old and new Teſtament beares it as well for a company, not in caſe of Religion, as for a company in caſe of Religion. So likewiſe the Greeke word *Eccleſia* in the new Teſtament beares it in this generall ſenſe, as *Act.* 19.32. where it is applied to a diſordered aſſembly in a caſe of mutiny; *The aſſembly* (that is, the Church) *was out of order.* And

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in the *Act.* 2.47. the ſame word is applied to the company of Beleeuers, that is, to the Church of God; *The Lord added to the Church.* So wee ſee how this word hath been applied in the old and new Teſtaments, to any multitude or company of people whatſoeuer, either in caſe, or not in caſe of Religion. Yea, but yet it is reſtrained in ordinary vſe of ſpeech, and ſo hath been for many yeeres, vnto a company of people as profeſſing ſome certaine Religion: whatſoeuer Religion it bee, the Church is accordingly ſo called; for there is a true Religion, and euery Church that imbraceth that Religion is a true Church. And againe, there are falſe Religions, and they that embrace any of them are falſe Churches; ſo euery Church receiueth her denomination from the Religion ſhe embraceth. As for example, we call thoſe Iewes which are borne Iewes; but thoſe onely are of the Iewiſh Church, which embrace the Iewiſh religion; ſo that if a Iew borne doe embrace the Chriſtian religion, he is not of the Iewiſh Church; though he be of the Iewiſh Nation, yet he is of the Chriſtian Church. So likewiſe if a man bee a Chriſtian borne, and yet ioyne with the Iewiſh Church in their religion, hee is not of the Chriſtian, but of the Iewiſh Church; and ſo it is of all others. So then the name of Church and Religion are in ſome ſenſe yoke-fellowes, all Churches receiuing denomination from the Religion they profeſſe. Now then Religion being as the forme of the Church, giuing it name and being, therefore looke what Religion it is that the Church profeſſeth, and ſuch is the Church to bee reputed. There is a true Religion, and euery Church embracing and profeſſing the ſame, is to bee reputed a true Church, as the reformed Churches. There are many falſe Religions, and euery Church profeſſing ſuch Religion, are falſe Churches: as the Churches of the Heathen that worſhip falſe Gods, and ſo embrace falſe Religions. And ſo the Churches of the Saracens, that erect and ſet vp *Mahomet* againſt Chriſt; and of the Iewes that deny the comming of the Meſsiah in the fleſh, are falſe Churches. But there are ſome Churches that embrace party

Religions,

Religions, in part true, and in part false: yea, what Church is so pure, that is not tainted with some error? and what Church is there so impure, that professeth not some notable heauenly Truths? We must therefore consider what truths and what errors they hold, and so the truth will bee soone decided. Without Christ there is no saluation, and so no true Church, 1. *Ioh.* 5. 12. *He that hath the Sonne, hath life; and he that hath not the Sonne of God, hath not life.* If yee aske me, whether one and the same Church may not bee a true Church, in respect of some in it professing the truth; or in respect of some fundamentall truths professed in it; and yet a false Church in respect of some professing falshood in it, or in respect of some fundamentall truths ouerthrowne in it? I answer; Surely it may, till such time as the false Church hath gotten the vpper-hand, and makes lawes for her errors, and against the others truths, with sentence of abandoning all those out of their Church which doe hold the truths. So it was with the Church of Rome before the Councell of Trent. And thus it was with the Church of Sardy, *Reuel.* 3. 1, 4. *she had a name to liue, but was dead:* and yet in the fourth Verse the Lord saith, *He hath a few names in Sardy, &c.* Therefore take this for a Rule, Whatsoeuer Church embraceth Christ Iesus God and Man, the onely meanes of saluation, is a true Church, though tainted with many errors besides; and on the contrary, whatsoeuer Church beleeueth not this is a false Church, though it hold many other excellent truths besides. So much of the diuision of the name of the Church.

Secondly, of the thing it selfe.

Now wee come to speake of the diuision of the thing it selfe, that is, of Gods Church; which is not so to be vnderstood, as if God had so many seuerall kinds of Churches: for the Church (as I haue shewed before) is one and the same from the beginning of the world to the end: that Church of God which was in the beginning, and remaines now, and shall continue to the worlds end, is but one and the same Church; therefore when we mention the diuision of the Church it selfe, we meane not that it is seuerally diui-

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ded into diuers and ſeuerall kinds, but diſtinguiſhed in it ſelfe, in diuers and ſundry reſpects; and principally for theſe, firſt, in reſpect of the bounds and limits, or compaſſe of it; ſecondly, in reſpect of the ſeuerall portions belonging to it, in the ſeuerall eſtates that it is ordained vnto; thirdly, in reſpect of the outward ſtate of it to the world, ſometimes knowne, ſometimes vnknowne.

Three wayes how the Church is diſtinguiſhed.

First, it is diſtinguiſhed in it ſelf, in reſpect of the bounds and compaſſe of it, and ſo it is either vniuerſal or particular; vniuerſall, that is, the whole company of Gods choſen both in heauen an earth. But this hath no limits, but is diſperſed farre and wide ouer the face of the whole earth, and reacheth to heauen it ſelfe. But becauſe I haue ſpoken of this before, both in the Adiunct Catholike, and alſo in handling the generall nature of the Church, therefore I will truſt your memories for that Point, and not ſpeake more here of it. In the next place a particular Church, that is, euery particular company of the faithful, or at leaſt of thoſe that are called to the profeſſion of the faith, which being ſeuerall by themſelues, of ſeuerall times and places, are but particular Churches. But becauſe wee ſhall ſpeake more properly of this, when wee come to ſpeake of the viſible Church; therefore we will reſpit it till then.

Into vniuerſall,

or particular.

Secondly, it is diſtinguiſhed in it ſelfe, in reſpect of the ſeuerall portions that belong vnto it, in the ſeuerall ſtates that it is ordained to, and they are two. The firſt is on earth, or in this life, and that is a fighting or warfare: and the ſecond is in heauen, in the life to come, crowned and triumphing. And accordingly the Church is diuided into the Church Militant, and the Church Triumphant. To begin with the firſt, the Church Militant is the Congregation of the faithfull on earth, that doe continually exerciſe a ſpirituall warfare againſt ſinne and Satan, and all the aduerſaries of God, and of his Religion. Marke the parts of the definition; I ſay, it is a Congregation of the faithfull that doe thus fight; for though Hypocrites, and ſometimes thoſe that doe perſecute the Goſpell doe fight the Lords Battels

Secondly, it is diſtinguiſhed into the Church Militant and Triumphant.

What the Militant Church is, defined.

and so in a generall sense may be reputed parts of this Militant Church, yet that is but colourably and outwardly for some siniſter respect, not in truth and singleneſſe of heart, nor in true hatred of sinne, nor in a true desire to obey God, and to aduance his Kingdome and glory. And therefore to speake properly, none are true parts of this Church Militant, but the faithfull onely. Secondly, I say, it is a spirituall warfare, and that in many respects: First, it is spiritual in respect of the end of it; for though sometimes the aduersaries of the faithfull oppugne them in their bodies and outward states, yet it is meerely in a spiritual respect, either directly or indirectly to hurt their spiritual estate, or life of Grace, & so likewise when the faithfull defend their bodies, or outward estate against their aduersaries, when they maintaine their reputations or their liues, it is not so much for the thing it selfe, as to defend and maintaine our spirituall estates. Secondly, it is spirituall in respect of the weapons that are vsed in this fight, for they are chiefely spirituall on both parts; the aduersaries weapons are temptations, &c. the faithfull, their weapons are the whole Armour of God. Thirdly, it is spirituall in regard of the Generals of the Field on both sides, which are Spirits: Gods good Spirit on the side of the faithfull; and Satan and spirituall wickednesses on the wickeds side. The third thing in the note is this, that this warfare must be exercised continually; for the enuious man sleepes not, *Mat.* 13. he and his are alwaies vp in armes against vs, therefore we must be so against them. And take this for a Rule, that looke whensoeuer wee intermit out fight, wee doe so farre forth for the time suffer our selues to bee ouercome; if once wee start aside, the enemy gets the more vantage of vs. Lastly, it is generall against all the aduersaries of God and of his Religion: for Satan and all his forces bend themselues against God, and against his Church; and therefore the faithfull must bend all their forces against Satan, and all the aduersaries of Gods Church. God promised to *Abraham*, *Gen.* 12. 3. that he would blesse them that blesse him, and curse them that curse him. And so must all

This warfare is spirituall in three respects.

1.

2.

3.

Abrahams

Abrahams ſeed, the faithfull, doe for God; as they muſt loue all that loue God, ſo they muſt fight againſt all that fight againſt God.

A queſtion may be demanded here, Whether the good Angels be not alſo parts of this Church Militant? I anſwer: They are parties in this buſineſſe in ſome ſenſe; for though the enemies cannot annoy them, and therefore they need not, neither doe they fight for themſelues, yet doe they fight for vs as true guardians and aſſiſtants, and as Gods Inſtruments and Meſſengers to ſuccour vs, or to diſcloſe and deſtroy our enemies, and their enterpriſes againſt vs. They are heauenly Souldiers, not onely in generall as the Starres and all the Hoaſt of Heauen are; but in particular aſſiſting vs in our ſpirituall warfare, and that perſonally, and by their office; they comfort vs in our temptations, as they did our Sauiour Chriſt, *Matth.*4.11. after his temptation. And ſo *Luk.*22.43. they comforted Chriſt in his agony, there appeared an Angell from heauen comforting him. And *Pſal.*34.7. the Angels are ſaid to pitch their tents round about them that feare God. So that the Angels are not only about vs, but they pitch their tents about vs to fight for vs, and they do alſo deliuer vs. So then in ſome ſenſe they are parties in this warfare; yea, but yet becauſe they are out of the danger of the enemies that they cannot annoy them, therefore they cannot properly bee ſaid to be any part of the militant Church.

That the good Angels are parties of this Church Militant in ſome ſenſe, though not parts of it.

Secondly, the Church Triumphant, what is that? That is the Congregation of Saints in heauen, that haue already finiſhed their warfare, and ouercome their enemies, and do now raigne and triumph in glory together with Ieſus Chriſt in his Kingdome. But becauſe I haue ſpoken of this Point before, therefore I will not now ſtand vpon it; onely we will here ſhew ſome differences betwixt the Church Militant, and the Church Triumphant; and ſo come to an obſeruation ariſing from hence.

What the Church Triumphant is.

The differences are theſe following.

	The Church Militant.	The Church Triumphant.
Eight differences betweene the Church Triumphant and Militant.	1. The Church Militant is of Men onely.	1. The Church Triumphant is of Angels too.
	2. The Church Militant is on earth.	2. The Church Triumphant is in heauen.
	3. The Church Militant is subiect to sinne, error and misery.	3. The Church Triumphant is free from them all.
	4. The Church Militant is running in the race.	4. The Church Triumphant hath attained the Goale.
	5. The Church Militant are Saints in hope.	5. The Church Triumphant are Saints in possession.
	6. The Church Militant hath need of the meanes, the Word and the Sacraments,&c.	6. The Church Triumphant hath attained to her perfection and end.
	7. The Church Militant children vnder yeeres, heires by promise.	7. The Church triumphant are of full age seized on their inheritance.
	8. The Church Militant is like Christ crucified concerning infirmitie.	8. The Church Triumphant is like Christ, exalted and inuested into glory.

Doctr. The Obseruation from hence is this, That seeing there is first here a Church Militant on earth, and then a Church Triumphant in heauen; hence I say ariseth this Obseruation, That none can euer come to be members of the Triumphant Church in heauen, except first they bee members of the Militant and fighting Church on earth. This was figured in the passage of Israel out of Egypt into Canaan; they must incounter with *Pharaoh* and his Hoast, they must passe through the Red Sea, they must wander in the Wildernesse many yeeres, and sustaine hunger and thirst; they must warre with their enemies, euen whole Nations by the way.

way. All this they must doe before they can enter into this earthly Canaan: euen so it is with vs in our passage to the heauenly Canaan. We must meet with many enemies, and sustaine and vndergoe many miseries, as the Apostle saith, *Through many afflictions wee must enter into the Kingdome of heauen*, Act.14.12. What are afflictions, but assaults, troubles, temptations and fights? Why, through these wee must enter, and through many of these, saith the Apostle; we shall meet with many of them here in this life; yea, we must passe through them, saith the Apostle; there is a necessitie of it, it is vnauoidable. The end we seeke after, is Gods Kingdome; why, this is the way thither (saith the Apostle) these are the Pikes you must passe through, euen many afflictions. So in the 2.*Tim.*3.12. the Apostle saith, that all that will liue godly in Christ shall suffer persecution. All those that looke to triumph in heauen, must liue godly in Christ Iesus; now all that will doe so shall suffer persecution whether they will or not, 2.*Cor.*4.17. *For our light afflictions, which are but for a moment, cause vnto vs a farre more excellent, and an eternall weight of glory:* not that our afflictions doe cause it by way of efficacy or merit; for the Apostle saith, *Rom.*8.18. that the afflictions of this present life are not worthy of the glory which shall bee reuealed to vs. What is the meaning then of this place? It must be vnderstood by way of order and consequence, that afflictions must of necessity goe before, or else the eternall weight of glory cannot follow after, *Reuelat.*2.10. *Yee shall haue tribulation, but bee thou faithfull vnto the death, and I will giue thee the Crowne of life.* As if he should say, Thou shalt haue trials and tribulations, but be thou faithfull and fight, and thou shalt haue the Crowne of life. And the promise of life is restrained onely to those that ouercome, *Reuel.*2.7,11,17. And hence it is, that the whole course of the faithfull is called the Fight of Faith, 1.*Tim.*6.12. *Fight the good fight of Faith, lay hold on eternall life:* As who should say, Whosoeuer thou art that hast faith, fight for it, or else thou shalt neuer lay hold on eternall life, neuer re-

ceiue the end of thy faith, which is the ſaluation of thy ſoule. And *Matth.* 20. 21, 22. the Mother of *Zebedeus* children came to Chriſt, and beſought him that her two ſonnes might ſit, one at his right hand, and the other at his left in his Kingdome: But Ieſus anſwered and ſaid, *Yee aske yee know not what; Are yee able to drinke of the Cup that I ſhall drinke of, &c.* that is, Can yee participate with me in my afflictions? Shewing plainely, that we can neuer come to heauen to partake with him in glory, vnleſſe firſt we drinke of his Cup, and partake with him here in affliction. And ſo much for the proofe of the Point.

Reaſ. 1. The Reaſons are theſe. Firſt, it was ſo with Chriſt our Head, *Luk.* 24. 26. *Ought not Chriſt to ſuffer theſe things, and ſo to enter into his glory.* And therefore it muſt be ſo with vs his members: for ſhall wee thinke to ſpeed better then he; therefore ſeeing he ſuffered firſt, and ſo entred into his glory; ſo muſt we too. For if we ſuffer with him, then wee ſhall alſo raigne with him, 2. *Tim.* 2. 12. and if wee bee firſt made conformable to his death, ſo ſhall wee bee alſo to his Reſurrection, *Phil.* 3. 10, 11. And if wee partake with him in his ſufferings; ſo certainly ſhall wee partake with him in his glory, 1. *Pet.* 4. 13, 14. And *Luk.* 22. 28, 29. Our Sauior ſaith, *Yee that haue continued with me in my Temptations, I appoint vnto you a Kingdome, euen as my Father hath appointed vnto mee a Kingdome.*

Reaſ. 2. Secondly, it is the portion and Legacy aſſigned to vs by Chriſt himſelfe, *Ioh.* 16. 33. *In the world ye ſhall haue afflictions.*

Reaſ. 3. Thirdly, Reaſon requires it, that we ſhould not be crowned, vnleſſe wee ſtriue and fight, 2. *Tim.* 2. 5, 6. And if wee cannot bee crowned in earth except wee fight and ſtriue, much leſſe in heauen; And if we doe fight, then certainly we ſhall be crowned, as the Apoſtle there ſheweth, 2. *Tim.* 4. 7, 8.

Reaſ. 4. Fourthly, the malice of Satan and his inſtruments cauſe it to be ſo, 1. *Pet.* 5. 8. *Your aduerſary the Diuell like a Roaring Lyon walketh about ſeeking whom he may deuoure:* hee

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is ſtill bruiſing our heele. *Gen.* 3.

Fiftly, our owne corruption doth neceſſarily require it, that wee be continually exerciſed in this warfare: For firſt, our Corruption doth continually raiſe vp ſuch fightings in vs, *Gal.* 5. 17. *The fleſh luſteth againſt the Spirit, &c.* And ſecondly, our Corruptions muſt bee vanquiſhed and ſubdued, and mortified, elſe we can neuer enter into Gods Kingdome, 1. *Cor.* 15, 50. *Fleſh and blood cannot inherit the Kingdome of God, neither can corruption inherit incorruption:* therefore we muſt endure many conflicts here, before we can come to Gods Kingdome. *Reaſ.* 5.

Sixtly, for the Triall and exerciſe, and increaſe of Gods grace in vs, Faith and Conſtancy, Patience, Wiſdome and Experience, Hope, Loue, and all our beſt graces; ſome are begotten, ſome tried, ſome confirmed, all vſed and exerciſed in this fight, *Iam.* 1. 2, 3, 4. *Reaſ.* 6.

Seuenthly, by this meanes God ſeaſons our hearts with a lothing of the world, finding nothing here but troubles and fights; and with a longing after heauen, where wee ſhall be freed from them all. *Reaſ.* 7.

Laſtly, Our Ioyes in heauen ſhal haue the better reliſh to vs, if firſt we ſuffer afflictions and Temptations here. *Reaſ.* 8.

The vſes of the Point are theſe. Firſt, this teacheth vs that we ſhould neuer looke (not any of vs) for to haue any ſetled ſtate of minde, peace, or quietneſſe in this world: ſo long as wee are in this vale of Teares, wee are ſo farre from peace and quietneſſe, that on the contrary we can look for nothing but afflictions, perſecutions, temptations, and fightings within, and terrors without; no ſooner is one affliction ended, but another begins. It is true, that it is not with all alike in this caſe, but ſome haue greater, ſome leſſer Conflicts; but yet all muſt drinke of this Cup in ſome meaſure, elſe there is no glory for them. And therefore moſt dangerous and fearefull is the ſtate of all ſuch, that doe not come within theſe liſtes, nor endure the brunt of this fight: they thinke themſelues happy, becauſe they are all in peace and quiet, and they will thanke God for it that they are not thus *Vſe* 1.

troubled and turmoild: But alas, poore Soules, it is their bane and misery, it makes them vtterly vnfit and vncapable of a Crowne, and so depriues them of all true happinesse. If thou haue no affliction, but that all is at peace within thee, then the strong man, the Diuell, hath thee in full and quiet possession, *Luk.* 11.21. Therefore let vs not enuie such, though they be at rest and quiet, and we in trouble and affliction; for though in shew their estate seeme better then ours, yet in Truth our estate is better then theirs. Put the case we were at Sea, tost with many waues vp and downe, and yet were sure to come to a Hauen, where wee should haue all things our hearts could desire: and put the case also we should see others on the shoare at peace, neuer like to attaine to that Hauen, would wee enuie them. So though we passe through the waues of this world, and the wicked stand on the shoare in peace, yet we haue no cause to enuie them, or to thinke their case better then ours: For wee are passing through these waues to the Hauen of eternall glory, which they shall neuer attaine vnto.

Vse 2. *And in it fiue things.*

Secondly, this teacheth vs, that seeing this is our portion, then first we must not thinke much or strange of it, that afflictions and temptations befall vs here, as the Apostle exhorteth, 1. *Pet.* 4.12. ***Dearly beloued, thinke it not strange concerning the fiery Triall which is amongst you, to proue you, as though some strange thing were come vnto you.*** We must not thinke it strange; for it is the vsuall estate of all the faithfull: so that God deales no otherwise with vs, then with his dearest Saints. A Christian when he comes first into the Schoole of Christ, is like a Scholler when hee goes first to Schoole, that thinkes it strange for to be beaten; yea, but if hee will be a Scholler, hee must be beaten; And so if we be Schollers in the Schoole of Christ, we must looke for afflictions. This is our portion allotted vnto vs, therefore let vs not thinke it strange when it doth befall vs. Secondly, it teacheth vs, that when God calleth vs to this warfare, we should not detract, nor hide our selues, nor runne away as *Ionah* did; But wee must willingly, and cheerefully offer our selues vnto the Lord

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Lord for such imployments in this seruice, as it shall please him to make vs fit for; and though we endure many blowes, yet we must stand to it, for it is Gods seruice. Thirdly, seeing it is our portion, wee are not to bee sorry, nor to take it heauily that we are thus dealt with, but to kisse and embrace it as a sweet portion, which the Lord in mercy and faithfulnesse hath allotted, to vs, *Matth.* 5.11,12. *Blessed are you* (saith our Sauiour) *when men reuile you, and persecute you, and say all manner of euill against you for my sake falsely; reioyce and be glad, for great is your reward in Heauen.* So the Apostles, *Act.* 5.41. *went from the Councell reioycing, that they were accounted worthy to suffer for Christs Name.* And to this the Apostle exhorts vs, *Iam.* 1.12. *My Brethren count it exceeding ioy, when ye fall into diuers Temptations.* 3.

Fourthly, as we must not take it heauily, but reioyce in it, so we must prepare and arme our selues for it before hand. As a man that is to fight against his enemies, will fit and prepare, and arme himselfe to the Battell: so must we; Our enemies will be sure to be prepared against vs, and therefore if we be not prepared against them, how shall we be able to withstand them, and therefore we must be continually preparing our selues to incounter with sinne and Satan, and all our spirituall Enemies. As we must prepare our selues to this Battaile, So fiftly, we must carry our selues resolutely and valiantly in this fight, and see that we fight a good fight of faith, as fighting the Lords Battails. Thus *Ioshua* incouraged the people to warre, because they fought the Lords Battails. 4. 5.

What to be considered of for the fitting, helping, and directing of vs in this warfare.

Now to fit vs, and to helpe and direct vs in this warfare, Consider these particulars: First, what enemies they are that we fight against. Our enemies are many, euen a world of enemies, the Dragon and all his Angels, the World and all her Children and Darlings, the flesh and all the wisedom and sense thereof (for all that is enmity against God) Sinne, Death, Hell, all come with open mouth to deuoure vs. This is it the Apostle saith, *Ephes.* 6.12. *Wee wrestle not against flesh and blood* (that is not onely against flesh and blood, *but against*. 1.

against Principalities and powers. against worldly Gouernors, the Princes of the darknes of this world, against spirituall wickednesses, which are in high places. Marke how the Apostle sets them out in all their Terror and power, marching as it were with their Colours displaied in all their Ruffe & Brauery. And this he doth, not to dismay or discomfort vs, but to incourage vs, and to whet vs on, that we seeing how many, and how strong, and how resolute our enemies be, we
2. should labour to be as resolute as they. Secondly, we are to consider what weapons we are to vse; we must put on the whole Armour of God, *Ephes.* 6.11. And specially we must labour to be furnished with these two parts of this Armor, Prayer and Watchfulnesse: nothing is more necessary to a Souldier in time of warre then watchfulnesse; for if he fall asleepe, his enemy comes and kills him; or else if his Colonell comes and findes him, hee kils him. Therefore the Apostle, 1. *Pet.* 5.8. exhorts vs to watchfulnesse, *Bee sober and watch; for your aduersary the Diuell, like a roaring Lyon, walketh about seeking whom he may deuoure.* But what kind of watching is this? This is not to watch with a Bille on our
3. shoulder; but it is to watch ouer our owne hearts. Thirdly, we are to consider how far forth we are to fight, euen to the death, not onely of sinne, but euen to the death of the body too if neede bee, *Reuel.* 2.10. *Bee thou faithfull vnto the death, and I will giue thee the Crowne of life.* And we must resist euen vnto blood, *Heb.* 12.4. wee must fight till wee stand vp to the knees in blood, and not yeeld to sinne; wee must fight till we ouercome; wee must not onely fight, but we must fight so long, so hard, so happily, that wee may ouercome. But how shall we ouercome if we fight till death, if we die in the fight? I answer; Wee may ouercome for all that: for that death is but to the outward man; It is the Spirit and inward man that ouercommeth, and therefore
4. though we be slaine, yet we ouercome, *Reuel.* 2.1. Fourthly, wee must consider what helpes and forces wee haue on our sides, surely more then are against vs; we haue such an Army, that all the world cannot yeeld the like, wee haue God

God and Christ, and the holy Spirit, and all the holy Angels to helpe vs; we haue the prayers and wel-wishings of all the faithfull in heauen and earth; we haue the Word, the Sacraments, the examples of Christ himselfe, and all the faithfull to incourage vs. And who would not fight, hauing all these to fight for him and with him? And who would or can doubt of the victory, seeing we haue all the powers and forces of heauen and earth to assist vs, and to take part with vs? Onely the powers of hell are against vs, and how can they hurt vs? Fiftly, and lastly, we are to consider with 5. what minde wee are to come into the field, and to defend our selues, Not for fashion, nor for company, nor to bee seene, nor to get profit: but we must come with this mind, to obay and to glorifie God, to maintaine his Lawes and kingdome, and to vphold that spirituall life, that God hath endued vs withall, and to destroy and keepe vnder the power of Satan, and the malignant Church; and not with any sinister intention whatsoeuer. And thus if wee obserue these Rules, they will be good meanes to fit vs to this warfare, and to direct vs in it, as also to helpe vs to ouercome.

The third Vse is for singular comfort to all Gods chil- *Vse* 3. dren, that howsoeuer wee suffer many Conflicts here, yet all our afflictions and tribulations, and Conflicts, shall one day be rewarded, and recompenced plentifully with a Crowne, and that in heauen: as wee suffer with Christ here, so wee shall raigne with him hereafter. Therefore let vs see that wee bee fighters in this Battell, and that wee fight a true fight, else wee shall haue no such reward. But if wee doe thus fight, wee are sure to haue our Reward. What then though sinne tirannize, the Conscience threatens, the world persecutes, and the Diuell sometimes puts vs to the worst; yet our comfort is, we shall certainly haue the victory, and so a Crowne at last. Therefore let vs not thinke much to endure troubles here for a while, for we shall be conquerors, yea more then Conquerors, saith the Apostle, *Rom*: 8. 34, 35. *We are more then Conquerors*: he doth not say, yee shall be,

but

but you are already more then Conquerors through him that loued vs.

Lastly, this shewes vs how much we gratifie Satan and wrong the Lord, when we yeeld vnto sinne, we betray him and his cause, and his glory (as much as in vs lies) into his enemies hands; yea we fight against God for Satan; *Hee that is not with me* (saith our Sauiour) *is against mee*: yea, we wrong our selues exceedingly, leauing the glorious and honourable Colours of the Lord that made vs, and fighting vnder Satans Banner. And so much for this Point and for this Lecture.

The eighth Lecture of the Church.

IN handling the diuision of the Church, which was the fourth generall Head, I shewed that it was partly of the name, partly of the thing it selfe. Of the name we spake fully. For the diuision of the thing it selfe I shewed you that it must not bee vnderstood so, as if God had many kinds of Churches, for the Church is but one as I haue formerly prooued: But this diuision is a distinction, which puts a difference betwixt one and the same Church in one respect, and betwixt the same Church in another respect. We considered of it, as it was distinguished in three respects. First, in respect of the bounds and compasse of it: and so we shewed that there was a generall, and a particular Church. Of the generall we had before spoken; of the particular we were hereafter to speake, when wee come to speake of the visible Church. Secondly, it was considered in respect of the seuerall portions and states allotted to vs, and that was twofold; the first in this world, which is a fight

fight or warfare: the second is in the world to come, which is a Crowne or Triumph. In the first respect the Church is called the Church Militant; In the second, the Church Triumphant; of this we spake the last time.

Now we are to speake of the diuision of the Church in the third respect, And that is in respect of the outward state of it in this world: and so it is visible, and sometime seene vnto the world; and inuisible, sometime not seene to the world. The Church of God doth sometime attaine to such a flourishing & prosperous estate in this world, as that first her members are many in number; secondly, they haue an outward forme of setled Gouernment; thirdly, their Religion is countenanced, at least not violently opposed by the State and Authority where they liue; Fourthly, they make open profession of their faith and Religion; Fiftly, they haue publike and solemne Assemblies at ordinary and seasonable times, and in due and conuenient place, where the Ministers teach the Word, and where the people heare the Word preached, and where the Sacraments are administred and Discipline executed, (at least in some measure) and that without danger and without prohibition. I say, the Church doth oft-times attaine to this state euen in this world, and then it is called visible. On the other side, sometimes it is brought to such a low and distressed estate, that scarce any of these are found there, but rather all quite contrary. First, their number is small; secondly, they haue no such outward forme of gouernment setled amongst them, at least not so exercised, as that thereby the world should take notice of them, that they are such a holy Society; thirdly, they and their Religion is distasted, disgraced, derided, hated and persecuted euen to the very death; Fourthly, their profession is secret; Fiftly, their assemblies and meetings for Religious exercises are seldome or none at all, or at least very priuate, at such vncertaine times, and in such priuy and close places as they can light vpon, and that are best and fittest for their owne safety; Lastly, they are depriued and debarred of the publike vse of the ministry of the word, and

A third diuision of the Church into visible and inuisible.

of

of the Sacraments and discipline: And in this case it is called an Inuisible Church. So you see in generall how the state stands between the Church visible and inuisible; Now we are to speake of them in particular.

Of the Church inuisible, and of the inuisibilitie of it in fiue senses.

First, of the Church inuisible. The Church of God is said to be inuisible in these fiue Senses: First, it is inuisible, because it is not seene nor acknowledged by the men of the world, neither is it possibly to be discerned by the sense of the naturall man: but whosoeuer sees it, and knows it to be the Church of God, must haue a better light then that of
1. nature; Secondly, it is inuisible in respect of the inward
2. graces it is endued withall, as their Election, Faith, &c. for these are not visible at all; and so it is inuisible, euen then
3. when it is most visible. Thirdly, it is inuisible in this sense, because the greatest and chiefest part of it is in heauen, and so
4. not to be seene by mans eye. Fourthly, the Church is inuisible in this respect, because that Congregation that professe themselues to be the true Church of God, are indeed sometimes no better then the very Synagogue of Satan, such as ouerthrow the foundation, and persecute that which is the true Church of God indeede, and so vpon Tryall proues a false Church, and so makes the true Church inuisible, not to bee seene of men; whiles the false Church intertaines mens eyes and thoughts doting vpon her, deluding them, and blearing and dazelling their sight, they cannot, nor do not looke after any other; and so the right and true Church lies hidden from their sight, euen as the painted Harlot carries away mens eyes from beholding the modest Spouse. So while men dote vpon the painted shewes
5. of a false Church, they cannot behold the true. Lastly, the Church is inuisible in this sense, because, though there bee some true professours, yet there is no publike profession at all, or else it is very secret, so that there is no certaine outward Testimonies, whereby it may bee knowne to be the true Church. In these fiue respects the Church may bee said to bee inuisible. Marke this well, for herein stands the difference betwixt vs and the Papists. The

Church

Church say they, must be so notoriously visible, that there must be a great number of them, and they must make open profession of their Faith, and must carry themselues so, as that euery man and woman may know that they are the Church, and that euery one may know which is the true Church whereunto hee is to ioyne himselfe. Opposite to this we say, the Church is sometimes inuisible, in these respects before set downe. So howsoeuer there may bee alwaies a Church, yet it cannot bee alwaies so notoriously knowne to all the world.

The Church signifying the vniuersall company of Gods chosen in heauen and earth, in this sense it is inuisible actually and potentially.

Further we must consider, that the Church doth somtime signifie the vniuersall Company of Gods chosen in heauen and in earth; sometime onely the Company of Beleeuers on earth. When it signifies the vniuersall Company of Gods chosen in heauen and earth, in this sense it is simply inuisible and that both actually, that is, it is not seene, and also potentially, that is, it cannot be seene, as in the first, second, and third senses we haue shewed. For first, neither can the naturall man see them; nor secondly can their graces be seene; neither thirdly can the greatest and chiefest part of them be seene being already in heauen. Secondly, when the Church signifies the company of Beleeuers on earth, it is inuisible, either simply, or after a sort; simply, and so there is no Church on earth inuisible, but in the first and second senses onely; or else after a sort, that is, as opposed to famous visiblenesse, generally pretended by the Papists; namely, that there is a great multitude alwaies openly professing the true Religion, and that in such outward shew, state and carriage, that it is, or may bee generally knowne to bee the true Church, and that any faithfull man may point with his finger to such a Congregation, and say boldly, This is the true Church; and so may see and know which is that holy Society amongst men, where he may safely, and where he must ioine himself for his saluation. And in this sense, that is, as opposite to the Popish Church, the true Church is sometimes (though not alwayes) inuisible, which is partly in the Fourth and Fifth senses aboue specified. So that the Church

Secondly, the Church signifying the company of beleeuers in earth is inuisible simply, or after a sort.

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euen then when it is after a sort inuisible, is also after a sort visible too; that is, it is inuisible, because it is not easie and plaine to be discerned; and visible, because it is discerned by some, though hardly: and so consequently those Papists that make the visiblenes of the Church to be somtimes such, that it can hardly be knowne, agree with vs in the thing directly, though they differ in the phrase and manner of Speech.

Generall aduertisements concerning the Church inuisible and visible.

Now I will giue you some generall aduertisements here concerning the Church inuisible and visible, whereby you may the better conceiue and vnderstand the whole busines: first you must know that the Church inuisible is the whole

1. company of Gods chosen in heauen and earth, whether they be called or to be called; whether they doe professe the Truth, or whether they doe not yet professe it; for Gods chosen which are not yet called, nor doe not yet professe the truth, are of the inuisible Church too; as I haue heretofore shewed. Secondly, the vniuersall visible Church is the whole company of knowne professors on earth: The differences betwixt the vniuersall inuisible Church, and the vniuersell visible Church are these following.

Differences betweene the vniuersall inuisible, and the vniuersall visible Church.

1. The inuisible conteines all good Wheate without chaffe.	1. The visible conteines good and bad, Wheate and chaffe together.
2. The inuisible is partly in heauen.	2. The visible onely on earth.
3. The inuisible is of all times and places from the beginning to the end of the world.	3. The visible is onely of certaine times and places asunder.
4. The inuisible hath many sheepe belonging to it, that are not yet brought into the fold.	4. The visible hath many within the fold, that professe to bee sheepe, yet indeed are Wolues.
5. Against the inuisible the Gates of hell shall neuer preuaile.	5. Against the visible they may, and doe preuaile in a sore measure, somtimes vtterly

vtterly rooting it out in some particular places, as we see in the Churches of *Ephesus*, and the second and third Chapter of the *Revelation*. They may preuaile against the visible Church, to the horrible defiling and destroying of them: But so they cannot do against the inuisible Church, for that is out of their Reach.

The second aduertisement is this, That the inuisible Church on earth is the whole Company of Gods chosen liuing in the world, whether professing or not professing the truth: whereof though some parts bee visible, that is, such as make open profession, yet all cannot be seene: Or more particularly, it is a company of faithfull, or professors (for this being partly visible may haue Hipocrites in it, euen whole hundreds) that make profession of sauing faith, yet so secretly, either by reason of the fewnesse of their number, or feare of persecution, or the timorousnesse of their nature, that they can hardly be discerned to be such. So that one and the same Church may be visible and inuisible at once; visible, as making some profession, that may be and is seene to some; and yet inuisible too, as not making that open profession, that publike notice may be taken of it: yea, one and the same man may be a member of the Church visible and of the Church inuisible at once; of the visible, as his profession, being partly seene; and of the inuisible, that is, of the vniuersall Church, as his Election, faith, and other inward graces are not seene. 2.

The third aduertisment is, that those that are of the Church both visible and inuisible, are therefore saued not so much because they are of the visible Church, (for then all of that Church should be saued, which is not so) but because they are of the inuisible Church too (for there is none of that, that is, of the inuisible vniuersall Church, but are and shalbe saued) So likewise a man may bee no member either of the visible or inuisible, and yet hee is not damned, because he is not of the visible, but because he is not of the inuisible vniuersall Church. 3.

The fourth Aduertisement is this: How we are to vn- 4.

derstand some things that are affirmed of the Church in the Scripture; for it is spoken of in diuers senses in the Scripture: as first, some things are affirmed of the visible Church onely, which cannot be vnderstood of the inuisible; as that in *Matth.* 13.47,48. where the Kingdome of heauen, that is, the visible Church, is compared to a Net, which gathereth both good and bad fish; for the inuisible vniuersall Church, containing onely the Elect, hath no bad fishes in it. Againe, some things are affirmed of the inuisible Church onely, which cannot be affirmed of the visible Church, as that in *Cant.* 4.7. *Thou art all faire my Loue, and there is no spot in thee.* No visible Church but hath many spots; therefore this is to be vnderstood of the inuisible onely. And so likewise that which I haue spoken of heretofore, that they are knowne onely to God and themselues, is to bee vnderstood of the inuisible Church onely. Againe, some things of both, and that in many respects: First, some things which are principally spoken of the visible Church, are abusiuely applied to the inuisible vniuersall Church, the whole taking denomination of the greater part, as *Matth.* 8.12. *The children of the kingdome shall be cast out.* This is spoken principally of the visible Church of the Iewes that should be cast off; and yet is applied abusiuely to the inuisible, to the children of the Kingdome, whereas none of them can be cast off, but shall certainely bee saued. So *Reuel.* 3.1,4. in the first Verse, the Lord saith to the Church of Sardy, *Thou hast a name that thou liuest, but art dead.* Here is a dead Church, yet in the fourth Verse the Lord saith, *Thou hast a few names in Sardy which haue not defiled their garments, &c.* Here is a liuing Church, how is this to bee vnderstood? This is spoken principally of the visible Church, that it is a dead Church, but is abusiuely applyed to the inuisible Church which was amongst them, the whole taking denomination of the greater part. And *Rom.* 10.21. compared with *Rom.* 11.1. In the tenth Chapter and last verse, Israel is said to be a disobedient and gainsaying people. In the eleuenth Chapter and first Verse they are said to bee

Gods

Gods people, which is to be vnderstood as the place before. Some things are principally affirm'd of the inuisible Church, but analogically are applyed to the visible Church, as the whole taking denomination from the better part. As for example, If I come into the Barne, and see a heape of Corne among the chaffe, I may say truly, It is a heape of Corne, though the most of it be chaffe, naming it from the better part. And in this sense when the visible Church receiueth her denomination from the better part, the Church may bee called the Body of Christ, *Ephes.* 1.22,23. compared with 1. *Cor.* 12.27. Saints, holy, Catholike, the Pillar of Truth, &c. these are principally affirmed of the Church inuisible, but proportionally applyed to the Church visible, the whole receiuing denomination of the better part. *Vid. Zanch. in Hos.* 2.3.9. *p.* 51.

These things premised, we come now to the Obseruation, and that is this, That the true Church of God is sometime brought into such straits, that the outward face of it doth either not appeare at all, or at least it doth very hardly appeare to the sight of the world. I say the outward face of it doth hardly appeare: for the inward graces of it are neuer seene, as faith and election; for the heart wherein these are cannot be discouered. As these are alwayes inuisible, so likewise the outward face of the Church is sometime hidden. Againe I say, it is so but sometime; for sometime it is very plaine and apparant, and glorious in the eye of the world. We doe not here take vpon vs to prooue peremptorily, that there is a time when there shall bee no visible and apparant Church in the World: the World is large, and many things are done in some places of the World, that we neither doe, nor can know; and therefore in regard of vs, we may say, there is no such matter. For the Point must stand thus, That euen in those places, and in such times where the Church is most likely to be, as where the true Church hath lately been, and where it hath flourished, or where the best meanes are, the Word and the Sacraments, and the Ministry; or where they professe to bee the true Church; yet euen then and there the true Church

Doctr.

may lie hidden, and not bee outwardly discerned. And so consequently if it may be in such a state, in such places, and at such times, much more is it so at other places and times, where there is no such probabilitie of a Church. And this strikes home at the Papists, that will haue the outward face of the true Church so notoriously apparant and visible to the world. But as I haue shewed, in such places, and at such times where it hath been most like to haue been, euen then and there the true Church may be hidden, and not apparant to the World. This I will prooue in the case of the Church of Israel in *Elias* time, 1. *King.* 19.10. where the Prophet complaines of such a scarcitie of the faithfull in his daies, as that hee saith, *he himselfe was left alone.* If there had been a Church any where in those times, surely it should haue been in Israel, where the best meanes were: but there was no outward appearance of a Church, and shall we thinke then it was any where else? So likewise in the 2. *Chron.* 15.3. Israel had been for a long time without a true God, without a Priest to teach, without Law; then they had no true visible Church of God amongst them. And if it were not to bee found in Israel, where should it be found? The Papists will reply, in Iudah; if not with Israel; Iudah preuailed against Israel, because they stayed vpon the Lord God of their Fathers, as wee may see in the 2. *Chron.* 13.18. Well, yet they were bad enough too, as wee may see in the 2. *Chron.* 14.3,5. they had their strange Gods, and their Images and high places, and Groues in all their Cities which *Asa* tooke away. But yet if it were thus with Israel, that they had no outward face of a true Church, might it not be so with Iudah too, and so in other Churches: yea, we will proue that it was so with Iudah afterward, as we may see in the 2. *Chron.* 28.23,24,25. where it is said of *Ahaz*, that he sacrificed to the gods of Damascus, and to the gods of the King of Aram, hee brake the vessels of the House of God, shut vp the dores of the House of the Lord, and made him Altars in euery corner of Ierusalem, and in euery Citie of Iudah hee made high pla-

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ces to burne Incenſe to other Gods, &c. So Iudah was worſe then Iſrael, nay, then the very Heathen that were before them, as wee may ſee 2. *Chron.* 33. 9. where it is ſaid, that *Manaſſeh* made Iſrael to erre, and to doe worſe then the Heathen whom the Lord had caſt out before them. So you ſee here was no outward face of a Church, neither in Iudah, nor in Iſrael; if not in them, where could there bee any? Who could now point with his finger, and ſay, I know which is the true Church of God, whereunto I may, and muſt ioyne my ſelfe? If it were ſo with them that were the naturall branches, then there is no priuiledge for any other Church, but that it may be ſo with them too. But the Papiſts will obiect, that this was ſo vnder the Law onely, but it ſhall not bee ſo vnder the Goſpell; or if it bee ſo ſometimes, yet it ſhall not be ſo often to the end of the world. I ſay, I will proue that the ſtate of the Church was ſo alſo vnder the Goſpell, and ſhall bee ſo, not ſometimes onely, but often to the end of the world, that there ſhall be no outward face of a true Church, *Reuel.* 12. 6, 14. the woman is ſaid there to be fled into the wilderneſſe, which is meant of the Church, that at ſeuerall times to the worlds end ſhall bee driuen to liue in Deſert and forlorne places; how then ſhall men ſee it, and take notice of it, and ioyne with it, when it is in ſuch a ſecret place? So in the *Reuel.* 13. 7, 8. *The Beaſt made warre with the Saints and ouercame them, and power was giuen vnto him ouer euery Kindred and Nation, and Tongue.* Therefore all that dwell vpon the earth worſhip him, whoſe names are not written in the booke of life of the Lambe: Where was the outward face of a Church in theſe times? And in the 2. *Theſ.* 2. 3, 4, 5. the Apoſtle ſheweth, that Antichriſt ſhall come, and ſit in Gods Temple, as God, &c. The Diuell ſhall bee ſo cunning, that he ſhall ſet vp Antichriſt in Gods Temple, that is, in Gods Church, where there hath been an outward face of a Church continued for many yeeres, and yet hee ſhall not be knowne but to be God, but onely to thoſe that are ſpiritually-minded; for he ſhall ſit as God, ſo that then there

shall be no outward face of a true Church there. So likewise that in *Luk.* 18.8. proues this Point, where our Sauiour saith, *When the Sonne of man commeth, shall he find faith on the Earth?* If faith be so scarce to be found, which is the life of the Church, where then shall the Church be found? But where shall hee not find faith? In India, or in Rome onely? No not onely in one or two places, but not in the earth. And who shall not find it? The Sonne of Man. When the Sonne of Man commeth, shall hee find faith on the earth? Then the Church is not so palpable, as that it may be outwardly discerned to the worlds end. And this is it that *Austen* and the Fathers meane, when they compare the Church to the Moone, that is sometimes in an eclipse so darkened that it cannot be seene. So we see we haue the consent of the Fathers too against the Papists. And so much for the proofe of the Point.

August. in Ps. 10
Hierom. cont. Lucif.

The Reasons are many, and they all strengthen one another, especially the first three must be laid together, else they are not sufficient apart to proue the Point.

Reas. 1. The first Reason is this. The members of the Church are sometimes very few; they are alwayes few in comparison to the wicked, but sometimes they are few simply in respect of themselues, as in the old World, when the Church was in *Noahs* Family. Now that which few doe (except it be some notorious thing or person) is little obseruable to the World.

Reas. 2. Secondly, as they are few, so withall for the most part they are but meane persons; *the poore receiue the Gospell.* Now that which poore and meane Ones doe, is generally neglected, not taken notice of, except it be some notorious exploit, and therefore,

Reas. 3. Thirdly, that which they doe, the profession of Christ is no such notorious thing that the World regards it, or takes notice of it; and therefore it is not sought after, except it be either by the true members that seeke to ioyne with it, and they are but very few; or else by persecutors, and such seeke after it onely to destroy it, as *Herod* did after Christ,

Matth.

*Matth.*2.13. not to bee members of it. And hence it is, that they are so hardly discerned.

Fourthly, their Persecutors many times bring them to this low scantling, and so it was in the dayes of *Eliah* the Prophet, the Prophets were slaine with the sword, 1.*King.*19.10. and that was the reason of the scarcity of the faithfull in those times. And so it was in *Diocletians* time, all the Christians that were found were put to death, their bodies were burnt, and their Temples were ouerthrowne; where was the face of the Church at this time? Persecution had brought it to this low scantling, that it was not to be discerned. And this is shadowed to vs in *Matth.* 8.24. by the ship that our Sauiour and his Disciples were in, that was couered with waues, so that it was hardly to be discerned, yet it sanke not: so is the state of the Church of God in this world, that sometimes it is couered with the waues and rage of persecutors, like to be swallowed vp, hardly to be discerned, but yet it liues. *Reas.*4.

Fifthly, sometimes Heresies and Schismes arise in the Church, and they sway the world after them, ouercomming the true doctrine, and the communion of the Church; as it was in the time when *Arius* with his Heresie ouer-spread the whole world; in so much that the World did wonder at it selfe to see it selfe become an Arian, as the Ecclesiasticall History sets it downe. Where could a man say now, This is the true Church, whereunto I must ioyne? *Reas.*5.

Sixthly, those that make profession to be, and indeed are of the Church, are but men, and therefore sometimes fearefull, and will not stand to their profession, but flie away as the Disciples of out Sauiour did, *Matth.*26.56. they all forsooke him, and fled like fearefull men: where was the face of the Church then? *Reas.*6.

Seuenthly, Counterfeits and Deceiuers are very cunning, and will set as good a face on Idolatry and superstition, on hypocrisie, and on the Synagogue of Satan, as the Church of God can doe on the sauing faith and Religion; the false Apostles can transforme themselues into the Apostles of *Reas.*7.

Christ, 1. *Cor.* 11. 13, 14. and *Mat.* 24. 24. our Sauiour saith, that false Christs and false Apostles shall arise, and shall shew great signes and wonders, so that if it were possible, they shall deceiue the very elect. So that the true Church shall not be so easily discerned, because of these deceiuers.

Reas. 8. Eightly, the Corruption of mans heart, which suffereth it selfe easily to be drawne from the truth, and to content himselfe with the name and shadow of the Church and Religion, when the truth and substance is gone; as the Scribes and Pharisies, and the Iewes did in our Sauiours time. And hence it is also, that the Church is brought to so low an estate sometime.

Reas. 9. Ninthly, it is from the malice of Satan & his instruments; for they cannot abide that the Church should flouriſh so much as outwardly, *Rev.* 12. 4, to 14. who draue the Woman into the wilderneſſe, but the great red Dragon the Diuell?

Reas. 10. The tenth reason is taken from Gods mercifull prouidence and wisedome, that hides his people from the rage of the wicked; he hath them in a Corner, and yet is contented to let them lie hidden, that they may haue a breathing time from persecutions, and that their enemies may not bend their forces against them; therefore oft-times there is no apparant face of a true Church, but God hides the faithfull secretly in his Tabernacle from the eyes of men, that their enemies may not persecute them. As also thereby hee tries the faithfull whether they will walke by faith, as well as by appearance; for whilst there is an outward face of a true Church, many wil make an outward shew of the profession of faith and religion: But when there is none, then here is the triall, whether men will walke faithfully or no. Likewise God doth it for the iust condemnation of the reprobate; he leaues them iustly without any apparant teaching or profession of better Religion, to perish in their owne sinnes and ignorance, flattering himselfe that he is in the right, because he can see no better any where else; for when they heare of no better religion then their owne, they harden themselues in it, and so iustly perish.

Lastly,

Lastly, God hath passed his promise onely for the perpetuity of his Church, for the being of it, not for any flourishing outward estate, *Matth.* 16.18. *The gates of hell shall not prevaile against the Church to overcome it, and to destroy the being of it*; but any thing else they may do to it, they may deface it, suppresse it, banish it, driue it into a narrow Corner, but they shall neuer ouercome it: they may and doe destroy the perpetuity of the visibleness of it, but the perpetuity of the being of it they shall neuer destroy. Thus farre God hath promised and tyed himselfe, and so farre we may expect and looke for it, and no further. So much for the reasons. *Reas.* 11.

The Vses are these; First, this serues to refute those Papists that hold a perpetuall notorious visibleness of the Church. (Some doe not hold it) therefore it refutes those that doe: their Speeches are large in this kinde, for they say, that the Church must be as notoriously visible as any kingdome in the world, and their notes of the Church, as multitude, succession, pompe, *visibility*, *headship*, and that at Rome. *Bellarmine* tendeth directly hereto, and they labour to proue it with all their power, and it stands them vpon; for if this doth not stand, the whole forme of their Church falls to the ground. For whereas they say, the true Church is alwaies notoriously visible; and therefore their Church being so, is the true Church: We say and haue prooued, that the true Church of God is sometime brought into such straights, that the outward face thereof doth not at all, or at least doth hardly appeare; and therefore it will follow, that if their Church haue, and shall be alwayes notoriously visible, then theirs is not the true Church. Their exceptions bee of small moment if they be well considered; I will stand but vpon two or three of the chiefe; They alleage out of the fifth of *Matthew* and the fourteenth Verse, That the Church is the light of the World; now the light is alwaies seene, therefore the Church is alwayes seene. I answer; This is spoken personally to the Disciples, *Ye are the light of the world*; and it is to be extended to the Ministers of the Gos- *Vse* 1. *Exceptions of Papists out of the fifth of Matthew for the visibilitie of the Church answered.*

Gospell, in regard of the Duty of Holinesse to be practised by them, that they should not walke offensiuely to the World; but rather to prouoke them to the practise of holinesse, by the light of their good example. How doth this serue then to proue the continual visibleness of the Church? Besides I say, that a Light may bee eclipsed for a time, and yet be a Light still. The Moone is a Light, and yet not alwayes visible; for sometimes it is eclipst, and yet then it is as good a Light as when it is in her full brightnesse; and therefore if this were to be vnderstood of the Church, it doth not proue that it is alwaies visible because it is a Light. Further I say, that by that reason their life (for that is as well if not chiefely vnderstood by the Light, as vers. 16.) is also without error too, as well as their Doctrine; and that alwayes, which is not so. Lastly, if it doe giue Light alwayes, yet it is but to those that are in the house, verse 15. that is, to those that are members of the Church, and that wee easily grant: but what is this to proue the notorious visibleness of the Church to the world?

The second exception out of Mat. 18. 17.

Secondly, they alleage the eighteene of *Matthew* and the seuenteenth vers. where our Sauiour saith, Tell the Church; and therefore there must bee alwayes a visible Church. Marke, saith *Campian*, here is a remedy for a disease; now the disease remaines alwaies; and therefore the remedy must alwaies remaine. I answer: It is true, it is a remedy for those that lie in such a state there spoken of, and in some sense it is alwaies performed, euen when two or three are ioyned together in the faith; though there be no knowne visibility, they may tell one another; for it is not here meant, that they shall appeale to Rome.

The third exception out of Rom. 10. 10.

Their third exception is this: but, say they, they that beleeue (be they few or many) must make profession of their faith, else they cannot bee saued, *Rom.* 10. 10. now if they must alwayes make profession, then they are alwaies seene, and so the Church is alwayies visible. I answer: It is true; they must professe alwaies, and so they doe, except it bee in time of their infirmity, But must they do it to all the world?

No,

No, they may doe it among themselues alwayes, though there bee but two or three of them; yea, and when they are many, they may doe it to the eye of the World too, if there bee no certaine danger in it; yea, though there be certaine danger in it, yet if they haue a calling to it, they are resolute euen to die for the profession of it, and that is as much profession as is required. And yet because their number is but few, and that they liue in certaine places, and are in this case for the most part obscure and simple men, therefore it is not possible that any such generall notice should bee taken of them; and those that doe heare of them, or see them, are vsually little mooued by their example, at least they are seldome perswaded that they are the true Church, and so ioyne with them. Therefore there is no such perpetuall notorious visibleness of the Church, as they would haue. We will returne vpon them with these two Points, and choke them with these two bones. First, wee aske them where the Church shall be when Antichrist comes? for they themselues confesse, that in Antichrists time there shall bee a desolation of the Church; therefore by their owne confession it may, and shall be sometimes inuisible. Yea, but say they, ours is the true Church still, though it be then obscured: and we say then that Antichrist is come, and our Church obscured, therefore by their owne reason, our Church is the true Church. The second is from their Church which they haue here among vs; they haue a Church here among vs, here be Papists, and Masses, Arch-priests and Priests, this themselues will not deny, nay, they boast of it sometimes; yet is their Church visible among vs? They will not affirme it, at least they will not say it is visible in their sense, that is, that the world may take notice of it, neither was it euer countenanced nor tolerated in our State, so that in our sense and to vs it is inuisible, and so may our Church bee to them.

The second Vse is for admonition; to admonish vs that wee should not alwayes expect a glorious estate of the Church. *Vse 2.*

Church outwardly; this is for earthly States and Kingdomes, wee must not dreame of a temporall Kingdome here, for Christs Kingdome is spirituall, not of this World. The Papists they say, that it must be as glorious outwardly as any kingdome in the world: but we must take heed that we be not carried away with shewes, with the lookes of the Whore, for Gods Kingdome comes not with obseruations.

Vse 3. Thirdly, this may minister comfort to vs, and may stay vs in the most desperate times that are, when Satan rages most, when persecutors are most bloody and deadly, when the Prophets are slaine, Gods Altars destroyed, the Couenant forsaken, when wee see hauocke to bee made of the Church, faith renounced, when wee see those that made great profession of Religion to hide their heads, and like Starres to fall from Heauen, when we see the Sunne to bee darkened, and the Moone to bee turned into blood, when we see Antichrist in his pride and pompe in the very Temple of God himselfe, when wee see Heretikes swaying the World after them, Schismatikes cutting and tearing out the bowels of their Mother the Church. Nay, euen in the generall Apostasie and reuolt from all Grace and Religion, when there shall bee no honesty nor conscience found amongst men, yet be not dismayed, but rest thy selfe fully contented and satisfied with this truth, that surely still God hath his Church in the World, though there bee no outward face nor appearance of it to men. It is true, that it is for our sinnes that the Church is so distressed, and Gods glory so hidden, and true Religion so decayed, and therefore we are to grieue for our sinnes: but yet this is our comfort, that it is not so bad as it seemes to bee; for the Church of God and his Religion haue then as true a being as euer they had, though not in that euidence and approbation before the World; and therefore though thou seest it not, yet God sees it. *Elias*, poore, man saw none left with whom he might ioyne, but God saw many thousands. What if all be so desolate (as it was in his time) that thou canst see none of Gods

Gods Church but thy ſelfe, that thou canſt ſee no viſible ſociety of men in the world that thou canſt ſafely ioyne withall? yet know God hath his Church, happily many thouſands, though they make little profeſſion for the time, that neuer bowed their knee to *Baal*. Therefore let vs not iudge by ſight, but by faith, and let this comfort and ſatisfie vs in the moſt deſperate times that are.

The laſt Vſe is for ſatisfaction to the Papiſts demands, when they aske vs, Where was your Church before *Luthers* time; or what is become of all our Anceſtors that were members of the Romiſh Church? For anſwer to the firſt, wee aske them, Where ſhall the Church be in Antichriſts time; that is, when they thinke Antichriſt ſhall bee? They anſwer, it ſhall bee much obſcured then. But ſhall there bee a Church then or not? Yes, no doubt but there ſhal: elſe their own Pillar of the Churches perpetuitie falles to the ground. Why then might not our Church be a true Church in the daies of Popery (whom we call Antichriſt) though it were much obſcured? We had a Church amongſt them that did profeſſe our Religion (though much obſcured by them) euen before *Luthers* time. To the ſecond demand concerning our Fathers that liued in their Church, what is become of them (ſay the Papiſts) are they damned? Wee anſwer, many of them, though they liued amongſt them, were of the inuiſible Church; for the reſt wee leaue them to ſtand or fall to their owne Maſter; yet wee haue great hope of many that were members of their Church, that liued before the Councell of Trent, and before the Order of the poyſoning Ieſuites came vp. And ſo much for anſwer to them, as alſo for this Point. *Vſe 3.*

The ninth Lecture of the Church.

THe laſt generall Point we ſpake of, was concerning the diuiſion of the Church, wherein we ſhewed, that the Church was diſtinguiſhed in it ſelfe in many reſpects, the laſt whereof was this, in regard of the outward ſtate of it in the eye and appearance to the World. In this ſtate we ſhewed that it was ſometime viſible, to bee ſeene by the eye of man; and ſometime inuiſible, not to be ſeene at all, or at leaſt very hardly to be ſeene. Of the inuiſible ſtate of the Church wee haue ſpoken already in the laſt Lecture. Now it remaines that by Gods aſſiſtance we ſpeake of the viſible Church, for that is the Point chiefely in queſtion. Therefore leauing the inuiſible Church to God, he onely knowing who are his, wee in the meane while beleeuing it, and eſteeming reuerently thereof, wee proceed now to ſpeake of the viſible Church, which may and is knowne not to God onely, but alſo to the eye of the world. That which hath been already ſpoken of the Church in generall, and eſpecially of the inuiſible, makes the way plaine before vs for the vnderſtanding of that which followes; ſo that now wee may find out the viſible Church without any difficulty at all.

Nine things conſiderable in a viſible Church.

In ſpeaking of the viſible Church, we muſt handle theſe Points, firſt, the definition of it; ſecondly, the cauſes of it; thirdly, the members of it; fourthly, the markes and notes of it; fifthly, the gouernment of it; ſixthly, the priuiledges of it; ſeuenthly, the aduerſaries of it; eighthly, the authoritie of it; and laſtly, the application of it to all Churches in the world ſo farre as they are knowne to vs.

Firſt, for the definition of it, it is this; Namely, A true viſible

sible Church is a Company of people called, and ioyning together in the publike profession of the true Religion. Marke the parts of this Definition: first, that they may be a Church, they must be a *Company of people called*; secondly, that they may be a visible Church, they must *ioyne together in publike profession*; And thirdly, that they may bee a true Church, they must professe the true Religion. For the first, they must be a *Company*; for one man cannot make a Church, a Church being as much to say, as a Congregation; and a Congregation consists of diuers persons: one man cannot make a Congregation, and therefore one man cannot make a Church. Now whether this Company bee great or small, three thousand, or but three, it is not much materiall, so long as they be a Company, more or fewer; if they be so qualified as the rest of the definition requires, they are a Church. Secondly, it is a *Company called*: for so you may remember that I shewed you before, that Church hath her name in the Greeke from calling. Now whereas there is a double calling, one outward, the other inward, those that haue onely an outward calling are visible members; if they obay the outward calling, it is sufficient to make them to bee reputed in the Church: But if they be true and sauing-members of the Church, ordinarily they must be called, not outwardly only, but inwardly too, and must yeeld obedience vnto both. Thirdly, a Company of people; which is not spoken definitiuely, as discouering what company, that is, a Company of men and women, for that is vniuersally vnderstood; but indefinitely, and to inlarge the Capacity and boundes of the Church to all people and Nations in the world: For so it was in part euen vnder the former Testament; strangers ioyning with the Iewes were reputed of that Church, *Exod.* 12. much more is it so now vnder the Gospell, the partition wall being beaten downe, Iew or Gentile, or any people vnder the Sunne, if they be rightly qualified as in the definition, may make a true visible Church. So much for the first part of the definition, that they must be a *Company*, and a Company *called*, and

First, the definition of it.

and a Company of *people* called.

Secondly, that they may bee a visible Church, as they must be a Company called to the profession of Religion, so they must ioyne together in the publike profession of it; wherein there are three things: first, that they *must make profession*: secondly, that their profession *must be publike*: thirdly, that they must *ioyne together in this publike profession*. First, there must be a profession; for a Church is visible onely so farre forth as their faith and Religion is visible: but this is not to be discerned but by their profession, and therefore the Church is not visible but onely by profession; so then there must be a profession. Secondly their profession must be publike or open, that is, it must be so publike and open, that there may be notice taken, that such and such men are of such a society and Religion; else they are rather of the inuisible Church, spoken of before: And looke as their profession is more or lesse publike, so the Church is to be reputed more or lesse visible. Thirdly, as they must publikely professe, so they must ioyne together in this profession; and that intends, first, their separation from all others, whether they be of none, or of a contrary and diuers Religion; and secondly, it intends their associating, or sorting of themselues together with professors of the same Religion, growing into and liuing in a louing Communion and fellowship with them. Thirdly, it intendes that they must doe it voluntarily, and of their owne accord; some ioyne for fashion, some for feare, some for hope of gaine, and some others for the sauing of their goods, and the like; yet all these doe it voluntarily, for the will cannot be forced; yea if they doe it against their will, it is a sinne to them, though they ioyne to the purest Churches in the world. And so much for the second part of the definition; that they must ioyne together in a publike profession of Religion.

Thirdly, that there may be a true visible Church, the Religion which this Company make profession of must be the true Religion: for as without the Church there is no saluation; so without the true Religion there is no true Church:

there

there are diuers Religions in the world, and accordingly diuers Churches; yet there is but one onely true Religion, which is that which is contained in the Scripture, the Word of Truth; and so there is but one only true Church, that is, that which embraceth that true Religion. So that whatsoeuer Congregation vnder the Sunne doth not professe that one true Religion, let them professe whatsoeuer Religion they will besides, they cannot iustly bee reputed true visible Churches.

Vera ecclesia est quæ profitetur Christi fidem. Bellar. de eccles. milit. p. 249.

For the better vnderstanding of this Point, I will draw it into an Obseruation, and so discourse of it at large; and the Obseruation is this: Whatsoeuer Company or Congregation of men doe openly professe the sauing Truth of God, the same Congregation and Company is to bee held and reputed a true visible Church. The truth of this Doctrine holds generally in all Congregations whatsoeuer of that quality from the greatest to the least, and from the best to the worst: for first, whereas all and euery Professor of Gods Religion through the world doe concurre and ioyne together in the acknowledgment of the common sauing faith, though not in the outward Communion of the same Ecclesiasticall Assembly, and therefore all these may bee termed a true vniuersall visible Church: so also euery particular Ecclesiasticall Assembly, professing the same sauing Truth, and ioyning together in the outward Communion of one setled Congregation, and obseruing the same lawes and Orders at the same time and place, may be called a true particular visible Church; and that whether it be in the same Countrey and Prouince, or in a Parish, or in a priuate house: and accordingly they are called a Prouinciall, a Parochiall, or a domesticall Church; and each of these is a true visible Church, though one be vniuersall and the other particular. For Instances of all these in Scripture.

Doctr.

First, some Churches are either vniuersall visible Churches, or particular visible Churches.

First, Particular visible Churches are, first, Nationall, Parochiall, or domesticall.

First, for a Prouinciall or Nationall Church, which is a Company of people professing the same Truth in the whole Land or Nation; you may see an instance. *Act. 9. 31. Then had the Churches Rest in Iudea, and Samaria, and Galile,*

Instances, first, of a Prouinciall Church.

&c. There were Prouinciall Churches, named by the Countrey they were in, as Iudea, Samaria, &c. And in the *Reuelations* the second and third Chapters, the seuen Churches there mentioned were Nationall Churches, as Ephesus, &c. And 1. *Cor.* 1. 2. *vnto the Church of God which is at Corinthus, &c.* there was a nationall Church.

Secondly, of a Parochiall Church.

Secondly, for a Parochiall or Parish Church, which is a Company of people professing the same faith in a Towne or in a Parish, we shall reade of them in *Act.* 14. 23. Where it is said, that the Apostles ordained them Elders in euery Towne.

Thirdly, of a Domesticall Church.

Thirdly, for a domesticall Church, which is a Company professing the same faith in a priuat house, as we may reade in the *Rom.* 16. 5. and in the 1. *Cor.* 16. 19. of *Aquila and Priscilla with the Church in their House.* And *Colos.* 4. 15. We reade of a Church that was in the House of *Nimphas*, though these are rather to bee reputed inuisible Churches, except they may be so openly taken notice of, and so notoriously knowne, as the Church that was in *Priscilla* and *Aquila's* house; then they may be called Domesticall visible Churches. So much for the first diuision, that some Churches are either vniuersall visible Churches, or particular Churches; and that either in a whole Land, or in a Towne, or in a priuat House.

Secondly, they are either more or lesse visible.

Secondly, whereas some Churches are more notoriously knowne, some lesse; yet both are true visible Churches, though one be more visible, and the other lesse visible. In the time of the Apostles it was so: the Church of Rome was notoriously knowne; for their faith was knowne throughout the whole world, *Rom.* 1. 8. *and their obedience was come abroad among st all, Rom.* 16. 19. so that this Church was more visible. Other Churches were lesse knowne, as the Church at Cenchrea & Creet, which are only named in the Scripture, and no Epistle written to them. Now because they are onely mentioned, therfore they were lesse knowne, and so lesse visible, & yet true Churches as wel as the other.

Thirdly, whereas some Churches professe the sauing faith

faith more purely and sincerely, others more corruptly; yet each of these is a true visible Church, though the one bee more pure, (not more true) the other lesse. Instances of these we haue in the second and third Chapters of the *Reuelation*; some Churches there were more pure, some more corrupt, yet all true Churches. Churches more pure were Smyrna and Philadelphia, all commended in them, nothing dispraysed. Churches lesse pure were Ephesus, Pergamus, and Thiatira, in which Churches some things are commended, some things discommended. Churches yet lesse pure were, Sardis and Laodicea, where there is nothing commended, but all things dispraysed. So we see that some of these profest the true sauing faith more purely, some lesse purely, and some more corruptly, yet euery one of them was a true visible Church.

Thirdly, either more or lesse pure.

Fourthly, and lastly, whereas some Churches are growne to some Ripenesse and perfection, and to some setled forme of Gouernment; others are in their infancy, and haue not such a forme established for Gouernment; yet each of these is a true visible Church, though the one be more, the other lesse perfect. Instances of these we haue in Scripture; First, for them that were more perfect, as at Hierusalem, where *Iames* was Bishop, there the Church was growne to some perfection; there the Apostles met and had a Consultation together, *Act.* 15. 2. & there was a setled forme of Gouernment. And so the Church of Philippi, *Phil.* 1. 1. was also grown to some perfection and setled forme of Gouernment, they had their Bishops and Deacons: So likewise the Church of Ephesus, *Act.* 17. 28. they had their Elders and Ouerseers. Secondly some are lesse perfect, as the Church in Creta, which had some things that were vnperfect, and therefore *Titus* was left there to redresse things amisse, *Tit.* 1. 5. And so the Churches of the Gentiles were not growne to that perfection, and therefore the Apostles would lay no heauy burthen on them, but that which they should be well able to beare, *Act.* 15. 19. yet these were true Churches. So that though some visible Churches be vniuersall, some

Fourthly, they are more or lesse perfect.

particular; some more notoriously knowne, some lesse knowne; some more pure, some more corrupt; and some growne to some perfection and ripenesse, some in their infancy lesse perfect; yet all these are true visible Churches, so long as they professe the true saving faith. This may suffice for the illustration of the Note.

Now we come to the proofes of the point, and first vnder the Law there was a set place chosen, where the Lord would put his Name; that is, where Religion should bee profest, and he dwels there; that is, as a Father, or as a Master of the family begetting children, and ruling and gouerning that family by his Word. Now what is this vnder the Gospell, but this, that where Gods saving truth is profest, there God himselfe is present, as in his true visible Church, *Matth.* 18.20. *Where two or three are gathered together in my Name*, saith our Sauiour, *there am I in the midst of them.* What is a Church? but a company of people gathered together in the Name of Iesus Christ. And what is it to bee gathered together in his Name? but ioyntly to professe his saving Truth. And what are they in the midst of whom he is, but his Church? For so in *Reuel.* 2.1. hee is said to walke in the midst of the seuen golden Candlesticks. And what are the seuen golden Candlesticks, but the seuen visible Churches? *Reuel.* 1.20. and this is not tied to any one place more then other, but *whersoeuer*, saith our Sauiour, *two or three are gathered, &c.* be it among the Iewes, or among the Gentiles, be it generally in the World, or particularly in a Parish or House, whersoeuer it is, saith our Sauiour, I am in the midst of them: neither doth hee say, that of necessity there must be any great multitude of them, if but two or three are gathered together in his Name, he is in the midst of them. So *Act.* 2.41,47. there was a true visible Church, there was a company of people that receiued the Word, that is, that heard it, and obeyed it; and they were baptized, that is, they did not onely embrace, but outwardly professe the saving Truth, and so they were added to the Church, that is, they were of the visible Church. Doe

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but consider how the Apostle, 1. *Cor.* 1. 2. describes the Church of Corinth, *to them that are sanctified in Iesus Christ*; that is, to those that haue true sauing Faith in Christ that sanctifies them; *Saints by Calling*, that is, such as make profession at the least to be so; *with all that call on the Name of the Lord Iesus in euery place*; which phrase, *calling on the Name of the Lord*, generally in Scripture signifies the profession of Gods Religion; so that those that thus professe the true Religion are true visible Churches. *Reuel.* 1. 20. the Churches there are said to be golden Candlesticks. Now what is the vse of a Candlesticke, but to hold forth the light to be seene of men? and this not onely experience teacheth, but Christ himselfe teacheth it, *Mat.* 5. 15. *Neither doe men light a Candle and put it vnder a Bushell, but on a Candlesticke, and it giueth light to all that are in the house.* And what is the true visible Church? but a company that hold forth the light of the sauing Truth to bee seene by the World. And those instances alleaged of those Churches that are some more visible, some lesse; some more pure, some more corrupt; some more perfect, some more imperfect; yet all of them true Churches; prooues the whole substance of the Obseruation cleerely and directly. And so much for the proofes.

The Reasons of the point are these. First, the sauing truth or faith it selfe is the life of the Church; therefore they that professe it, and thereby make it publikely knowne to the World, that the same is the sauing truth, and that embrace it, they are a true visible Church. *Reas.* 1.

Secondly, where there is such a company professing Gods truth, there they haue the promise of Christs presence in a speciall manner, *Matth.* 18. 20. but Christ is present no where in such a speciall manner, but in his Church; therefore such a company are a true Church. Againe, they haue also the promise of life and saluation, *Rom.* 10. 13. but none are saued but those that are of the Church; therefore they are a true Church. *Reas.* 2.

Thirdly, the true Church is built on the Prophets and *Reas.* 3.

Apostles, *Ephes.* 2. 10. that is, on that saving faith which they taught and wrote: therefore they that professe this faith must needs be a true visible Church.

4. Fourthly, there Christ is honoured and obeyed publikely as their Head, *Ephes.* 1. 22. therefore they that professe to be such are his visible Body.

5. Fifthly, there amongst such a company are the ordinarie meanes of saluation, which are no where else to bee found but in the visible Church, *Matth.* 16. 19.

6. Sixthly, there his voyce is openly heard, and in some measure obeyed; therefore they are his sheepe, and that is his fold, *Ioh.* 10. 27.

7. Seuenthly, all other societies and companies consist of those that professe such a Calling or Mystery, and obedience thereunto; therefore they that publikely professe the saving faith of Christ, and the knowledge of his Lawes, and obedience thereunto, they, and none other are the true visible Church of Christ.

8. Eighthly, the true visible Church is distinguished from all other societies whatsoeuer by this profession of the saving faith; for other companies of men either professe no Religion at all, or not the true Religion; therefore whatsoeuer company doth professe the true saving faith and Religion, that is a true visible Church of Christ.

9. Lastly, the particular profession of the saving faith makes a particular man a true member of the true visible Church, as we may see in the example of the Eunuch, *Act.* 8. 37, 38. he beleeued the saving faith of Christ, and was baptized, and so made open profession of it, and so became a member of the true visible Church. If this profession in particular make a particular man a true member of the visible Church; much more in generall doth it make a company of men professing the same faith to bee a true visible Church.

Vse 1. The Vses of the point are many. The first is matter of reproofe against the Papists, who lay this as a generall ground, that the onely way whereby we are to find out the true

true Religion, is by the true visible Church (which may be true in some sense, but not in this.) And their reach herein is to make all the Christian World to suspend themselues vpon their Church, as that being alwayes visible, and so to receiue that Religion, and none but that which their Church doth teach. For say they, there is no way to find out the true Religion, but by the true visible Church: but ours is the true visible Church; therefore if euer you will find out the true Religion, you must find it out by our Church. It is not to be denied, but that a true visible Church is a good meanes to find out the true Religion, being assisted with the continuall presence of Gods Spirit, and being furnished with the Word and Sacraments, and gifts for that purpose: but whereas they say, it is the onely way, it is not true; for the Scripture hath another way, and a better, *Ioh* 5.39. *Search the Scriptures* (saith our Sauiour) *for they testifie of me.* Againe, if this be the onely way to find out the true Religion by the Church, then a man must first be well assured which is the true Church, before hee can safely relie vpon her iudgement for the truth of Religion; so that whereas before his care was to find out the true Religion, and thereupon resolues to search it out from the true Church; now his first and greatest care is to find out which is the true Church: for other companies that are not, may and doe bragge oft-times, that they are the true Church, when there is no such matter; what are wee to doe in this case? This Doctrine tells vs directly what is to be done; where is it that the sauing truth is professed? There and no where else is a true visible Church; so that whereas they say, the Church is the onely way for the finding out of the true Religion, it is plaine (as we haue shewed) that the true Religion professed is the onely way, or at least the chiefe way to find out a true visible Church. The case is this: we say, the true Religion shewes forth the true Church; the Papists say the contrary, that the true Church shewes forth the true Religion. And this that they say is true in some sense, but that which we say is true in a better sense: for the true Re-

ligion shewes the true Church, as the cause shewes the effects; but the Church shewes the true Religion, as the effects shew the cause. As for example, the Sunne-shine is the cause of the day, and the day proues that the Sunne shines. Now one man may reason thus from the cause to the effect, and say; The Sunne shines, therefore it is day: another from the effect to the cause; It is day, therefore the Sunne shines; and both say true: but the first is the more forcible kind of reasoning, when we reason from the cause to the effects. So when I reason thus; Here is the true Religion, therefore the true Church: here I reason from the cause to the effects; and this is a more forcible and better reason, then to say, Here is the true Church, therefore here is the true Religion, which is but to reason from the effect to the cause. This wee shall find to be true in the Scripture phrase, where the Church is compared to a Candlesticke; now what serues that for, but onely to hold out the light? then the sauing truth is the Light or Candle: now the Candlesticke is not seene at all without the Light of the Candle in the dark night, though it were of gold: so in the darknes of this World, the Church which is the Candlesticke, if it hold not forth the sauing truth, which is the Light or Candle, it cannot be seene it selfe. So that it is the truth of Religion that makes a true Church, and the profession of this truth makes it visible: then the Church is not the only way to find out the true Religion, nor yet the best way; but the best and safest way to find out the true visible Church, is to find it out by the true Religion which they professe. And so much for the reproofe of the Papists.

Vse 2. The second Vse is for triall. Is it so that euery Congregation openly professing the sauing truth of God, is a true visible Church; then here is the straitest and preciselt Rule, to measure the being of a true visible Church by; the definition containing all true visible Churches and no more. Therefore look whersoeuer the true sauing faith is profest, there is a true visible Church; And looke where there is a true visible Church, there true sauing faith is profest; for

these

these hold in reciprocall termes; so that whether wee would proue any assembly to bee a true visible Church, or reproue and conuince any for a false, we must lay it to this Rule; so whether they professe the saving truth of Christ, or not, and accordingly esteeme and iudge of them to bee true or false Churches. Here certaine exceptions may bee made to this Doctrine. The first exception is this: What, doe you say, that a company professing the saving truth makes a true visible Church? Will profession onely make a true visible Church? I answer, No: First, it is required, that the saving truth be amongst them indeed, else they are no true Church. Secondly, that being amongst them, it is not to bee smothered, but profest. Thirdly, that it bee not onely outwardly profest, but inwardly imbraced too, at least by some of them, *Rom.* 10. 10. The second exception is this: But what say you if they professe it with their lips, and deny it in their liues and practise; is such a Church, a true visible Church? I answer, a fearefull state are all such Churches in: for God cannot bee more dishonoured, his Spirit more grieued, his Gospell more reproched, his children more offended, Satan, and all Gods enemies more gratified and aduantaged then by this: yet farre bee it from vs to denie them to bee a true visible Church; so long as Gods saving Truth is profest amongst them, it cannot bee, though there be neuer so great and generall a falling away from the practise of it, but that some doe liue as they professe, though they be not seene to vs. And therefore for their sakes, though they bee but few, and not to bee outwardly discerned, it is to be reputed a true visible Church, though a very corrupt and impure one. The third exception; But what say you of such a Church, which though they professe the whole saving faith; yet they doe in certaine some crosse opinions, which ouerthrow it? I answer, wee must consider what manner of opinions these be which that Church holdes; First, whether they be such as ouerthrow the foundation; secondly, whether they bee publikely profest as the Doctrine of that Church; thirdly, whether

Exception 1.

Answ. 1. 2. 3.

Exception 2.

Answ.

Exception 3.

Answ.

whether they bee perſiſted in after they haue been admoniſht by neighbour Churches? Then they are no longer to be taken notice of as true viſible Churches. But on the other ſide, if they be matters of ſmaller moment, that doe not ouerthrow the foundation, then the hay and ſtubble ſhall burne, 1. *Cor.* 3. 12, 15. but yet they ſhall remaine ſtill a true Church. Secondly, if they bee greater matters, errors that doe ouerthrow the foundation, yet if they be not publikely profeſt as the Doctrine of that Church; yea, though they be publikely profeſt, yet if vpon admonition of other neighbour Churches they doe recant and reforme their Errors, then they are ſtil to be accounted true viſible Churches, and it is a ſinne for any to forſake them, being in them; yea, it is a ſinne not to ioyne as a member to them, liuing in them, *Deu.* 12, 5, at leaſt we are to ioyne with them in conſent and Communion of profeſſion. The caſe of the Churches in the ſecond and third Chapter of the *Reuelation* make the former exceptions cleere, as you may ſee in your owne reading of them.

Vſe 3. The third Vſe is this. Euery man that hath any Touch of Conſcience, or any grace in him, is deſirous to be a member of the true viſible Church; for that is a good pledge and witneſſe to their ſoules, that they are members of Chriſt Ieſus. Here then thou mayſt learne to know whether thou art a member or no; and ſo likewiſe how to become a member. Firſt, therefore labour to finde out, to know, vnderſtand, and beleeue the ſauing Truth of God; and for this end we muſt heare the Word preached, and conferre of it, and ioyne with the godly, and frequent publike Chriſtian Aſſemblies; and alſo we muſt pray to God for his Spirit, that he would be pleaſed to acquaint thee with his ſauing Truth, and to open thine eyes, that thou mayſt ſee the right way, and that he would alſo leade thee therein. Secondly, thou muſt labour as thou knoweſt it, ſo likewiſe to profeſſe it, and make open ſhew of it to the world, be not aſhamed of it, it is a Royall Calling; if we bee aſhamed of it, Chriſt will be aſhamed of vs before his Father, and before

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his Angels in heauen: and as we must not be ashamed of it, so we must not be afraid to professe it; it is not a matter of shame or feare to be of Gods Church, but a matter of glory and comfort; therefore bee not afraid of reproch, persecution, temptation, all outward misery which wee are sure to endure, if wee bee knowne to professe the saving Truth of Christ. Christ Iesus did boldly oppose himselfe against the high Priest, and *Pilate*, and the Iewes, the Scribes and Pharisies, and the Souldiers; yea, he opposed himselfe to Death it selfe, and to all the powers of darknesse, and to the terrors of God himselfe for thee; and wilt thou bee afraid to oppose thy selfe to some few outward dangers for him? Nay, it is for our selues in the end, for wee shall haue the glory of it: yet bee wise, and doe not rashly thrust thy selfe into any danger, but if thou haue iust occasion, and a Calling from God, shunne it not for feare of men: Let not thy false heart betray the truth of Christ his cause, but relying vpon Gods power, promise and protection, stand to it resolutely and with a good Christian courage, and say, I am a Professor of Christ crucified, and so I will continew by his Assistance euen vnto the very death, though I be crucified euen as he was. Thirdly, we must see that our profession be not in hipocrisie: for this is the Canker-worme that eates out Religion in the hearts of many professors; therefore professe the Truth sincerely and in singlenesse of heart, as in the sight of God, who seeth and searcheth the Reynes; doe it as the onely cause whereby we may, and must bee saued, and whereby thou lookest for thy reward in mercy at Gods hand at the last day; doe it as in obedience to God, to glorifie his Name, and to aduance his Kingdome, and to the confusion of Satan and his complices. Fourthly, as wee must do it without hypocrisie, so we must see we practise it, and that openly; for our publike practise of it is our greatest and best part of our profession: we must not be like those, *Titus* 1.16. that in their words professe that they know God, but by their workes deny him, that is, their workes stand vp against them, and tell them to their faces,

that

that there is no such matter; that which wee professe with our lippes, wee must practise with our liues. Put the case that two men bee at ods, one man saith one thing, another man proues the contrary by plaine and euident Arguments; whether of these two is the best and greatest auoucher of the thing? So it is in this, he that professeth in his words onely the Truth of God, and another which doth practise it in his workes, which is the best and greatest auoucher of Gods Truth? surely he that practiseth it in his workes. Fiftly, as wee must labour to doe these things our selues, so we must do the best we can to draw others to it, according to the Commandement of our Sauiour Christ to *Peter*, *Luk.* 22.32. *When thou art conuerted, strengthen thy Brethren.* Which when I thinke on, it cannot but admonish mee of my Duty, and so it doth vs all, that wee should labour to draw others to that good, which wee our selues are partakers of. Thus it was with the woman of Samaria; when shee was conuerted, she laboured to draw all the City of Samaria to Christ, *Iohn* 4.28, 29. Especially wee should labour with our owne families that they may serue God, as *Iosua* did, *I and my house* (saith he) *will serue the Lord.* So shall we haue true visible Churches within the walls of our owne houses, howsoeuer it be in the Land, or Countrey, or Parish where we dwell.

Vse 4. Lastly, this should teach vs thankfulnesse for our State, that the Lord hath vouchsafed so graciously to shew himselfe to the people of this Land for many yeeres, that the whole sauing Truth of God should bee knowne and professed, and that by publike Authority it is countenanced amongst vs: we confesse there are many sinnes in our liues, defects in our state, and wee mourne for them, and groane vnder them, and pray with sighes and teares against them; and we trust, God in his good time will heare vs, and redresse these corruptions and abuses amongst vs; yet, through Gods mercy, we professe the whole sauing truth, and therfore we are a true visible Church of God against all Schismatikes, and Papists, and slanderers whatsoeuer. Euery one

The Church of England a true visible Church.

may

may see and say, that it is a miraculous and wonderfull of God, that still this profession is maintained; be thankfull for it, and walke in Obedience to it, and honor God for it, and vse it well, and pray and labour for the continuance of it, to vs and our posterity to all generations.

Eleuen Considerations to moue vs in England to be thankfull for the truth of God amongst vs, and they shew the greatnesse of the blessing.

The blessing is so much the greater, and thank-worthy, if wee consider the State of this Land from the beginning. Before Christs comming what were wee, but Gentiles, and so without Christ?

And secondly, euen since Christs comming, what were wee, but euen Pagans in the highest degree? Like *Nimrods* and Giants, most brutish and vnreasonable; and therefore it is a wonder that any of their seed should be wrought vpon and brought to grace. 1.

Thirdly, when we were conuerted, by what meanes was it, but by the Romish Church? Which though it were more pure then, then it is now, yet it was in her declining dayes, and they could teach no better then they had themselues; and therefore that wee hauing been Gentiles, and Pagans, and afterward conuerted by the Papists; that wee, I say, should professe Gods sauing Truth, and so bee a true visible Church, this should stirre vs vp to the more thankefulnesse to God. 2. 3.

Fourthly, England hath beene as true a Slaue to Popery, and the Kings of England as true Slaues to the Pope, as Spaine, or any other Kingdome in the world is to this day. 4. 5.

Fiftly, Consider when Reformation beganne, King *Henrie* the eighth and *Luther* were at great variance, the King opposing him, and threatning that if the Duke of Saxony would not punish him, he would fetch him thence by the eares.

Sixthly, consider how all conspired together, to keep out the true Religion: Abbies and Monasteries filled the land, that were built of purpose for the honour of the Romish purple Whore. 6.

Seuenthly consider that King *Edward*, that first restored Religion amongst vs, was but a Child, and yet out of the 7.

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mouthes of Babes and sucklings God ordayned strength, for the establishing of his Truth amongst vs.

8. Eightly, his life being but short, what followed? As bloody a Persecution as euer was, all being bent against the profession of this sauing faith; and yet for all this, that God should preserue his Church amongst vs, this is a great blessing and worthy of all thanks; for the bloodshed then was so farre from destroying the Church, as that it was a meanes to increase it; many by seeing the constancie of the Martyrs then were conuerted, and many by reading their stories since haue been confirmed in the Truth; so that, that which the Diuell intended for the destroying of Gods Church, was the meanes of establishing it amongst vs.

9. Ninthly, come to Queene *Elizabeths* time; shee went through many troubles, and was very hardly preserued, yet at length shee obtayned her right, and came to the Crowne, and she established Gods Truth amongst vs, against all the practises of the Instruments of Satan; yet she was but a weake woman, much indangered, yet still preserued, and by her meanes God continued his Truth long amongst vs.

10. Tenthly, come to our King *Iames*, it was very strange that he should come in, in peace, though it were his right: it was the Gospell that had preuailed with vs, and subdued our affections, else there being an heart-burning betwixt that nation and vs, we hauing beene enemies, there would haue followed a bloody warre, or else some ciuill dissention, which would haue made a foule wracke of Religion, and a destruction of Gods Church amongst vs.

11. Lastly, if we consider how many Fauorites Popery hath had, and that of men of State and Authority, which haue laboured vnder hand to bring in Popery againe, and yet that God should notwithstanding all his enemies, continew his sauing-truth amongst vs: this should stirre vs vp to great thankfulnesse: we cannot consider of these things, but wee must confesse them to be the finger of God. And therefore

this

this should stirre vs vp to the more thankfulnesse to God, that hath thus brought in, and continued his Religion amongst vs, and so to continue vs to be a true visible Church; as also it should stirre vs vp to pray for the Continuance of it. And so much for this point.

The tenth Lecture of the Church.

NOw that wee haue spoken in the first place concerning the definition of a true visible Church, wee come in the second place to speake of the causes of it; For that was the second point laid downe to be spoken to in the handling of the visible Church. Wee must know the Causes of it: for vntill we know the causes of a thing, wee can haue no perfect knowledge of that thing; for then wee know a thing rightly, and in its kind, when wee are well acquainted with the Causes thereof. This point is the more carefully to be lookt into, because wee are challenged and endited by many of our Aduersaries, especially those of the separation, that our Church hath not her being from such causes, as it should; and therefore that ours is a false Church. Now vpon the discouery and view of these causes, it wil appeare to any man that can and wil ingenuously apply it, that wee haue the right Causes of a true visible Church; and therefore that our Church is a true Church of God.

The second thing considerable in a true visible Church, are the causes of it.

The causes of the being of a Church are generally of two sortes; the first sort are such, as cause the Church directly and of themselues, purposely tending to that end: the second sort are such as doe not cause the Church directly and of themselues, but onely as by the way, being ouer-ruled by some other cause, that makes them helpfull to the being

And they be of two sorts.

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being of a Church; and that sometimes besides, sometimes against their owne bent and intendment. We will speake of these last sort of causes first. First, God ouer-rules some things, to make them helpfull to the being of the Church, besides their own bent & intendment; as when the thing it selfe is neither here nor there to the being of the Church, yet by accident it furthers it. As for instance: Sometimes a mans ordinary busines is a cause of the being of the Church, as wee see in the woman of Samaria, *Ioh.*4 7. shee came about her ordinary businesse to draw water at *Iacobs* Well; now this in it selfe could bee no cause of the Church, yet this was so ouer-ruled by God, that it was a Cause of the being of the Church in Samaria. For she heard Christ, and beleeued in him, and ranne, and told it in the City, and they came also and heard him, and beleeued in him, and so became a true visible Church. The second cause is matter of affliction, and this is sometime so ouer-ruled by God, that it causeth men to be of the Church; and this was the case of the prodigall Child, *Luk.*15.17. he might haue perished in his affliction, yet God made this a by-cause, to make him to be of the Church. Lastly, the death of some great man, that is sometime so ouer-ruled by God, that it is the cause of the being of a Church. As the death of *Herod*, *Act.* 12.23.24 What was the death of *Herod* to the being of a Church, more then the death of an Hog? Yet God so ouer-ruled it, that besides it owne intendment, it was helpefull to the being of the Church. Secondly, some things are ouer-ruled by God against their owne bent and intendment, as the thing it selfe tending directly to the damage and hurt of the Church, and yet God so ouer-rules them, as that they are meanes of the being of the Church: as first, hearing or reading the Word, or some other good bookes, with intent to deride, or scoffe, or cauill at them, as we reade of one *Virginius* a Bishop of Rome, who being set to write against *Caluin*, and reading ouer *Caluins* bookes for that end, hee saw the light so cleare against him, that hee was conuinced, and would write no more

The second sort of causes haue first spoken of, and they of two sorts.

1. *Of this diuers.*

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2. *Of this diuers.*

1.

more against him: so that whereas he read ouer his books with intent to cauill at them, God so ouer-ruled it, that against his owne intendment he became a member of the true Church thereby. Secondly, the sinnes of Gods chosen, 2.
why a man would thinke that they should tend directly to the hurt and damage of the Church; yet God doth so ouer-rule the sinnes of his chosen, as that he makes them causes of the being of the Church. Thus God ouer-ruled the sinne of *Saul* in persecuting the Church, to the making of him to be of the Church, *Act.* 9.4,5. Thirdly, the falling 3.
away of others from the faith, is sometimes ouer-ruled by God, to bee a cause of the raising of others to bee of the Church. And this is the estate of vs all at this day; the Iewes they fell away, and through their fall saluation is come to the Gentiles, as the Apostle shewes, *Rom.* 11.11. Fourthly, persecutions of the faithful, that is so ouerrul'd by 4.
God, as that it is made helpefull to the being of the Church. Why, what is more hurtfull to the Church, euen to the destruction of it, than this? And yet this is sometime so ouer-ruled by God, as against its owne bent and intendment it is a cause of the being of the Church: for the cruelty of the Persecutors makes those that are of any humanity to detest them, and their courses; as also the constancy and holinesse of the Martyrs that are persecuted, won the hearts of many, euen of strangers, yea, of their aduersaries many times to the truth. Examples of this wee haue had at home in our owne Land; When were there euer more fruitfull times of the Churches increase in this Land, than in Queene *Maries* bloody dayes, at least euer since, by occasion of those persecutions? Lastly, sometime the scattering of the 5.
Church in time of persecution is occasionally by the ouer-ruling hand of God, a meanes of scattering the seed of the Word into many places, and so of causing many Churches, as in *Act.* 8.4. there was great persecution, and the Word was scattered abroad, what could hurt the Church more than this? Yet this was so ouer-ruled by God, as that hee made it a meanes of the propagation of his Church in ma-

ny places, whereas before it was in Iudea onely, by this meanes it is come into Samaria too. But all these are by-causes, and therefore wee doe onely point at them, and so passe them by; yet this is worthy herein to bee taken notice of, the wonderfull power, wisdome, and mercy of God, that brings light out of darknesse, and makes whatsoeuer pleaseth him, euen besides and against its owne bent and intendment, seruiceable meanes for the being of his Church.

The first sort of causes handled, such as cause the Church directly, and these are foure taking the Church in a comparatiue sense.

The other sort of causes which were the first, are such as cause the Church directly and of themselues, and these are more proper and materiall than the other. First then, take the Church in a comparatiue sense, as it is compared to a building, and so the causes are to be apprehended thus. As a building hath foure principall causes, so hath the Church; first, in a building there is the foundation; secondly, the builders; thirdly, the matter of the building; fourthly, the forme. So in Gods Church there is these foure causes of it:

1. first, the foundation, and that is Iesus Christ, 1 *Cor.* 3.11. *Other foundation can no man lay, than that which is laid, which is Iesus Christ*: and metaphorically, the Prophets and Apostles, as they teaching Christ. 1 *Cor.* 3.10. *As a skilfull master-builder I haue laid the foundation* (saith the Apostle) *Ephes.* 2.20. *and are built vpon the foundation of the Prophets and Apostles, Christ Iesus being the head corner-*

2. *stone, &c.* Secondly, the builders, and they are the Teachers; for so they are called, 1 *Pet.* 2.7. *The stone which the Builders refused, &c.* that is, which the Iewish Teachers refused. And 1. *Cor.* 3.10. the teachers are called Master Builders. Thirdly, the matter of the building;

3. and they are Saints by calling, liuing stones; for so the faithfull are called, 1 *Pet.* 2.5. *liuely stones, a spirituall house.* And in the 1 *Cor.* 3.9. they are called *Gods building.*

4. Lastly, the forme of the building, and that is the laying and the coupling of the faithfull together, *Ephes.* 2.21,22. *In whom all the building coupled together, groweth vnto an holy Temple in the Lord, in whom yee are also built together to be the habitation of God by the Spirit.* And thus the Church is to be apprehended

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in a comparatiue ſenſe, as it is compared to a building.

Againe, take the Church abſolutely in it ſelfe, and then it hath an efficient cauſe, an inſtrumentall cauſe, a materiall cauſe, a formall cauſe, and a finall cauſe. Firſt, it hath an efficient cauſe, from which it hath her being (for that is the efficient cauſe of a thing, from whence a thing hath that being which it hath.) Now the efficient cauſe from whence the Church hath her being, is God himſelfe, he is the Author of it, *Act.*2.47. *The Lord added to the Church, &c.* ſo that God himſelfe is the efficient cauſe of the Church.

Taking the Church abſolutely, there are fiue.

1. *The efficient cauſe.*

Secondly, the inſtrumentall cauſe, or meanes of the being of the Church; and they are of two ſorts, either outward or inward: outward, as firſt the Miniſters of God, they are the inſtrumentall cauſes whereby we are brought to beleeue, as in the 1 *Cor.*3.5. and theſe are ſometimes ordinary, ſometime extraordinary: ordinary, that is, when they haue an ordinary Calling, as moſt Miniſters (if not all) haue in theſe dayes; extraordinary, that is, then when they are extraordinarily called, as the Prophets, and *Iohn Baptiſt*, and the Apoſtles were. The next outward inſtrumentall cauſe of the Church is the Word, *Ioh.*20.31. *Theſe things are written that ye might beleeue.* 2 *Theſ.*2.14. *whereunto he called you by our Goſpell.* And in the 2 *Cor.*5.19. both theſe outward inſtrumentall cauſes of the Church are laid downe together; *God hath committed vnto vs* (ſaith the Apoſtle) *the Word of reconciliation.* Then the Sacraments, they are the next outward inſtrumentall cauſes or meanes of the being of the Church; and firſt, Baptiſme, *Rom.*6.4. *Know yee not that all we that haue been baptized into Chriſt, haue been baptized into his death?* And the Lords Supper, 1 *Cor.*10.16. *The Cup of bleſſing which wee bleſſe, is it not the Communion of the blood of Chriſt? The Bread which we breake, is it not the Communion of the body of Chriſt?* By Baptiſme we are made members of Chriſts myſticall Body, and by the Lords Supper we are nouriſhed in this Body, which is his Church. Now all theſe three outward meanes are laid downe together, *Matth.*28.19. *Go,*

2. *The inſtrumentall cauſe: Firſt, outward.*

teach all Nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost. *Go*, that is spoken to the Apostles; *Teach*, there is the Word; and *Baptize*, there are the Sacraments, one expresst, the other implyed. These are the instrumentall causes without vs.

Secondly, inward.

Now the instrumentall causes within vs are, first, repentance, *Act.* 11.18. *God hath granted to the Gentiles Repentance to life.* Secondly, faith: *Act.* 15.9. *And he put no difference betwixt vs and them, after that by faith he had purified their hearts.* And lastly and principally Gods Spirit, that is, the testimony of Gods Spirit in our hearts, whereby we are perswaded of Gods loue and fauour, 1 *Cor.* 2. 12. *We haue receiued not the Spirit of the world, but the Spirit which is of God, that we might know the things that are giuen to vs of God.* And all these sixe instrumentall meanes inward and outward, are laid downe together in the second of the *Acts* in the case of the first Church that was planted after our Sauiours Ascension, from the fourteene verse to the six and thirtie, there is their Minister, and the Word his Sermon, *Then Peter lift vp his voice, &c.* Then there are their Sacraments; first, Baptisme in the 38. and 41. verses; *Then they that gladly receiued the Word were baptized, &c.* and the Lords Supper in the 42. and 46. verses; *and they continued in the Apostles Doctrine and fellowship, and breaking of bread, &c.* there are the outward causes. So likewise the inward, as first there is Repentance, vers. 37. and 38. *They were pricked in their hearts*; then secondly, there was Faith too, as in the 41. and 44. verses; *They that gladly receiued his Word*, and *all that beleeued, &c.* And lastly, there was the Spirit of God, for in the seuenteenth verse it is said, that it was propheſied before of them, that *God would powre out his Spirit vpon them.* And in the 38. verse the Apostle bids them repent, and be baptized, &c. *and yee shall receiue the gift of the holy Ghost*, so that they repenting and beleeuing, did receiue the gift of the holy Ghost. So these are the instrumentall causes or meanes of the being of the Church.

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The next cause is the materiall cause, and that is the people of God; *Saints by calling*, 1 *Cor.* 1.2. *The members of the body of Christ*, 1 *Cor.* 12.27. *Citizens with the Saints, &c. Ephes.* 2.19. As members are the matter of the body, and Citizens the matter of a City; so the members of Christ are the matter of the body of Christ, which is his Church. 3.

Fourthly, the formall cause of the being of the Church, and that is inward and outward; that which is inward is the effectuall calling and gathering of Gods people to Christ, when the faithfull are perswaded in their hearts to beleeue and obey the Gospell of Christ: the outward formall cause, that is their ioynt and publike profession of the sauing faith, and the outward communion that they hold in the meanes of grace, both for duties of piety to God, and of charity each to other, yee shall find both these in the case of the Church at Ierusalem, *Act.* 2. first, their effectuall calling, which is their inward formall cause, that is laid downe in the 37, 38, 41, and 44. verses, *they were pricked in their hearts, repented, baptized, added to the Church, &c.* there is their effectual calling. Their outward formall cause, that is set downe in the 41, 42, 44, 45, 46. verses, *They continued in the Apostles Doctrine and fellowship, &c. and had all things common, &c.* there is their ioynt and publike profession of the sauing faith, and their outward communion. These are the materiall causes of the Church. 4.

Lastly, the finall cause of the Church, which is the end of a Church, and that is to bee considered in many respects; first, in respect of Gods glory, that some of *Adams* seede might glorifie the Lord God here in his Church, by beleeuing, obeying, calling vpon him, and hereafter in heauen singing euerlasting prayses to his glory, *Rom.* 9.23. *That he might declare the riches of his glory, on the vessels of mercy which he hath prepared to glory.* Secondly, the finall cause of the Church is in respect of the faithfull themselues, and of their saluation and glory; for God will not haue all mankinde cast away as they well deserued, but some he would haue of his free grace and mercy to obtaine saluation and 5.

glory by Iesus Christ, 2 *Thes.*2.14. *and to receiue the end of their faith which is the saluation of their soules*, 1 *Pet.*1.9. Thirdly, the finall cause of the Church is in respect of the truth of God, that the same might be embraced and maintained and kept aliue on earth, that some men might not onely know the truth, but beleeue it, and liue in the obedience of it, and also that the Scriptures, the records of truth might be safely preserued; first, that the body of the Scriptures might not bee mangled, or torne by Heretikes; secondly, that the sense of the Scripture might not bee depraued by the enemies of it; lastly, that the Scriptures might not bee as a sealed booke, but that there might bee some on earth to interpret it, and to teach it, and that it might be openly taught and practised on earth, this is one end of Gods Church. Fourthly, the finall cause of the Church is in regard of the wicked, that they might bee left without excuse, when as the pretious truth of God is propounded to them by his Ministers, and by his Church, and when as they denie it as false, or contemne it, or at least carelesly neglect it as a vile thing, not worth hearkening to, that then they might iustly perish in their owne wilfulnesse. Thus you haue heard concerning the causes of the being of the Church, both of those that cause it directly, and of themselues, and also such as cause it, not of themselues directly, but onely as by the way, being ouer-ruled by God to that end.

Wee will draw it into an Obseruation; we heard first, that God is the efficient cause of his Church, and all other causes are from him: the note then is this; That howsoeuer *Doctr.* there bee many things in the world which concurre, and haue a great hand in the causing and constituting of a Church; yet the cause of all causes is the Lord himselfe, and indeed he is all in all in it; this is so in all other things, that God is all in all in them, specially it is so in the Church, as first, that being more specially respected of God than any thing else; and secondly, as the Church depending more neerely vpon him, then any thing else in the world.

Ephes.

*Ephes.*4.6. the Apostle speaking there of the Church, saith, *There is one God, and Father of all, which is aboue all, and through all, and in you all.* And in the 1 *Cor.*12.6. the Apostle speaking of the edification of the Church, vseth the very word in the note, *There are diuersities of operations,* (saith he) *but God is the same which worketh all in all.* And this we shall find to bee the voyce of Gods Church, *Psal.* 95,6,7,8. *Come* (say they) *let vs worship and fall downe before the Lord our Maker, &c.* hee is our Lord, our Maker, our God, and wee are his people of his pasture, his sheepe of his hand. Why, but all other are his people: Yea, but we are his people after a speciall manner, *Ephes.*2.10. *Wee are his workmanship.* But you will say, so are all things else: Yea, but we are another kind of workmanship, wee are created in Christ Iesus vnto good workes; we haue not onely our being, but our well-being from him; hee hath not onely created vs as men, but re-created vs, or regenerated vs as new men; wherein howsoeuer many things concurre, as the Word and Sacraments, &c. yet all is his doing, hee is the worker of it, he is all in all.

How all the three persons haue a hand in causing the Church.

Let vs inlarge our thoughts in this point, that God is all in all in causing of his Church; and let vs consider first, how euery one of the three persons in the Trinitie haue a speciall and an effectuall hand herein: First, God the Father the first person, he hath a speciall hand in it, *Ioh.*6.44. *No man can come vnto me, except the Father which sent mee draw him.* So likewise the second person Iesus Christ, hee hath a speciall hand in it, *Ioh.*14.6. *No man commeth vnto the Father but by me.* So likewise the third person, the holy Ghost, he hath a speciall hand in it, 1 *Cor.*12.3. *No man can say* (that is, by a true perswasion) *that Iesus is the Lord, but by the holy Ghost.* God the Father he loues the world, and in that loue of his hee decreed, that such and such should be gathered to his Church, and so be saued; and also in that loue sends his Sonne to redeeme vs, and to pay our ransome, and giues vs his Spirit to sanctifie, and to comfort vs that are his Church. So likewise Christ Iesus hee loues

the Church, and in this loue of his comes downe from heauen, and takes our nature, and our sinnes, and our punishment vpon him, and layes downe his life for vs, that hee might purchase the Church with his owne blood, as the Apostle speakes, *Act.* 20.28. and incorporates vs into himselfe, and makes vs bone of his bone, and flesh of his flesh, *Ephes.* 5.30. and brings vs to his Father, *Ioh.* 14.6. So likewise the holy Ghost he loues them, and in that loue which hee carries to them, hee comes and dwels in them, and enlightens them, gouernes them, and frames them to obedience, sanctifies them, and applyes the meanes of grace to the particular conscience of euery one of them; hee makes them apprehensiue of that course whereby they are saued, and applyes it vnto them, 1 *Cor.* 2.10,12. Secondly, euery part and seuerall worke that tends to our saluation is of God, as first, Election, that is from God, *Ephes.* 1.4. *He hath chosen vs in him, &c.* so our Calling is from him; *Rom.* 8.30. *Whom he predestinated them also he called:* likewise our regeneration is from him, *Ioh.* 1.13. *Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.* So also our teaching is of God, *Ioh.* 6.45. *They shall be all taught of God.* Our iustification is also of him, *Rom.* 8.33. *It is God that iustifieth.* Lastly, our sanctification is from him, 1 *Thes.* 5.23. *Now the very God of peace sanctifie you throughout, &c.* So that euery seuerall worke that tends to our saluation is of God. Lastly, euery seuerall meanes both within vs, and without vs is Gods doing: but of this we shall speake in the Reasons; and therefore we will now come to them.

Reas. 1. The Reasons are these: God is all in all in his Church; First, because the Church is Gods House, 1 *Tim.* 3.15. now who should build a House for God, but God himselfe?

Reas. 2. Secondly, the visible Church is a meanes to worship God by, *Dent.* 12.11. *Where God puts his name there he will be worshipped.* Now who shall, or can prescribe Gods worship but himselfe? therefore he is all in all in his Church.

Reas. 3. Thirdly, the living members of the Church are Gods adopted

adopted Sonnes, members of Christs mysticall body, Kings and Priests unto God, in all which the like causes God is (most sensibly) all in all in his Church, for hee makes them Kings and Priests, &c. *Revel.* 1.6.

Fourthly, to be made a Church, or a true member thereof, is altogether a worke wrought vpon the heart: now God onely workes upon the heart, all other meanes and instruments are excluded, but onely so farre as they are assisted by him. *Reas.* 4.

Lastly, consider the efficient cause in comparison to all other causes, and then it will appeare plainely, that the cause of all causes is the Lord himselfe: First, the efficient cause is God himselfe, yea, and hee alone, which is proofe enough, that God is all in all. Secondly, the instrumentall causes they are wholly and onely of him: First, for the outward causes, as the Word, Sacraments, Ministers, and Gifts. First, God ordaines them, and giues them their being; and therefore they are called Gods Word, and Gods Sacraments, and Gods Ministers, and Gods Gifts, *Eph.* 4.11,12. *he hath given some to be Apostles, & some to be Prophets, and some to be Evangelists, and some Pastors and Teachers, for the gathering of his Saints, for the worke of the ministery, &c.* Secondly, he vouchsafeth the presence and tender of them to such persons and places, where hee would haue his Church to be, as we may see, *Act.* 16.6. *Paul & Silas were forbidden by the holy Ghost to preach the Word in Asia:* and Vers. 7. *the Spirit suffered them not to goe into Bithynia.* And in the tenth Verse it is said, *they went into Macedonia, being assured that the Lord had called them to preach the Gospell there.* Sometimes God restrayneth the meanes from some, and enlargeth them to others, as *Matth.* 10.5. *Goe not into the way of the Gentiles,* compared with *Act.* 13.46,47. *It was necessary* (saith the Apostle to the Iewes there) *that the Word of God should first haue been preached vnto you, but seeing ye put it from you, and iudge your selues vnworthy of everlasting life; Lo, we turne to the Gentiles, for so hath the Lord commanded vs, &c.* Lastly, God giues the successe and *Reas.* 5.

blessing

blessing to the meanes, and so makes them effectuall. 1 *Cor.* 3.5,6. *Paul planteth, and Apollo watereth, but it is God that giueth the increase.* And *Act.* 11.21. *the hand of the Lord was with them, so that a great number beleeued, and turned to the Lord.* 2 *Chron.* 30. from the sixth to the twelfth verse, *Hezekiah* sent forth messengers throughout all Israel and Iudah with godly letters for the keeping of the Passeouer, and the wicked laughed them to scorne, but the Text notes in the twelfth Verse, that *the hand of God was in Iudah, so that he gaue them one heart to doe the Commandement of the King.* The King might haue commanded long enough, yet if God had not giuen the people a heart they would neuer haue obeyed him: so that all other meanes are vtterly voide, yea nothing without God. 1 *Co.* 3.7. *Neither is he that planteth any thing, nor he that watereth, but God that giueth the increase.* Now if God giues vs these outward instrumentall Causes of the being of his Church, hee giues vs the inward much more, as Repentance, and Faith, and principally the chiefe of all, Gods Spirit is giuen vs meerely and freely of God, 2 *Cor.* 1.22. *Who hath also sealed vs, and giuen vs, the earnest of his Spirit in our hearts.* So that wee see the instrumentall causes of the Church, both inward and outward, are of God. So also the materiall cause, that is of God too, 1 *Cor.* 3.9. *Ye are Gods building* (saith the Apostle.) The formall cause, that is of God also, the outward formall cause, which is our ioynt and publike profession of the faith, 1 *Cor.* 12.3. *No man can say that Iesus is the Lord, but by the holy Ghost*, specially the inward formall cause is of God, 1 *Cor.* 1.9. *Wee are called of God to the fellowship of his Sonne Iesus Christ.* Lastly, the finall cause that is of God too, Gods Word, labours, husbandry, ordinances, Church, &c. are not onely of, and from him, as he being the efficient cause of them, but also for him and his glory, as he being the finall cause of them. So likewise if we cast our eyes on the by-causes of the Church, God is all in all euen in them too; yea, extraordinarily in these; so that hee seemes rather to haue a greater hand, in these,

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than in the reſt; that God ſhould make perſecution (which tends of it ſelfe to the deſtruction of the Church) to bee a cauſe of the being of the Church; this then ſhewes that God is all in all in cauſing his Church. So much for the Reaſons.

The vſes are theſe. Firſt Vſe is for inſtruction; to teach vs, that ſeeing the Lord is all in all in cauſing his Church, then let him be reuerently and ingenuouſly acknowledged ſo to be. And in that reſpect, Firſt, let ſuch congregations as haue taſted Gods bounty in this kind, aſcribe all the honour and praiſe and glory of that their bleſſed ſtate to him alone; and that which I ſay of whole congregations, let euery one in particular practiſe, and that both for the congregation, and ſpecially for himſelfe. We muſt not dote on the meanes, though they be ſingular helpes vnder God, the Miniſters gifts, nor any other thing the Church hath, it muſt not bee doated vpon: It is true that wee muſt eſteeme highly of them, and labour for the good of them, and acknowledge what benefit we haue receiued from them, and be thankefull to them; yet ſtill I ſay, it is all the Lords doing, and let him haue all the glory of them; and if euer there ſhould ſuch a preſumptuous thought come into our heads of doating vpon them, we muſt euer haue that in a readineſſe in our minds which the Apoſtle ſpeakes, 1 *Cor.* 3. 5. *They are but miniſters by whom we beleeued*; let God haue the honor and praiſe of all that the Church hath, for it is all his doing. Secondly, as this ſhould ſtirre vs vp to thankfulneſſe, for the good we haue already receiued; ſo it ſhould ſtirre vs vp to prayer and continuall calling vpon God, that he would bee pleaſed in his good time to afford the meanes of his Church where they are wanting: And that where they are, there God (who is all in all in his Church) would bee pleaſed to confirme, increaſe, and continue them for euer; that ſo he may haue a Church there to the worlds end. Alas, what is it to haue care for our ſelues onely as *Ioſiah* had? *Lord* (ſaith hee) *let there be peace in my dayes*: but we muſt haue a care of our poſterity, and pray that God would

Vſe 1.

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continue his Church to them too: and this is a necessary duty both for Ministers and People, and that each for himselfe, and one for another; the Minister hee is to pray for himselfe, that the Lord would open his mouth, and sanctifie his heart and affections; that he may preach powerfully and effectually; and for the people, that they may bee teachable and tractable, humble, willing, and ready to vnderstand and beleeue, obey and practise that which they are taught. And so likewise the people, they are to pray for their Minister, and for themselues too, that God would open their Ministers mouth, and sanctifie his heart and affections, that he might preach powerfully and effectually to them; and also that they might haue teachable hearts, ready and willing to heare and to obey, and that God would water their hearts with his Spirit that they may be fruitfull. Thirdly, this should stirre vs vp to vse the meanes profitably, which are the causes of the Church; let them not be vnprofitable towards vs, much lesse let them bee contemned of vs, but let vs make a good vse of them, as of Gods speciall ordinances, which hee will surely reuenge if we contemne them. Doth the Lord bend himselfe wholly and all his forces as it were, to make vs vnderstanding, wise, and obedient, and to bring vs to himselfe; and shall wee neglect so great saluation, and not make vse of it to bee brought vnto God? Doe not receiue such a pretious grace of God in vaine, but embrace it, take the opportunitie of it: now is the accepted time, now is the day of saluation, now God stands at the doore and knockes, now the Table is prepared, the victuals are ready, and the Guests are called, therefore let vs now quicken vp our selues, let vs take hold on the promise of Grace, and let vs receiue the Word, not as the word of man, but as it is indeed the Word of the eternall God, powerfull to saue vs, if we beleeue and obey it; or else, if wee refuse and contemne it, powerfull to condemne vs, and to cast vs headlong into hell.

Vse 2. The second vse is matter of comfort to vs; seeing God is all in all in constituting his Church, then it assures vs of the welfare

welfare of the Church, it shall goe well with the Church, although Satan bend all his forces against it, though the wicked maligne and persecute it, God is for it, who can be against it? It is of God, and therefore it shall stand in despight of Satan and all his forces. It is God that plants his vine, who can roote it out? He makes a hedge about it, who can breake it downe? Yea, God is a wall of fire about his Church, therefore whosoeuer comes neere to hurt it, shall be consumed and burnt vp: God waters it, and makes it fruitfull, who shall hinder the growth and increase thereof? Surely, God will not suffer his owne worke to be hindred by any power in the world. If this were well considered, it would dismay the aduersaries of the Church, and euen daunt Satan himselfe; for they know before-hand, that they are fighters against God, yea against his speciall hand, and therefore it is impossible that they should preuaile. The wicked after the Flood, when they built the Tower of Babel, they fought against God, but they could not preuaile, it turned to their confusion; but these fight against God in a speciall manner. And therefore this is our comfort, they shal neuer preuaile, though they band themselues together against the Lord and against his Church, yet all they doe is but the imagination of a vaine thing, because it is against God and against his people. This should comfort the faithfull in all their persecutions, temptations and distresses whatsoeuer, because that they are built by Gods owne hand, and therefore like Mount Sion they shall stand fast for euer, and neuer be removed; and likewise they are continually assisted by Gods hand, so that their enemies cannot hurt them; as the Mountaines are about Ierusalem, so the Lord is about his people, from henceforth and for euer, *Psal.* 125.1,2. So much of the first obseruation arising from the causes of the Church.

The next Point arising hence is this; That whersoeuer the true causes of a true Church are effectuall, and that by the ordinary blessing of God they haue their due successe, there certainely is a true visible Church; First, I say, where they *Doct.* 2.

they are effectuall, for ſometimes the cauſes may bee preſent, yet not effectuall, or at leaſt very little effectuall; but where they are effectuall, oncly there they cauſe a Church. Secondly, I ſay, by the ordinary bleſſing of God: for extraordinary bleſſing and ſucceſſe doth not ſufficiently proue a true viſible Church. The point is cleare in the caſe of the Church, *Act.* 2. from the beginning to the end, the cauſes of a Church were there, as wee ſhewed before, and they were effectuall, Verſ. 41. *They were added to the Church*; and it was ordinarily effectuall, Verſe 47. *The Lord added to the Church from day to day, &c.* and therefore there was a true Church, and ſo it is called in that verſe 47. And ſo it was in the caſe of the Church of Antioch, *Act.* 11. from 20. to 26. verſe, there was the meanes, the Word and the Miniſters of it, and it was effectuall, for they beleeued; and it was ordinarily effectuall, for a great number beleeued, and turned to the Lord; and therefore they were a Church, and were alſo ſo called, verſ. 26. So likewiſe in the 1 *Cor.* 1. 2. *Vnto the Church of God which is at Corinthus, to them that are ſanctified in Chriſt Ieſus, Saints by calling, &c.* They had a Calling then, and this was effectuall, for they were ſanctified in Chriſt Ieſus, and ſo were a true Church. The caſe was thus in the ſeuen Churches, *Reuel.* 1. 16. to the end of the Chapter, there were the ſeuen golden Candleſticks, that is, ſeuen true viſible Churches, and there was the Sonne of man, that is, Chriſt, walking in the middſt of them, and there were the Starres, that is, his Miniſters, vpholden in his right hand, and a two-edged ſword came out of his mouth, that is, his Word, and the power thereof; for ſo the Word is compared to a two-edged ſword, *Heb* 4. 12. And theſe were effectuall too, the Starres were vpholden, and it was a ſharpe two-edged ſword: ſo where theſe are thus effectuall, there is a golden Candleſticke, that is, a true viſible Church.

Reaſ. 1. The Reaſons of the point are theſe; Firſt, the cauſe doth alwayes proue the effect neceſſarily, where it hath her worke and is not reſiſted; now here are the cauſes of a true

true Church, and their worke is not resisted, therefore here is the effect too, that is a true visible Church.

Secondly, where these causes are, there is the definition of a true visible Church, that is, a company of people professing ioyntly the sauing truth. Now where these are, there is a true visible Church. *Reas.* 2.

Thirdly, whosoeuer liues in such a Church, where these causes are, walking in truth and sincerity, and being carefull and conscionable to obey these meanes, he is certainely saued: and on the contrary, whosoeuer liues out of such a Church, and doth not obey these meanes, ordinarily hee cannot be saued: then where these are, must needs be a true Church; for without the Church ordinarily there is no saluation. But our Aduersaries that we haue principally to deale against in this case confesse it, that the Word and Sacraments are the instruments and meanes of constituting the Church, and conseruing it; therefore we will stand no longer on the proofes and grounds of the point. 3.

The Vses are these; First, this serues to iustifie our Church to be a true visible Church, against the separation that deny it; for by this it appeares we haue a true Church, because that we haue the causes of a true Church, and because they are effectuall, yea, and ordinarily effectuall amongst vs. If they except against vs, they must deny, and say, either that we haue not the causes of a true Church amongst vs, or that these causes are not effectuall, or else that they are not ordinarily effectuall amongst vs. Some deny some of these, and some deny all of them; and therefore say, we are no true Church. If they say, wee haue not the meanes, wee answer, that we haue through Gods mercy, the Word, and the Sacraments, and Ministers, and gifts, which are the causes and meanes of a Church. Yea, but say they; yee haue not all Gods ordinances amongst you, you want discipline, &c. I answer; first, we only waite to see them proued by the word, to be Gods ordinances, which they so much require, and then wee will receiue them with both hands, as wee haue done greater things. Secondly, I answer, if wee should not

Vse 1. *The Church of England iustified to be a true Church, against the Separation.*

The Church of England hath the meanes of saluation and of a Church.

Obiect. You want discipline.

Answ.

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not receiue them yet we might bee a true Church, though happily not so pure and perfect a Church; for Discipline is not a matter of substance to the being of a Church, but to the well-being only: yea but say they, though you haue the Word among you, yet you haue it not out of the Lords mouth; for your Ministers haue not a true calling, they are not called and sent of God? I answer, that extraordinary calling we neither haue, nor looke for, but such ordinary calling as ordinary Ministers haue had, in any Church since the death of the Apostles, wee haue the same. Let them shew vs any since that time, and we will proue that ours is answerable to it; therefore if wee bee not a true visible Church, then there was never any since the Apostles death: Yea, but say they, you haue your calling from the Church of Rome? I answer, we haue not our calling from the Church of Rome, but from other ministers professing the same faith with vs, as they haue; this might be a reason against *Luther*, and other Ministers that had their calling in the Church of Rome: it can be none against vs. Yea, but say they, it came through their hands at first? I answer, that is nothing to vs, many good things may come through theeues hands: when the Arrian heresie spread it selfe ouer the world, many Ministers came through their hands: and therefore if this were a good Argument to proue wee were not a true Church, then there should bee no true Church since the Apostles dayes. But if wee had had our Calling from the Church of Rome; I doe not see, but that those Ministers that were ordained by the Church of Rome are warrantable and lawfull; but I am sure ours now is lawfull, if euer there were any since the Apostles death. Yea, but say they, you haue no couenant made betwixt you and God? I answer, yes we doe make a couenant with God in Baptisme. Yea, but you were not gathered by the Word, but compelled by a Proclamation in the beginning of Queene *Elizabeths* Raigne? I answer; Yes, wee were gathered before in King *Henery* the eighth, and King *Edward* the sixth dayes, so that this Proclamation was but a resto-

Obiect. *Your Ministers haue not a true Calling.*

Answ.

Obiect. *You haue your Calling from the Church of Rome.*

Answ.

Obiect.

Answ.

Obiect. *You haue no couenant betwixt you and God.*

Answ.

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ring of vs to our former estate, as it was in the daies of *Hezekiah*, 2 *Chron.* 30.5. where the people were restored to religion by the Kings Proclamation; and this compulsion by the Proclamation was but to the outward meanes. But now in our times there is no such compulsion, but men are gathered by the word; therfore this is vnseasonably applied to vs. Yes, saith *Ainsworth*, It is so still? I answer; If it be so that we are still compeld, it is but to the outward meanes as I haue said; but yet so many of vs, as since the preaching of the Gospel doe voluntarily ioyne and enter couenant with God and the faithful, are (euen by our Aduersaries confession) true members of a Church, and therefore consequently such are a true visible Church. Or else secondly they say, If wee haue the meanes, yet we haue not the successe? Yes, we haue the successe too; for many of vs feele it, and taste it to our singular consolation; many of vs are conuerted, comforted, instructed, confirmed, &c. in our Church: yea, many of themselues were conuerted here amongst vs, which is a manifest argument of our warrantable calling, in that we haue experience of Christ, that speaketh in our Ministers, not weake but mighty in vs, 1 *Cor.* 13.3. Or thirdly, they say it may be effectually sometimes, but it is not ordinarily effectuall? I Answer; What is more ordinary? For first, we haue many conuerted amongst vs, and secondly, this is dayly done; and thirdly, by these meanes that we haue amongst vs, the preaching of the Word; and fourthly, this is as vsuall here as in any visible Church; yea, I dare vndertake, that our Church is as fruitfull in gathering people, and begetting Children vnto God, as euer any Church was since the Apostles dayes; they indeed had an extraordinary Calling, and so an extraordinary successe, which we must not looke for: but ours is ordinarily effectuall, for it is wrought vpon many, and that day by day, and also by the power of the meanes which is amongst vs; and also as vsually as in any Church since the Apostles times. And therefore ours must needs be a true Church, therefore let none of vs entertaine any such thoughts into our heads, as to thinke

Obiect. You want the successe of the meanes.

Answ.

It is ordinarily effectuall.

wee haue not the causes and meanes of a true Church amongst vs, or that they be not effectuall to our conuersion and saluation, or that they be not ordinarily effectuall: But let vs blesse God for the means, and the successe which daily they haue amongst vs, lest for our vnthankfulnesse God depriue vs of them, and turne from vs, as he did from the Iewes, and take his Church and presence from amongst vs.

The eleuenth Lecture of the Church.

The first thing considerable in a visible Church, the members of it.

HAuing acquainted you already with the definition, as also with the Causes of a true Church; It remaines that we proceed in the third place to speake (as we propounded) of the members of the Church: For whereas the visible Church is compared to a Body, and every body consists of diuers parts and members framed and ioyned proportionably together; if therefore wee would exactly know the body of a true visible Church, we must be well instructed touching the parts and members of the same; for the presence of the members proues the presence of the body; looke where the members are, there likewise is the body also. And the state of the members well considered, instructs vs rightly to esteeme of the state of the body, for the body is to be accounted sound or vnsound, accordingly as the members thereof are affected. Now when we speake of the members of the Church; we may as well vnderstand the head, as the other parts; for in a generall sense the head is as well a member, as the rest of the parts of the body: or else we may speake of all the other parts besides the head, for so in a more strict and particular sense, the head and the members are opposed against each other, as they being diuerse from the head, and the head from them. Now be-

cause

cause we desire to carry the matter fully before vs as neere as we can, therefore we will speake of this body in the generall sense, as including both head and members too.

First, of the head, for that being the chiefe and principall member, is first and principally to bee spoken of; specially in this case, the head being here infinitely greater, and more excellent than all the body besides, and therefore first of that: That which we will speake of in this point, we will contriue into these three heads; First, that the visible Church must haue a head; secondly, that it must haue one head; thirdly, that this head is Iesus Christ and hee alone. *In it first of the head.* *And in it three things.*

First, that the Church being a body must haue a head, for so in the first place the course of nature requires it, for in the course of nature, a headlesse body, is a monstrous body, imperfect, without forme, fashion, life or gouernment. 1.

Secondly, as the course of nature requires it, so the necessity of the Church requires it; for the Church must be endued with spirituall life, therefore it must haue a head to conuey life into it.

Thirdly, the wisdome of God requires it; for God is the God not of confusion, but of order in all his works, specially in his special workmanshippe, that is his Church. What a confused heape of stones would a Church be, if it had not a head corner stone, to hold all the other stones together, euery one in his due place: and what a disordered Assembly would the Church be, if the members were without a head to order it, and to releeue it.

Secondly, as the Church hath a head, so it hath but one head; for as a Body without a head is a monster in nature by defect; so likewise if there bee two or many heads to one body, it is a monster in nature by excesse. Now the Church is but one body, and therefore must haue but one head. 2.

Thirdly, this out head is Christ Iesus, and hee alone; for seeing the Church is his owne body, therefore hee alone must bee the head, if wee shall assigne any other to bee the head of the Church, being Christs Body, it is as if we should 3.

take the body of a man, and set vpon it the head of a beast, and so should be a body against nature: for as a body without a head is a Monster in nature by defect, and as a body with two or many heads is a Monster beyond nature by excesse; so for a body to haue a head of another kind is against nature, & is as monstrous as either of the other; therfore the Church being the body of Christ, must haue Christ alone to be the head of it. And thus the way is beaten out plaine to this naturall Obseruation, which followeth,

Doctr. Namely, That our Lord and Sauiour Iesus Christ, as hee is most truly and properly the Head of the Church in generall, that is, of the whole company of the Elect, which are his true mysticall body (as we haue taught before,) so proportionably hee is also the Head of the true visible Churches, that is, of all Congregations in the World, professing openly the sauing Faith. For the clearing of this point, wee must heare call to minde two things, of which wee haue heard before: First, that there are some things affirmed in Scripture, which are principally spoken of the inuisible Church, but proportionably are to bee vnderstood of the visible, the whole taking the name of the better part, and so this is to be vnderstood here. For when it is said simply, that Christ is the Head of the Church, it is meant principally of the inuisible Church, and yet is proportionably to bee vnderstood of the visible Church, because some of those members that are in the visible Church, are also of the inuisible vniuersall Church, the whole taking denomination of the better part. And therefore I doe not say in the obseruation, that Christ is simply the Head of a visible Church, but proportionably, because there are some in the visible Church that he is the head of. The second point, that we are here to call to mind, for the clearing of the obseruation is this, that the visible Church is either vniuersall, or particular. The vniuersall is the whole Company of those that professe the sauing truth through the world, from the beginning to the end thereof: a particular visible Church is a Company of those that ioyne together in the profession

of

of the ſame ſauing truth in ſome particular place and time, &c. Now therefore when I ſay, Chriſt is the Head of a true viſible Church, I meane chiefly and moſt properly the vniuerſall viſible Church, not but that it may be affirmed alſo of euery particular viſible Church, yea and of euery member too, that is ſo farre forth as it is a member of Chriſt, and Chriſt the Head thereof; as the head is the head of the right ſide as well as of the left, and of the hand too, as well as of the whole body; yet not ſimply and by way of appropriation, but together with the reſt of the members by way of participation and communication; that is, as being a member with the reſt of ſuch a body: ſo all particular viſible Churches, from the beginning to the end of the world, are indeed but one body, though diuers in time, place, and other circumſtances, yet in the profeſſion of the ſauing truth, they are but one and the ſame in generall. And Chriſt is the head of the whole vniuerſall viſible Church, and alſo hee is the head of euery particular viſible Church, but that is onely by way of communication, as that particular Church concurres and participates with other particular Churches, in the vniuerſall viſible Church: ſimply in it ſelfe, Chriſt cannot bee ſaid to bee the head of one particular viſible Church, for then we ſhould make many heads and many bodies; as the head cannot be ſaid to bee the head of the hand ſimply by it ſelfe, but by way of concurrence with the reſt of the members; therefore, when we ſay, Chriſt is the head of a particular viſible Church, wee muſt vnderſtand it in common, as all particular viſible Churches are members of that body, whereof Chriſt is the head. The Apoſtle makes this plaine in the 1 *Cor.* 12.27. *Yee are the body of Chriſt and members for your part*; they are the body of Chriſt in ſome ſenſe, and yet in ſome ſenſe they are but members, and in both theſe ſenſes they haue Chriſt to be their head. Conſider the Church of Corinth in it ſelf, and it is a body; conſider it in the generall with other particular Churches, and it is but a part of the body. I note this the rather, to preuent an obiection ready to bee made

against this truth, which is, That if Christ bee the head of euery particular visible Church in England and France, &c. then either there are many Christs, because there are many bodies; or else there is but one head to many bodies, both which are absurd: but Christ is the head of euery particular visible Church proportionably, that is, as that particular Church is a member of the vniuersall visible Church; and so much shall serue for explication.

Corpus adæquatum.

Now we come to the proofes, That Christ Iesus is the Head, and the onely Head proportionably of a true particular visible Church. In *Ephes.* 1.22. the Apostle saith, *God hath appointed him ouer all things to be the Head to his Church.* I grant that this is spoken principally and properly of the Church vniuersall, for that is the onely body that is in all respects fitted and equalled to the head, and the head to it. Yet it holds consequently and by proportion of the visible Church; for that is therefore called a Church, because it is presumed that there were at least some faithfull and elect of God amongst them, yea the Apostle seemes to speake it with reference to that particular Church of Ephesus, whom he calleth Saints in the first verse, and it could be no comfort to them to know, that Christ is the Head to his Church, vnlesse it were intended that they were a part of his body. And so likewise *Ephes.* 4.15,16. Christ is said to be the head of his body. Now what body is that? but onely that body spoken of in the 11. and 12. verses, where his Ministery is publikely exercised, and that is a true visible Church. So in *Ephes.* 5. 23. Christ is the head of the Church, and the Church is his body; that is spoken principally of the inuisible Church, but is proportionably to be vnderstood of the visible: for the Apostle speakes of that Church, wherein was the vse of the Word, and of the Sacrament of Baptisme, as we may see in the 26. verse, which are onely in vse in the visible Church. And in *Colos.* 1.18. there is Christ the head of his Church, and there is the Church the body of Christ. Now the Apostle speakes of that Church, whereof hee was a Minister, as we may see,

vers.

verſ.25. which is a viſible Church. And that it may appeare that theſe Collections are not ſtrained againſt the meaning of the holy Ghoſt, you ſhall find that the Apoſtle in the 1 *Cor.* 12.27. ſpeaking to the viſible particular Church of Corinth, ſaith plainely, *Yee are the body of Chriſt*; and ſo intends neceſſarily, that Chriſt is the head of that particular viſible Church. And as it was with the Church of Corinth, ſo it is too with all true viſible Churches elſe, *Reuel.* 1.13. there the head and the body is deſcribed together; there was the ſeuen golden Candleſticks, the ſeuen particular viſible Churches, and there was alſo the Son of Man walking in the midſt of them, that is, Chriſt the head of them. And no queſtion but the Iewiſh Church in the former Teſtament was Chriſts Spouſe, and ſo Chriſt was her Husband, and conſequently her Head: for how often did God threaten to caſt them off, and to giue them a Bill of Diuorce; ſhewing thereby that hee was the Head euen of their viſible Church, then much more of our particular viſible Churches: ſo that Chriſt proportionably is the Head of a true viſible Church.

The Reaſons of the Obſeruation are theſe; firſt, Chriſt liuing vpon the earth was of the viſible Church, but not as an inferiour or a member, for then ſome other viſible member muſt be his head, which is impoſſible; therefore while he liued vpon earth, he was the head of the viſible Church. Now what he was, he is; he was ſo then, and therefore he is ſo now. *Reaſ.* 1.

Secondly, all power is giuen to Chriſt both in heauen and earth, *Matth.* 28.18. and he is the head of all principalities and powers, *Coloſ.* 2.10. And in what reſpect is he the head of all? but that he might be the head of the Church, as the very reaſon is implyed, *Epheſ.* 1.22. *And hath made all things ſubiect vnder his feet, and hath appointed him ouer all things:* Why? *to be the head of his Church.* And this is that we meane in that Article of our Faith, when wee ſay, *I beleeue that Ieſus Chriſt ſits at the right hand of God*; that is, that hee hath power giuen him to rule ouer all things, *Reaſ.* 2.

specially ouer his Church, to rule and gouerne it, and to conuey all good things to it, as the head to the body.

3. Thirdly, he giues life to the members, and holds all the body together, *Col.* 2. 19. and *Ephes.* 4. 15, 16. therefore he is the head of the body.

4. Fourthly, the Church is guided by the Lawes of Christ, both for doctrine and manners; therefore, he must needs be the head of the Church.

5. Fifthly, he is the Sauiour of the Church, *Ephes.* 5. 23. and therfore he is the head of his Church; for it is the office of the head to defend, and to see to the safety of the whole body.

6. Sixthly, he is the onely vanquisher of all the Churches Enemies, and he doth so vanquish them, as that he himselfe is freed from Satans and all other enemies harmes: *Ioh.* 14. 30. *The Prince of this World commeth and hath naught in me*: yea, *he breakes the Serpents head*, *Gen.* 3. 15. And in the *Reuelation*, there is *Michael* and his Angels fighting with the Dragon and his Angels, and they ouercome them. Now Christ is this *Michael* that ouercommeth the Diuell and all the enemies of his Church; therefore he is the head of his Church.

7. Seuenthly, he giues the Spirit to his Church, therefore he must needes be the head of his Church; and hee giues the Spirit not onely in regard of ministeriall duties, as *Iohn* 20. 22. where he breathed on the Apostles and said, *Receiue the holy Ghost*; but also in regard of sanctification and inward graces, as *Act.* 2. 4 & this he doth for euer, *Eph.* 4. 11, 12. Now it is the head that conueyes Spirit and motion to the body. Therfore seeing euery visible Church receiues the Spirit from Christ, then he must needs be the head of them.

Sit Christus Christiani caput. Aug. lib. 3. cont. Petil. c. 42.

8. Eighthly and lastly, hee is the King, the Husband, the Shepheard, the eldest Brother, or first borne of the Church, therfore the head of the Church. So much for the Reasons.

Reinolds confer. 5.

Vse 1. The vses are these, The first Vse is matter of Refutation against the Popish Church, for this is a maine point of difference betwixt vs and the Church of Rome. Wee say and haue proued it, that Christ is the head of the visible Church;

they

they say, the Pope is the head of it, and as they meane it, it is worse than it seemes to be, for therein they affirme a double blasphemy against God, and giue two maine blowes to Iesus Christ, to cut him off from being head to his Church, at least they take his Crowne from his head. And this they doe, first, in regard of the Body, the Church; secondly, in regard of the Head, Christ: First, in regard of the Church, for they say the Pope is the head not of the Church of Rome onely, for that were tolerable, if hee would content and containe himselfe within his owne Dioceſse, neither would we much contend with him about his Bishopricke: But he lookes high, and gapes wide, and saith, like his lying father the Diuell, All is mine, that he is the head of the vniuersall Church through the world: A proud challenge easie to be made, but impossible that it should bee maintained. You see that it is proued to be Christs due only, by right to be head of the visible Church; if then the Pope will be head, either he must take it from Christ against his will, and so he is plaine Antichrist, as indeed and in truth he is: or else he must haue it by Christs grant, and this he pretends to be his Title. But first he hath it not by Christs grant, for Christ neuer gaue him any such matter; for many hundred yeares after Christs ascension, this headship of the Popes was neuer heard of. Yea, but say they, he gaue it to *Peter*, and so to the Pope? I answer, No, Christ gaue it not to *Peter*, nor yet euer meant to giue it him, much lesse to the Pope: First, hee gaue it not to *Peter*, for the places which they alleage to proue this point serue nothing to this purpose, as *Matth.* 16.19. *Whatsoeuer thou shalt binde on earth, is bound in heauen, and whatsoeuer thou shalt loose on earth, shalbe loosed in heauen.* This is spoken equally to all the rest of the Apostles, as well as vnto *Peter*; *Ioh.* 20.23. *Whosoeuer sinnes ye remit, they are remitted, &c.* Where now is the headship of *Peter* ouer the whole Church? So that in *Ioh.* 21. where our Sauiour saith three times to *Peter*, *Feede my sheepe, &c.* What a slight ground is this to build the headship of the Church vpon? And if they aske then, why Christ should thus

The blasphemy the Church of Rome doth run into, in saying, the Pope is the head of the Church.

The blow they giue to Christ therein in two respects: First, in regard of the body, the Church.

The Pope is Antichrist.

Christ neuer gaue the headship of the Church to Peter.

Papists plea for the headship of the Pope answered.

Places alleged by them for this, answered: as Mat. 16.19. And Ioh. 21. 16,17.

thus presse it vpon *Peter* so often? The Fathers answer them, that it is onely a speciall charge binding to Duty (not any vniuersall authority or iurisdiction) pressed thrice vpon him, for his former threefold deniall of Christ, that so hee might be the more carefull for the time to come; else the charge is alike to all the rest of the Apostles: for shall wee think that any of them were not bound to feede the sheepe of Christ as well as he? The Apostle giues this charge to all Ministers 1 *Pet.*5.2. *Feed the flocke of God, &c.* Yea, but *Peter* is the Rocke, and vpon this Rocke Christ will build his Church, *Matth.*16.18. I answer, if the Church were built vpon *Peter*, then it was either built vpon his person, or vpon his Confession; but it was not built vpon his person, for then when he died, the Church must haue failed too: Therfore the place must be vnderstood of *Peters* confession, or of his faith, or of that Christ which he confessed. Christ built his Church on the confession of *Peters* faith, because himself was the substance of his confession, &c. *Peters* confession of his faith is the Rocke, in making knowne the Church: But Christ himselfe is the Rocke, as being the substance of that his confession, so that the Church is not built vpon *Peters* person. And if it had, what is that to the Pope? Vnlesse they can proue these two things: First, that *Peter* sate at Rome as head of the vniuersall Church; secondly, that hee intended to leaue his headship to the Pope of Rome, and to none other, which is a meere fancie and deuice of their owne braine, for which they haue no colour. So then Christ neuer gaue *Peter*, much lesse the Pope, this headship.

*And Mat.*16.18

Christ saith, He neuer will giue it.

Secondly, as Christ neuer did giue it, so he saith expressely he neuer will giue it, *Luk.*22.25,26. Our Sauiour saith to his Disciples, that it was enough for the Gentiles to be Lords, and to raigne one ouer another, but it shall not bee so amongst you (saith he) so that Christ checks them for hauing but a conceit of superiority, so far is he from giuing it to any of them. Further, this being a great part of Christs glory, as he is Mediator, to be head of his Church, hee will not giue it to any other, *Isai.*48.11. *My glory will I not giue to another.*

another. And as Christ neuer gaue this, nor meant to giue it to any other; so no man is able to weeld or sway it, no more than any one temporall Gouernor can rule all the Kingdomes in the world; no, this power is reserued onely to him that made the whole world, and all things therein. So that we see, they ouer-reach in saying the Pope is the head of the vniuersall visible Church. Secondly, they ouer-reach as far in saying he is the head; if you aske them what head they meane? They will say onely, a ministeriall head vnder Christ, heere is some shew of modesty: But aske them further, what power they ascribe to him? And then they bewray themselues; for they say that the gouernment of the whole Church through the world, depends on him, that he hath power and authority to iudge and determine of all causes of Faith and Religion, to rule Councells, to order Bishops and Pastors, to excommunicate and to suspend, and to inflict other penalties vpon offenders; yea, whatsoeuer concerneth either preaching of Doctrine, or the practice of Discipline in the Church of Christ, the power of gouerning in all such causes (they say) lies in the Pope. Is this to be a ministeriall head? This is rather to be an absolute supreame head. If by head they meant onely some chiefe Gouernour, the name head in that sense might agree to some one man, in respect of some one particular place, for so the Scripture vseth the word in other cases, in the 1 *Cor.* 11.3. *The man is the womans head, &c.* But neuer in this case, for a man to be the head of the whole Church. This transcendent power by them ascribed to the Pope, is a great part of Christs owne power, and can neuer agree to any man in the world; for Christ is the onely Doctor of his Church, *Mat.* 23.8,10. How then can the Pope determine all matters of faith and religion? Is not this to make him a great Doctor, yea the onely Doctor? No, say they, for hee doth it but vnder Christ: But he doth it of himselfe, if the Pope in controuersies would take Christs booke, and vse prayer to God for direction therein, and in humility and sincere loue of the Truth, would examine euery cause and so

None is able to weeld and sway it.

Secondly, in regard of the Head, Christ.

The power and authority that is giuen to the Pope proueth, that he cannot be a ministeriall head as is pretended, but rather a supreame head.

The Pope is made the Doctor, yea, the onely Doctor of the Church.

The Pope doth what he doth of himselfe, and not as vnder Christ; for he taketh not the course prescribed by Christ in that he doth.

so iudge, there were some hope that he would doe many things well, and that he would iudge rightly, as in Christs stead, and so honour his Master, and doe good seruice to the Church: But first, he takes no such course; but mingles with the word, and vseth his owne Canons in stead of the word; and he is so farre from vsing prayer to God for direction, as that he presumes the truth is tyed to his Chayre; and therefore that he cannot erre in any of his Sentences, likewise hee is sinisterly affected to the Truth, framing it to the state and practice of his owne Church, and accordingly hee iudges and pronounces. Secondly, if he should take the former course, yet his reach is not infinite, hee cannot iudge rightly in all causes of faith and religion, for no one man that euer was (Christ Iesus onely excepted, and his Apostles) that was able to iudge of all Truth; Therefore euery Pope in particular must be at least as one of the Apostles, nay he must be as Christ is. For if the Apostles could doe it, yet they had fellowes, *Paul* as well as *Peter* could do this; But the Pope is without any fellow, yea he will take vpon him to iudge of the Apostles owne Doctrine and writings: so that though he pretends to be *Peters* successor only, yet vpon the point he takes on him to be *Peters* Master, euen to be Christ, & so proues himself to be very Antichrist; yea and he not onely takes vpon him Christs Office, but he takes his name vpon him also; hee calls himselfe the chiefe Shepheard, which name is proper to Christ onely, 1 *Pet.* 5.4. What is this but to step into the throne of Christ? But they except against vs and say, doe you finde fault with vs for saying the Pope is the head of the Church? Why you your selues make the King supreame head of the Church. I answer, how do we say the King is the head of the Church, as they say the Pope is? No, but wee say the King is the head of the Church within his iurisdiction, to see Gods religion maintained, and to see the Church gouerned by the word, not else. And in this sense the good Kings both of Israel and Iudah, were alwaies the head of the Church, not in deciding matters of Faith and Religion, for that Gods

The Pope taketh vpon him to iudge the Apostles doctrine, and so to be Peters *Master, and so proues himselfe to be Antichrist.*

The Pope takes Christs name vpon him, viz. *Chiefe Shepheard.*

Obiect. You make the King head of the Church.

Answ.

Word

Word decides. But this word, Head of the Church, must be warily vsed, because it is not found in the Scripture; but chiefe Gouernor is: and therefore in that sense the King may be said to be head of the Church within his dominions, because vnder Christ he is chief Gouernor. Secondly, they except & say, the vniuersal visible Church hath a visible head. Now where is this visible Head, Christ is not visible? I answer; Yes, Christ is visible: for first, though he be not actually seene in this dispensation of time, yet he may be seene. If the King after he is crowned, should keep himself in his Closet all his life time, yet hee is a King, and a visible King too, though he be not actually seene of his subiects. So Christ, he is the King of his Church, and is now in heauen, where the Saints see him, and where wee shall see him too, and that with these eyes of ours; and therefore he is visible, though he be not actually seene of vs now. Secondly, I answer, that in some sort he is visible daily in his Church, in the Word and in the Sacraments, especially in the Lords Supper, in these Christ is amongst vs, and in our sight crucified, *Gal.* 3. 1. Thirdly, hee was once visible and seene on earth for many yeeres, and shall bee seene by euery eye at the last day, and that as the head of the Church. Fourthly, his Ministers together with lawfull Magistrates, doe in some sort visibly represent him amongst vs. So that Christ (and not the Pope) is the head of the visible Church, though he be not actually seene euery day amongst vs. And so much for the first Vse.

The word, Head of the Church, to be warily vsed, because not found in the Scripture.

Christ the Head of the Church is visible.

The second Vse is matter of comfort to Gods Church, in that Christ is their head, and that many wayes. First, it shewes the excellency of the Church; secondly, the neere-nesse it hath with Christ; lastly, it shewes the safety of the Church. First, it shewes the excellency of the Church: for seeing it hath such a glorious Head as our Lord Christ is, therefore the body must needs be glorious too, the greatest Kingdomes and Monarchs in the World come infinitely short of the excellency of the Church, euen as farre as their Gouernors come short of the excellency of Christ, that

Vse 2. Matter of comfort to the Church many wayes.

1.

that is, as farre as vncreall and sinfull man comes short of the eternall and blessed Sonne of God. As Christ hath a Name aboue all names, to bee the Head of heads, that is, the most excellent and glorious head: so hath the Church in her measure a name aboue all names, the body of bodies, the most excellent and glorious body in the World.

2. Secondly, it shewes the neere coniunction the Church hath with Christ, and is matter of comfort to the Church in that respect. There is no coniunction so neere as this; let any, or all the Societies in the World, shew me such a neere coniunction betwixt them and their Gouernours, as is betwixt Christ and his Church. Seruants haue their Lords; Companies their Masters, Cities their Maiors, Subiects their Kings, Sheepe their Shepheards, &c. yea, but the Church hath Christ to be her head, and this is the neereſt coniunction that can be. Other Gouernours of other Societies, those that are vnder them, or conioyned with them in the same Company, may haue hurt, and yet they not know of it; or if they know it, they doe not affect it; at least if they doe affect it, it is but for conscience of their place onely. But Christ knowes the harmes and wrongs that are done to his Church, and affects them as done to himselfe; *Act.* 9. *Saul, Saul, why persecuteſt thou me* (saith our Sauiour:) he tooke the iniury that *Saul* offered to his Church, as done to himselfe. And of necessity Christ must needs be sensible of the harmes done to his Church, as the head is of the hurt done to the body. It is impossible but that the head should be sensible of the hurt done to the body, and that in regard of it selfe, as well as of the members. This the Church considers, and receiues inestimable comfort by the consideration thereof; for by this they are assured of Christs neereſt presence to them in their afflictions, by meanes of this neere coniunction, and also they are assured that he will releeue them of the wrongs and iniuries done vnto them, and reuenge them on their enemies, as done to himselfe. And also he will mercifully recompence all our releeuers, as if they had releeued him on earth in his greatest extremity. This

point

point is maruellous comfortable to all such as know themselues to be liuing members of his body the Church.

Thirdly, this is matter of comfort to vs, in regard of our safety, which wee haue by meanes of this neere coniunction. Christ is our head, therefore we shall be safe: the gates of hell shall not preuaile against vs, we are builded vpon the Rocke; and that Rocke is Christ, and they shall neuer preuaile against vs: if they can preuaile against Christ, then they may preuaile against vs too; but the one is impossible, and so is the other too. Secondly, it assures vs that we shall preuaile against them; nay, it is past doing, for it is done already, for Christ our head hath ouercome the World, the Diuell, and all the powers of darknesse: the head being aboue water, the body cannot possibly be drowned; *I haue ouercome the World*, saith our Sauiour. Thirdly, it assures vs, that certainly we shall liue and reigne in heauen: for where the head is, there the members shall be also, *Ioh.* 17.24. yea, wee are already by communication with him in heauenly places, *Ephes.*2.6. because he being our Head, is there already. 3.

The third vse is for instruction, that seeing Christ is the head of a true visible Church, then we must labour so to esteeme him, and to beleeue in him, to reuerence him, and to obey him, as our head. First therefore, seeing it is the nature of the head, to conuey life, sense, and motion to the Body: let vs therefore waite vpon our head Iesus Christ, and call vpon him for his life and Spirit, and for his direction in all our actions, both for matter of Doctrine and manners, and discipline too; and also let vs defie all other directions, and all other counsels, that doe not agree either particularly, or at least in the generall with his reuealed will: all directions therefore that are against Christ, and against his Word, though it were brought to vs by an Angell from heauen, we must not receiue it, but stand at defiance with it: and we must submit our selues intirely to the Scepter of the Word and Spirit of our Head Christ. It was Israels peruersnesse, 1 *Sam.*8.7. and the Iewes wilfulnesse, *Luk.*19.14. *Vse* 3.

that

that they did refuse to haue Christ to be their head and to raigne ouer them, and therefore he refused them to bee his Body: therefore what direction soeuer Christ tenders vnto vs, we must obey it; and whatsoeuer is against the directions of Christ, wee must defie them. And secondly, seeing Christ is our head, therefore whatsoeuer life or direction wee haue in spirituall things, wee must acknowledge the Fountaine of them, that we haue them not of our selues, but from him onely; for *of his fulnesse wee all receiue grace for grace, Ioh.* 1. 16. and *without him we are able to doe nothing, Ioh.* 15. 5. and *by him we are able to doe all things, Phil.* 4. 13. Marke how sweetely these places agree together, wee receiue all from him, without him wee can doe nothing, by him we are able to doe all things; therefore whatsoeuer good things wee haue, spirituall life or graces, wee must receiue them thankfully, embrace them sweetely, vse them graciously, to the honor of thy head, and the good & comfort of thy selfe, and thy fellow-members: so likewise for vnprofitable members that dishonor our head, wee should pray that our head, Christ Iesus, would either make them profitable, or else cut them off; and also that he would be pleased to purge from his body, the noysome humours, as sinne and superstition, that so hee may haue a sound and a healthfull body. Thirdly and lastly, seeing Christ is our head, therefore as he hath a gracious care for our safety, so we should be as carefull to preserue and maintaine his honour and glory, we should reioyce when we see his honor and glory aduanced, and we should mourne and bee greeued when we see it opposed. And so likewise we should bee affected with the good or harme of our fellow-members, 1 *Cor.* 12. 25. we should be carefull to bring one another to heauen, and not bee careleſse whether they come thither or no.

Vse 4. The last Vse is this, hence wee haue a sufficient warrant, that the Church of England is a true visible Church, because Christ our head, spirituall life, and the Doctrine of Saluation, is found truly in our Church. But our aduersaries

ries except against vs; First, say they, you haue not Gods ordinances amongst you, and therefore you haue not Christ to be your head? We answer, that they must shew vs out of Gods word that those are the ordinances of Christ which we want. But say they, you haue Antichrist to bee your head, for you haue many things from him? I answer, we defy him as much as they do together with his doctrine wee defie his practises and courses, if wee haue, or vse any thing, that he doth or hath vsed before vs: first, it is either no matter of substance, but onely some passage or carriage or circumstance, either in worship or gouernment: or secondly, they are such things as were vsed in purer time, and Churches before Antichrist: or thirdly, it is of the best, which that Church being in Apostacy, that is, hauing beene a Church, and still pretending to continue the same, hath reserued, for still they haue some good things, and professe some good truths: Lastly, at least it is throughly cleansed from their superstition and idolatry. So that still we hauing Christ to be the head of our Church, and his spirituall life, and the Doctrine of saluation being found amongst vs, and begetting spirituall life in many of vs, we must needes bee a true visible Church. And so much for this point.

The twelfth Lecture of the Church.

THe third point propounded to bee spoken of concerning the finding out of a true visible Church, was touching the members of it; for as I shewed you, the Church being a body, and that euery body consists of certaine members, therefore if wee would exactly know the body, we must know the members: Now the members were taken either in a more generall sense, including the head; or else in a more strict and particular sense being considered, as a

diuerse thing from the head: now because we would carry the matter fully before vs, we tooke it in both those senses, and hauing spoken of the members of the Church in the first sense (where wee shewed that our Lord Iesus Christ was the head, and the onely head of the true visible Church,) now we come to speake of the members of the Church in a more strict and particular sense, being considered as a diuerse thing frō the head. And thus considered, the members are of three sorts: First, some are members by right onely, and not by possession; secondly, some are members by possession, not by right; and thirdly, some are members both by right and by possession.

The second thing considerable in the third thing touching a visible Church, viz. the members thereof in a more strickt sense; and they are of three sorts.

First, some are members of the visible Church by right onely, not by possession; for some members haue a good right in the body of the visible Church, and the priuiledges thereunto belonging; but yet are not actually possessed of them. And of these there are diuers kindes; 1. first, generally all the elect of God liuing vpon the face of the earth, that as yet are not called; for the Church is theirs, and the Word is theirs, and the Sacraments are theirs, and the Ministry is theirs, the Lord specially intending his owne ordinances to the benefit of his chosen, though indeed they themselues be notable so much as to know their own right in them, much lesse are they able to reach forth their hands to claime it and enioy it: yet because the Lord hath appointed them to be heires of saluation, and therefore consequently hee hath appointed them a time in which hee will call them to the outward profession of the sauing faith, therefore in respect of the purpose of God they are by right, true members of the true visible Church, though they be not as yet actually possessed of it. And thus one and the same man may be at one and the same time, a member of the Church malignant, and Synagogue of Satan in his owne practice and profession; and by right (in respect of Gods purpose) a true member of Christs true visible body. This was the case of *Saul*, who by his practice was of the malignant Church, and persecuted the true Church of God, and yet by right he was a

The first sort, and of the diuers kinds.

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member

member of the true Church of God.

Secondly, those that are members of the true visible Church by right and not by possession, are such as onely haue heard of Christ and of the Gospell, and are endued with some little smatch of religion, yet they are but entring into the Church, onely their feet are in the Porch, they are not yet come within the holy place, they haue not yet receiued the Sacrament of Baptisme, which is our admission into the visible Church; so that after that time, the Church doth acknowledge vs from thence forward to bee her children; and wee acknowledge her to be our mother, and so we are incorporated, and become members of that body. So then those that haue onely heard of Christ and of the Gospell, and haue some little smatch of Religion, they cannot iustly bee said, to bee members by possession; yet notwithstanding because that by the sweetnesse of that little Religion they haue, they are whetted on to an hunger and thirst after more, and doe vnfainedly seeke and desire to be further partakers of the Churches Communion; therefore they are in respect, partly of those beginnings and tastes which they haue of Religion; and partly of those desires to be further partakers of the Churches communion; they are, I say, in this respect true members of the visible Church by right, though not by possession; of this sort were those in the primitiue Church, which were called *Catechumeni* or *Nouices*, that began to be instructed in the grounds of Religion, that vpon their further growth and fitnesse they might soone after bee made partakers of Baptisme, and so become members by possession: It is in this spirituall building, as it is in the building of a materiall Church, which is built of stones, whereof some are layd already, and so are parts of the Church by possession; others are onely taken out of the Quarry, and are vnder the workemans hand in fitting and preparing for the building, and are not yet placed within the building as the others are, and so are no parts by possession, yet these stones because they are not onely appointed, but also being in the Workemans hand a

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fitting for the building, therefore they haue a place by right in the building; So likewise it is in the spirituall building of the Church, there are some members that are placed in the Church already, and so are members by possession, of which we shal speake in their due place; others there are that are a fitting and preparing vnder the workmans hand, that Faith may be wrought in thē, that so they may afterward be baptised & become members of the church by possession, as it was with those *Novices* in the primitiue church: Now that these are members by right, before they are baptized, the reason is very good, for put the case that these should dye before they bee baptized, shall we say, they are damned, or that they died out of the Church? God forbid; But rather we must say that they died within the Church, though not by possession, yet by right, and so were saued.

3. A third sort that are members by right, though not by possession, are the seed of the faithfull that die before they can be conueniently baptized: I say, before it can conueniently be had; for if it be neglected or contemned, where it may conueniently be had, it is sinne: but if it cannot conueniently be had, and so they die before they bee baptized, these are members by right, though not by possession; they haue no possession among the members of the Church, because they are not baptized; yet being borne within the Couenant, wee are charitably perswaded that they are a holy seed, and we must acknowledge them to haue a right among the members of the visible Church.

4. A fourth sort are those that haue true repentance and faith in Christ, begotten in them in an extraordinary manner, as amongst the Turkes and Infidels; but yet doe not know any other to ioyne with them, nor for them to bee ioyned with, if they did know any such, and might conueniently ioyne with them, they would: of these we are charitably to be perswaded, that they are members by right, though not by possession.

5. Lastly, there are some that haue been possessed, as members of the Church, and yet either of their owne accord

haue

haue made a voluntary ſeparation, and ſo haue diſmiſſed themſelues, as Schiſmatikes doe; or elſe they are excommunicate by the Diſcipline of the Church, and ſo are diſpoſſeſſed by others for ſome ſinne; theſe afterward, if they repent of their ſchiſme, or of their ſinne, and deſire to be reſtored into the Church againe, though they die before their ſecond admiſſion, yet ſtill we are charitably to bee perſwaded, that by right they are members of the Church, though not by poſſeſſion.

The ſecond ſort.

The ſecond Branch is, that ſome are members by poſſeſſion, and not by right, and they are ſuch as are baptized and planted in the Church already, but haue no true right nor title to it; for after they haue gotten to be members by poſſeſſion, they grow lewde and profane in their liues, and ſo by right they are no members of the Church. They are ſo but by intruſion and vſurpation, and haue gotten poſſeſſion by colourable and fraudulent meanes, pretending to bee that they neuer were, that is, that they are true beleeuers, when indeed they are not, nor euer were ſuch; for if they were, they would bring forth better fruits. Of theſe there are two ſorts; notorious offenders, and ſecret hypocrites. First, notorious offenders, ſuch were the ſonnes of *Eli*, 1 *Sam.* 2. 12, 17. they were members of the Church by poſſeſſion, but they were ſuch notorious wicked men, ſo that they made the offering of the Lord to be abhorred; therefore they were not members by right. And ſuch are many amongſt vs, that were baptized in their infancy, but when they are of yeares, they ſhew themſelues openly prophane, and of diſſolute liues; their Baptiſme giues them poſſeſſion, but their prophaneneſſe and diſſoluteneſſe of life vtterly diſables them from hauing any right at all in this body; for if they had their right, they ſhould bee turned out. But you will ſay; So they are caſt out when they are once knowne to bee ſuch, and then they are not members by poſſeſſion neither. I anſwer; It is true, they are ſo where matters are carried as they ought to bee, but yet ſometimes the Church is in a weake caſe, and hath not this

And of this two ſorts.

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power, their hands are tyed, and they cannot doe it; or else if they haue power, sometime they are negligent, and do not exercise that power they haue; or if they be forward in it, yet at least there must be a time for admonition betwixt their discouery and casting out, and so still for a time they are members by possession, but yet not by right.

2. In the second place, there are some secret hypocrites that are members by possession, but not by right; and these are all such as are baptized, and accordingly goe on in an outward conformitie to the lawes and gouernment of the Church in outward shew, as well as true beleeuers, but yet are not such, for within they are full of wickednesse, and haue not that true faith in their hearts which outwardly they professe: like to *Iudas* that profest himselfe to be one of Christs Disciples, and a member of the true Church, and outwardly carried himselfe as a true beleeuer; but yet within he was a diuel, and a child of perdition; no member of the Church by right, though he were by possession. It is with them in this case, as it is with a man that wrongfully possesseth an house, all the while that it is not discouered, he is accounted the true possessor of that house: but afterward when it is proued he is not so, then he is thrust out; so that though he had possession, yet he had no right to it: so these hypocrites professe themselues outwardly to bee true members by possession, and are so accounted of others, yet they are not that within, which outwardly they professe; and therefore are no true members by right.

The third sort. Thirdly, there are some that are members both by right and by possession too, and so are onely the faithfull that make profession of the sauing faith, and none but they, *Rom.* 10.10. *If they beleeue with the heart, and confesse with the mouth*, they are true members: for faith giues vs right to be true members of the Church, and the outward profession of this faith giues vs possession of it: so that onely the faithfull making profession of their faith, are true members of the visible Church by right and by possession: I will giue you an instance of all these kinds of those that are mem-

members by right, and not by possession, and also of those that are members by possession, and not by right; lastly, of those that are members both by right and by possession. In *Matth.* 21.29. there is a Parable of the two sonnes; the eldest sonne hee was bid to goe and worke in the Vineyard, and he said he would not, but afterward hee repented himselfe and went: here was a member by right, though not by possession then, because hee refused to goe: in the 30. verse, there is the younger sonne that was bidden goe, and said he would, but went not; there was a member by possession, because he said he would goe, but not by right because he went not. So likewise the Scribes and Pharisies, *Mat.* 23.3. made shew to be members of the Church, but by right they were not; for they said and did not. Lastly, members by right and by possession too, so were all the Prophets and Apostles, so was the Prophet *Dauid*, *Psalm.* 116.10. *I beleeued* (saith he) *therefore I spake*: and so was the Apostle *Paul*, and the rest of the Apostles, 2 *Cor.* 4.13. *We beleeue, and therefore we speake.* We beleeue; here is our right: therefore we speake; here is our possession. So that in these instances we haue examples of these three sorts of members. Now the matter of greatest doubt and most consequence, is concerning the wicked, how they can be members of Gods Church; therefore that is most to bee insisted on. And for the better vnderstanding thereof, I will draw it into an Obseruation.

And the Obseruation is this; That Hypocrites and Castawayes may be, and are oftentimes members euen of a true visible Church: for proofe of this you shall heare it witnessed out of their owne mouthes, *Luk.* 13.26. *We haue eaten and drunke in thy presence, and thou hast taught in our streetes, &c.* Therefore they were members of the true visible Churches, and yet they were Reprobates; for our Sauiour saith vnto them, verf. 27. *I know yee not, depart from me yee workers of iniquity.* And so *Matth.* 7.22. they shall say to our Sauiour; *Haue not we by thy Name prophesied, and by thy Name cast out Diuels, and by thy Name done* *Doctr.*

many great workes? And yet our Sauiour ſhall ſay vnto them; *I neuer knew yee, depart from me yee workers of iniquitie.* Theſe were members of true viſible Churches, and yet they were hypocrites and caſtawayes: ſo yee haue heard it from their owne mouthes. Now take it from a ſurer witneſſe, out of the mouth of our Sauiour himſelfe, in that Parable, *Matth.* 13. 47,48. where the kingdome of heauen is compared to a draw-Net caſt into the Sea, that gathereth all kind of fiſh good and bad. Here it is ſo clearely laid downe, as if the Parable had been framed of purpoſe to proue this point. I will not ſtand here to proue, that by the kingdome of heauen is meant the viſible Church, though the place would beare it wel enough, but it ſignifies plainely the preaching of the Goſpell, or the Goſpell preached, whereby a Church is gathered and fitted for the Kingdome of heauen: for in that ſenſe it is taken in verſ. 31. Now vnderſtand the compariſon thus; Like as a draw-Net that is caſt into the Sea, gathers of all kinds good and bad, ſo the preaching of the Goſpell is caſt forth into the World, and gathers all kind of men, good and bad, choſen and reprobates, hypocrites and true beleeuers, all are gathered by this Net, into the outward communion of the faithful, and as the bad fiſhes are part of this draught, as well as the good; ſo the wicked outwardly gathered by the Goſpell, are alſo parts and members of the viſible Church, as well as the godly. So likewiſe another Parable we haue to proue this point, *Ioh.* 15. 1, 2. In the firſt verſe our Sauiour ſaith, *I am the Vine*; and in the ſecond verſe hee ſets downe two ſorts of branches; ſome that abide in him, and bring forth fruit, and theſe are the faithfull: others that beare no fruit, that are taken away, what are theſe but hypocrites and caſtawayes? Therefore they are parts of the viſible Church as well as the faithfull.

Obiect. But, will ſome ſay, Was there euer any hypocrite or caſtaway a true Branch of Chriſt? then belike the true branches, that is, the true members of Chriſt, may bee caſt away.

I anſwer; None are in Chriſt, but ſuch as are ingrafted into his body: now ſome are ſo ingrafted, as that they receiue iuyce and life from the root, and they are the faithfull: others are ſo ingrafted, as they receiue iuyce only from the barke, and ſo neuer thriue, but only continue in ſhew for a ſhort time, a yeare or two, &c. and then fall away, and theſe are hypocrites. The faithfull that are ingrafted into the body of Chriſt, they receiue iuyce and life from him, and can neuer fall away: but hypocrites and caſtawayes, they are but grafted into the barke, that is, into the outward communion, and ſo receiue iuyce onely, and continue for a time, but afterward they fall away: ſo wee haue ſeene it proued by Parables. See it likewiſe proued by examples, and that will make it more plaine; and in alleaging theſe examples, I may propound theſe two things: Firſt, what Church euer was there, but had ſome wicked men in it: and ſecondly, what wickednes was there euer ſo great, but it hath been found in the members of ſome viſible Church or other, as by theſe examples may appeare. Looke into *Gen.*4.3. *Caine* was a member of the viſible Church, his outward conformity to religious duties proues it; for he brought his offering to God, and yet hee was a wicked reprobate. So *Gen.*9.18. *Ham* he was a member of the viſible Church, for he was preſerued in the Arke, and yet hee was an accurſed wretch as we may ſee in the 25. verſe. If we looke into our Sauiours choſen Diſciples, they were certainely a true viſible Church, elſe there was neuer any in the world, and yet there was a *Iudas* a member of it and a Diuell, *Ioh.*6.70. So if wee looke into thoſe Churches in the *Reuelation*, 2. and 3. Chapters, many of them were full of wicked and vngodly men in one kinde or other. The Church of Corinth may be a witneſſe of all this; there were carnall people, 1 *Cor.*3.3. there were fornicators, and one in the higheſt degree, an inceſtuous perſon, 1 *Cor.*5.1. ſo there were deprauers of the Doctrine of the Reſurrection, 1 *Cor.* 15.12. And for the Lords Supper, how horribly did they abuſe it, 1 *Cor.*11.21. yet for all this though there were ſuch

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notorious offenders in it, it was a true Church: So likewise if you would find out false brethren, you shal haue them in the Church, *Gal.* 2.4. So for heretiks you shal haue them in the Church too, 1 *Cor.* 11.19. there must be heresies amongst you (saith the Apostle) And *Reuel.* 2.6, 14, 15 in the Church of Ephesus there were the Nicholaitans. And so in the Church of Pergamus, there were they that maintaind the Doctrine of *Balaam*, and the Doctrine of the Nicholaitans: So for Schismaticks, they are in the Church too, before they are separated, 1 *Cor.* 11. 18. There were dissentions amongst them. Nay, I will say further that Antichrist may bee a member of a true visible Church; The Text intends he must be so, 2 *Thes.* 2.4. He must sit in the Temple of God: diuers Diuines tyre themselues with opinions vpon this place. Some say he must sit in that which was the temple of God; but that answers not the meaning of the words, for he must sit in that which is the Temple of God. Yea, but say others, he may sit in that which is the Temple of God, because some faithfull lye hid within it; but this cannot be the meaning of it, for it is meant of a visible Church, as if he should say, Antichrist shall sit in that which is the Temple of God, that is, in a true visible Church, till he bee vtterly corrupt, and fully discouered. And no question but that many yeeres after Antichrist sate in the Church, it was a true Church. So that it is plaine that hypocrites and castawaies in the highest degree, are & may be of a true visible Church.

Reas. 1. The Reasons of the point are these: first, the nature of the Gospell requires it, that some members of the Church should be reprobates and castawaies, for the Gospell, 2 *Cor.* 2, 16. is the sauor of death vnto death to some, and to others it is the sauour of life vnto life; to the wicked it is the sauour of death vnto death, the sweetnesse and the comfort of the Gospell drawing them on to professe and to imbrace it for a while; but the hardnesse of the practice of it makes them to giue ouer, and to fal away at last, and so it becomes a sauour of death vnto them.

2. Secondly, the excellency of the Church, and of a Chri-

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stian profession is such, that generally all men desire to bee of it, and therfore euen the wicked would seeme to be such; and so they ioyne to the outward Communion of the Church, though they bee but Reprobates and Castawaies.

Thirdly, it is the corruption of mens hearts to be satisfied and to rest in shadowes, but leauing the substance; so that if they bee baptized and so receiued into the Church, they rest in that and go no further, foolishly flattring themselues that all is well, when as yet they want the substance of Baptisme, and so whereas they think, that they are in the way to Heauen, they are in the high way to hell. 3.

Fourthly, it is from the subtilty and malice of the Diuell; hee it is that sowes the Tares amongst the good Corne, *Matth.* 13.28. he seekes aboue all the disgrace and spoyle of the Church; and this he knowes, he cannot doe more, than by drawing the members and professors thereof into hypocrisie and wickednesse. 4.

Fifthly, else there should be no hypocrites at all, vnlesse they be found in the Church: For he cannot be an hypocrite vnlesse he make profession of the faith, and so be of the visible Church. 5.

Sixthly, the visible Church consists onely of men, now men cannot see the heart, and therefore if Hypocrites ioyne to the Church, she cannot disburden herselfe till she know them by their outward courses; and therefore till then she is constrayned to nourish them as her owne members: hence it is that reprobates and castawaies are in the visible Church. 6.

Seuenthly, it is for the triall of the faithfull; and therefore hypocrites, Heretiks, and false Brethren are amongst them, to proue them as the Apostle saith, 1 *Cor.* 11.19. God will try vs whether we will follow him in his word, or them in their heresies and fancies, and therefore they are amongst vs, euen as the Canaanites were left among the Israelites to proue them, whether they would keepe the wayes of the Lord or not, *Iudg.* 2.22. and Chap. 3. v. 12. 7.

Eighthly,

8. Eighthly, Gods goodneſſe and readineſſe to all, intending to all ſorts the meanes of grace, is another Reaſon of it. *Matth.* 22.10. all both good and bad were brought into the wedding Feaſt, hee would haue the bad to come as well as the good, that they might haue the tender of grace: and hence it is that Reprobates and Caſtawayes are in the viſible Church.

9. Ninthly, it is ſo, becauſe God would haue the Arguments of his Iuſtice vpon hypocrites within his Church, that the faithfull ſeeing it practiſed vpon them, it might ſtrike a greater reuerence of God into their hearts, *Matth.* 22.13. 1 *Cor.* 11.30,32. that when the wicked are puniſhed, the righteous may take warning; therefore there are Reprobates in the Church.

10. Laſtly, ſuch muſt be in the Church, that Diſcipline may be exerciſed in cutting them off: 1 *Cor.* 5.4,7. and 2 *Cor.* 2.7,8. ſuch muſt be deliuered to Satan, that they may bee wonne if it be poſſible; or at leaſt that the faithfull may be admoniſhed by their example, and may take heed by their reproaches and cenſures: for when the wicked are puniſhed, the righteous will beware.

Vſe 1. The firſt Vſe teacheth vs, that if Hypocrites and Caſtawayes may be, and oftentimes are members of a true viſible Church, then we are not to looke for ſuch a pure and perfect eſtate of a Church in this World, that it ſhould bee without hypocrites and vngodly men in it. So long as wee liue here in this World, good and bad, Wheate and Tares, are promiſcuouſly and confuſedly ſcattered and mingled together; the vtter and thorow ſeparation of them is reſpited to the end of the World. It paſſeth the skill and power of man to doe this, it is to bee done by the Angels at Chriſts direction when hee comes to Iudgement, *Matth.* 13.39, 40. It is true that a ſeparation from the bad muſt bee endeauoured by vs here in this life, ſo farre as they are knowne to vs, and ſo farre as wee are able to ſeparate. But firſt it is impoſſible for vs to know all that are wicked; ſecondly, for thoſe we doe know, it is impoſſible alſo to bee quite

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ſeparated from them, for then wee muſt goe out of the World, as the Apoſtle ſaith, 1 *Cor.* 5. 10. howſoeuer ſome heretikes (as the Donatiſts) haue maintained, that the viſible Church conſiſts onely of the elect and choſen; and ſome of our Diuines haue vſed the ſame words; but the heretikes meant it in one ſenſe, and our Diuines in another. The heretikes intend it as they ſpeak it, and ſo it is not true; but our Diuines meane it principally of the Church inuiſible, and ſo it is true, that none but Gods choſen are members thereof: and when they doe apply it to the viſible Church, they vnderſtand it of the liuing, abiding, and fruitfull members of the Church, and ſo it is true too, that none are liuing members of the viſible Church, but the choſen, but yet there may be rotten and dead members too.

Secondly, this teacheth vs what to eſteeme of ſuch as make profeſſion to be of the Church, and yet their liues are not anſwerable to their profeſsion, ſhall wee ſay preſently, they are none of the Church? Certainely wee muſt iudge of them as members at leaſt by poſſeſsion, and for ought wee know, they may bee members by right too. It is very hard and impoſsible for man to iudge who is an hypocrite, and who not; becauſe that though hypocrites may diſcerne themſelues by notorious falls, yet the faithfull ſometimes fall as dangerouſly as they; and therefore wee muſt leaue that to God, who onely knowes the heart; in the meane time we may ſafely ſay, that they are members by poſſeſsion, and for ought we know by right too. This is harſh in many mens eares, but yet the Doctrine is true and ſound, and the exceptions againſt it are eaſily anſwered. The firſt exception is this; How can theſe bee members of the true viſible Church, and yet are not members at all of the Catholike Church? I anſwer: Yes, they are of the Church to vs, both becauſe they ſeeme ſo, and in charity wee are to hold them ſo, till we ſee the contrary. Yea, but doth not the Apoſtle ſay, 1 *Ioh.* 2. 19. *They went out from vs, becauſe they were not of vs.* I anſwer, this is ſpoken of them after their falling away, but yet while they abode with them, they *Vſe* 2.

Hyper. method. 574.

they were members by possession, though not by right: and it is confest of the Apostles, that *Iudas* had obtained fellowship with them, and was numbred amongst them; besides, visible is *additum diminuens*, that is, it addeth not to the thing, but diminisheth from the strict acceptation; so that the wicked reprobates and castawayes may be of the true visible Church, though not of the true Church simply. The second exception is this: How can they bee the members of the Church, the body of Christ, seeing they haue not Christ to be their Head? for Christ is the Head of no Reprobate. I answer; Yes, they are members of that body whereof Christ is the Head, though simply he is neither Head to them, nor they members to him, but he is the Head properly of the faithfull in that body; and therefore proportionably he is reckoned the Head of the whole. Besides, the wicked pretend and counterfeite themselues to bee the members of Christ, but Christ neuer pretends and counterfeites himselfe to bee their head; and therefore though head and members bee relatiues, yet it is so that they may be members of him in their sense, and yet he no way pretending to bee their head. Lastly, hee is their head in that sense that they are his members, that is in the shew of the world, and in their owne pretence, though not in his. The third exception: But how then is the visible Church the Kingdome of heauen? for so it is called many times in the Scripture. I answer; First, it is said so in respect of the faithfull that are in it; secondly, it is said so, because there is the meanes, to bring all, euen the wicked to heauen; thirdly, they doe all outwardly professe to be Citizens of heauen, and are so to be reputed, till there be euident proofe to the contrary, and then they are to be cast out. Fourth exception: But what if all bee hypocrites, is that a true visible Church? I answer: It is impossible; for where the Word is truly preached, it cannot bee but that there are some that doe sincerely professe. Secondly, I say, that if it were possible, yet till it be discerned to be so, it is to be held a true visible Church. The fifth exception: Yea, but you

Additum diminuens.

confesse

confesse your selfe, that though they be members, yet they are not liuing but dead members; and will any man say, that a dead member is a member of a liuing body? I answer; Yes, euen as a rotten branch of a tree, till it be cut off, is a member of the tree as well as the soundest. In *Reuel.* 3. 1. the case is auouched in this very kinde; the Church of Sardis is said to be a dead Church, because it had dead members, and yet it was a true visible Church. And so they may be members by possession and by shew, though they bee dead members, and so by right are not members, for that belongeth onely to the faithfull.

Thirdly, this teacheth vs, that we should not be rash, to condemne a Church for to be a false Church, or no Church, because it hath in it many hypocrites and wicked members, for you see that true visible Churches haue alwaies hypocrites in them. It is true that a Church full of hypocrites may bee called, and doth well deserue to bee accounted a corrupt and an vnsound Church: yea, but so long as there are some it, and of it, that do openly professe the sauing faith in sincerity, though otherwise it be full of wicked men and hypocrites, it cannot bee denied to bee a Church, yea a true visible Church, though there be a thousand hypocrites to one true Beleeuer. This matter concernes vs neerely, for it is one of the maine Reasons alleaged by *Browne* and *Barrow* and *Greeneway* and the rest of the separation, to proue vs to bee a false Church. Oh, say they, your Church is a profane multitude, promiscuously mingled together of good and bad, all were admitted together into the Church, and so you continue in it without separation. I answer, If it were so, this might proue vs to be an impure and corrupt Church, but not a false Church, so long as wee haue the Word, and Sacraments openly embraced and obeyed by some amongst vs, wee are still a true Church, though wee should bee in a miserable and fearefull estate, because the wicked, if they were not rooted out would bee likely at length to ouerthrow the Church. But secondly, wee answer; It is not so: For first for admission, we receiue none into

Vse 3.

A Church cannot be denied to be a true visible Church, though there be an hundred hypocrites in it to one beleeuer.

The Brownists obiection of our Church being a prophane multitude, answered diuers wayes.

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into our Church, that are professedly wicked, for our baptisme is administred to none, but vpon solemne protestation and promise of the profession of the sauing faith, and obedience to the same: Now because they are receiued into our Church being young, therefore this promise is not made by themselues, but by sureties; and when they come to yeeres, such sureties as are conscionable, and likewise the Ministers call vpon them to consider, and performe their promise made in baptisme: so then first our Church admits none, but such as make solemne protestation of faith and obedience. And secondly, whereas they alleage that wee let the wicked continue in our Church without separation, whereas we should cut them off when we finde them to be hypocrites. I answer, wee doe separate, as much as in vs lies, for we labour to haue them separated from vs, and also wee labour to separate our selues from them. First, wee labour their separation from vs, desiring their remouall, bewailing their wickednesse, and our condition that liue in *Mesech* and *Kedar*, and reprouing them for their sinnes; and if that will not serue, complayning against them to those that are in Authority, that they may bee excommunicate, and withall wee are instant with God by prayer to stirre up the hearts of such as are in Authority to execute his Ordinances vpon them: wee doe what wee can to separate them from vs, and it comes sometime to passe, that many are so separated from vs; but if they should not, that indeed were the Churches sinne, and a foule sinne too; yet it destroyes not the true being of our Church. Secondly, if we cannot get them separated from vs, yet wee separate our selues from them, and that is the separation that the Scripture so much beates vpon in priuate persons, as we are more conscionable, so wee doe more separate from them, from their wills, affections and courses; yea, wee must separate as much as conueniently we may from their persons, at least from their sinnes, which for our parts wee are perswaded to bee the chiefe separation that the Scripture intends. Yea, but this is a secret separation, say they, vnder

Obiect. You let wicked ones continue in your Church without separation.

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Hyp. 577. 580. &c.

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hand, not openly knowne. Nay, this is a notorious and knowne ſeparation: For firſt, it is ingenuouſly profeſt on our part, to the mouing of their after-hatred and deſpight againſt vs; wee diſclayming them that are lewd, ſwearing and prophane wretches, and that openly, not caring who know it; and likewiſe it is knowne on their part, they vpbraiding vs therefore very reproachfully, with the names of Puritanes, Precians, holy Brethren, and ſuch like, becauſe wee will not accompany with them, if this bee not an holy and a plaine ſeparation, What is? I marvell then, the matter being ſo notorious, that they are not aſhamed to ſay, that wee doe not ſeparate from the wicked; this therefore is an horrible ſlander. Yea, but ſay they, yee ſhould ſeparate from them in the Aſſemblies, from the Word and the Sacraments? I anſwer, rather the wicked ſhould ſeparate from vs in theſe things: where the Aſſembly and buſineſſe are naught in themſelues, as at Playhouſes and ſuch like, there the good muſt ſeparate: but where the Aſſembly and buſineſſe is good in themſelues, there the bad muſt ſeparate; and the reaſon is good, for it is none of theirs, and the good muſt tarry and be preſent, for it is their owne right; and it is ſinne to refuſe Gods ordinances for the pollution of others, 1 *Sam.* 2. 17. 24. Yea, but ſay they, Can your holines ſanctifie them? If not, then your Congregations are prophane. I anſwer; No, our holineſſe ſanctifies not them, yet our holineſſe being true in vs, and openly profeſſed and practiſed, it ſhalbe enough to make vs a true viſible Church, yea, and an holy Congregation in Gods acceptation, and in the charitable eſtimation of our Brethren. Yea, but ſay they, their filthineſſe defiles you, and your holy things; either really, or at leaſt by imputation? I anſwer; they defile theſe holy things to themſelues indeed, *Numb.* 19. 22. compared with *Hag.* 2. 14, 15. and *Titus* 1. 15. but not to vs, ſo long as by faith we receiue them; neither can they defile vs, ſo long as we communicate not with them in their ſinnes, no not ſo much as by imputation, *Galath.* 6. 3. 15.

Bernard againſt Brownists. 1034. *where the aſſemblies are bad, there the good muſt ſeparate; but where the aſſemblies be good, there the bad muſt ſeparate.*

The fourth Vſe. Seeing wicked men and Reprobates *Vſe* 4.

may bee members of a true visible Church, this may teach vs to bee wise as Serpents, to try before we trust, be not too credulous to beleeue euery show of profession. Our Sauiour saith, *Matth.*7.15. *beware of false Prophets that come to you in sheepes cloathing, but inwardly they are rauening Woolues*, &c. And the Apostle *Iohn*, 1 *Ioh.*4.1. bids vs, *Beleeue not euery Sprit, but try the Spirits whether they are of God or no.* And for this end the gift of discerning of Spirits is giuen to the Church, 1 *Cor.*12.10. therefore let euery one of vs labour to bee wise in this kinde.

Vse 5. Lastly, this teacheth vs, that seeing Hypocrites and castawaies may bee members of a true visible Church, wee must therefore take heed that wee bee not carried away with this common error, that because wee are members of a true visible Church, and haue beene baptized; therefore wee shall certainely bee saued. But take heed, sift and examine, and bee alwaies digging into thine owne heart, for feare of hypocrisie; for though thou makest a good profession as thou thinkest, yet there is that corruption in thy heart, which if it bee not ript vp before God dayly, it will betray thee, and preuaile against thee to fall away, as many doe in these dayes. Let vs take heed therefore, as the Apostle doth admonish vs, *Heb.*3.12. *That there bee not in any of vs, at any time, an euill heart and an vnfaithfull to depart away from the liuing God.* As great and as bright stars as thou art haue fallen from heauen; therefore, as the Apostle saith, *Let euery one that thinks he stands, take heed lest hee fall*; not that he which doth stand can fall, but hee that *thinks* he stands, take heed lest he fall. Try therefore, and examine thy selfe daily, sift hypocrisie out of thy heart; that so as thou art a member of the Church by possession, so by thy standing and continuing in the faith, and the sincere profession thereof, thou maist shew thy selfe to bee a member by right too. And so much for this point, that Reprobates and Castawaies may be, and often are members of true visible Churches. And so much likewise bee spoken of the members of the Church.

The thirteenth Lecture of the Church.

AFter that we had ſpoken of the definition of a true viſible Church, in the firſt place, and in the ſecond place of the cauſes of it, wee came in the third place to ſpeake of the members of it, wherein wee handled ſuch points, as it pleaſed God to afford vnto vs. Now wee come in the fourth place to ſpeake of the notes and markes, whereby a viſible Church is diſcerned to be a true Church of God. Wee know that all Souldiers haue their Banners and colours vnder which they fight, and ſo hath the Militant Church, the Souldiers of Ieſus Chriſt, her Colours and Banner to fight vnder. So likewiſe euery Corporation and Company haue their Armes and Liueries, whereby they are diſtinguiſhed from all other Companies: yea, we know that euery Lord and great man hath his Badge and Cognizance, whereby his ſeruants and attendants are to bee knowne from other mens. So the Lord Ieſus Chriſt, the Lord of Lords, the great and glorious God of heauen and earth, hath his Badge and Cognizance, whereby his Seruants are diſtinguiſhed and diſcerned from all other, from the ſeruants of ſinne, and from the ſeruants of the world, and from the ſeruants of men. True it is, that the Church inuiſible is knowne to God alone, becauſe none but hee is the Searcher of the heart: But the Church viſible is therefore called viſible, becauſe it hath certaine ſenſible notes and markes ſet vpon it, that at the ſight thereof it may bee knowne to be the Church of God. I doe not ſpeake here of the inward markes which God doth ſet ſecretly on his Children; as that they are borne of God, ioyned by faith vnto Chriſt their head, endued with the Spirit of Adop-

The fourth generall thing conſiderable in a viſible Church, viz. the Markes of it.

tion assuring them of Gods fauour, and perswading them to holinesse, and an inward loue and affection to the Brethren; for by these they are onely knowne to God and to themselues: but I speak of outward markes whereby they are knowne to others, such, as that therby the world may take notice of such a congregation so marked, that they are a true visible Church of God. This was a mattter practized in the former Testament, and propheſied for the latter, *Isai.* 19. 19. that the visible Church should bee thus marked out. And surely it is very necessary, that there should bee such outward tokens and markes to discerne it by: First, in respect of those that are within the Church, for the surer confirmation of their hearts, that they are in the right way; as also for the publike testification of faith and Religion to bee in the world. And secondly, in respect of those that are without, for many arrogate falsely the name of the Church vnto themselues, as false Prophets, and Heretikes, and Schismatikes; all which may bee discouered plainely by these markes, that they are not such as they pretend themselues to bee, as also because some of them that are without, belonging to Gods election, by these markes discerning the true Church, may thereby be allured to ioyne to her Communion, and so bee brought to God; that all the rest may be left vtterly without excuse, that being shewed by such palpable and plaine euidences which is the true Church, out of which there is no saluatiō, yet they wilfully refuse to assemble thereunto: what is to be thought of such, but that they are rebells against God, and enemies to Christs Kingdome, that when hee displaies his Banners openly, they will not come into the fight on his side, but take part against him?

Reasons why there should be Markes of the Church.

1.
2.

Two qualities of these Markes, to make them legitimate.

Now these outward markes haue certaine qualities or properties belonging to them, which whersoeuer they are found, they make these markes legitimate, and to bee acknowledged to bee true and sufficient, else they are not to bee admitted. Now these qualities or properties belonging to these markes of the Church are two, first that these marks

and

and notes of the Church must bee essentiall to it: secondly, that they must bee better knowne to vs than the Church it selfe.

First, they must bee essentiall, that is, such as concerne the very being of the Church; some concerne the well being of the Church, as Discipline and such like, which whersoeuer it is found, it makes that Church more pure, sound and perfect, than other Churches that want them. But the markes wee seeke after are, such as concerne the very being of the Church; so that whersoeuer they are found, there is certainly the true being of a visible Church; and also whersoever the Church visible hath any true being at all, there are these found. And this qualitie is attended with three others that are subordinate to it, and follow consequently vpon it; as first, these markes must haue this being, that as they are essentiall to the being of the Church, so they must bee common to euery Church visible throughout the world, for if any Church bee without them, then they are not sufficient markes: secondly, they must bee proper to the Church visible, and to no other Congregation in the world; for if these marks agree to any other Congregation, there is no certainty in them to finde out the Church by them: Thirdly, they must alwaies bee ioyned together, so that whersoeuer there is a true visible Church, there are these markes, and whersoeuer these are, there is a true visible Church: for if at any time they bee asunder, then there is a time when a Church visible is not to bee discerned from other Congregations. I doe not say, they are alwaies found in the same degree: but sometimes more, sometimes lesse, alwaies in some measure. And this is the first quality of these markes, with the subordinate qualities that follow vpon them.

The first quality, and

It is attended with three other that be subordinate to them.

1.

2.

3.

The second property or quality of these markes, is that they must be better knowne than the Church it selfe, for to seeke out a thing vnknowne, by that which is as much vnknowne; or a thing little knowne, by that which is lesse knowne, is a thing preposterous and absurd, wee are neuer

The second qualitie of these markes.

the neerer: but if wee would seeke out a thing wisely, wee must seeke that which is unknowne, by that which is knowne; and that which is but a little knowne, by that which is more knowne: for that which I know another by, must bee beter knowne to mee than the other: as for example; If I know a man by his face, or by some wart or mole vpon it, then I must know that better, or at least haue a more particular impression of it in my minde, than of the man himselfe: So the notes and markes of the Church must be better knowne to me than the Church it selfe. And both these markes and notes must concurre together, for being a certaine marke it must bee first able to direct vs to the thing wee seeke; and secondly, such as may not deceiue vs therein: if it bee a thing well knowne, and yet not essentiall, it may direct, but it is apt to deceiue; againe, if it be essentiall, and not best known, as it is not apt to deceiue, so it is not able to direct, therefore they must both concurre together. So then the issue of all is this; That whatsoeuer things doe so belong to a visible Church, that being examined by these notes, they will stand answerable thereunto; these and none other are to bee acknowledged, right marks thereof. Now there is none that will hold the touch of these notes, but these three, the Word preached, the Sacraments administred, and thirdly obedience professed to that which they both require; which because it is the maine substance of all that which is spoken touching this point, wee will deliuer and handle it by way of obseruation.

Vrsin.582.
Vogel.727.

Doctr. The obseruation is this, That the preaching of the Word, and the administration of the Sacraments, and profession of Obedience to the requiring of them both (that is, to that which they both require) are the chiefest and most infallible markes of a true visible Church. I doe not say, that they are the onely markes for many other are assigned, and may be admitted, but not vpon these properties afore mentioned; for they are not essentiall nor better knowne than the Church it selfe, as these are; therefore these are the chiefe and

Calvin. inst. lib. 4 cap. 1 sect. 10. in Acts 2.42.

and most infallible markes. For proofe of the obseruation, looke into *Matth.*28:19. *Goe teach all Nations, baptising them* (saith our Sauiour) *in the Name of the Father, the Son, and the holy Ghost, &c.* What is the businesse our Sauiour sends his Apostles about? It was to plant and erect visible Churches in the world; how is that to be done? *Go* (saith he) *teach all nations, &c.* First, they must teach the Word; there is the Word preached: secondly, *Goe and baptize, &c.* there is the Sacraments administred, and though but one bee named, as that being of most speciall use, for the present dispensation of planting Churches, yet figuratiuely the other is intended: for so you shall find was their practice, *Act.*2. 41,42. where it is said, not onely that they did baptize, but that they brake bread also; there is the Lords supper too: and it is not to bee thought, that they went beyond their commission in this: for it was the Ministers part to deliuer it, and the peoples to receiue it. So then here is the Word preached, and the Sacraments administred; and what else are they to doe? vers.20. *Teaching them to obserue and do, &c.* there is (at least) profession of Obedience. As if Christ should say; Let them professe at least, that they will obay you; else turne away from them, and shake off the dust of your feete as a witnesse against them. The words are so precise for euery particular in the obseruation, and that from our Sauiours owne mouth, and containing such an absolute description of the office both of Ministers and people, and the intendment being the erecting and settling of true visible Churches, that me thinks it is as much as if our Sauiour had said; Whersoeuer these three are performed, there let the World take notice of a true visible Church: and so from time to time whersoeuer there is any true Church to the worlds end. And what is this but that which I have affirm'd in the obseruation, that the preaching of the Word, and the administration of the Sacraments, and obedience of the people to that which they doe both require, are the most infallible and chiefest markes of a true visible Church. Another Euangelist reporting the same Com-

miſſion, ſpeakes as much in effect, though not in ſuch preciſe tearmes, *Mark.*16.15,16. *Go ye into all the World and preach the Goſpell to euery Creature, he that ſhall beleeue and bee baptized, ſhall bee ſaued, &c.* there is the Word preached, and there are the Sacraments (as before) and there is profeſſion of obedience to them both: for if they beleeue, they muſt obey. This point is ſo cleare, that it needs no further proofe; yet becauſe it is a queſtion betwixt vs and the Papiſts, and alſo betwixt vs and the ſeparation, and likewiſe among Diuines; therefore wee will ſee further proofe of it: There are other places of Scripture which auouch the ſame in effect, yet not ſo pregnantly as theſe doe, *Ioh.*10.4. our Sauiour ſaith, *He goes before his ſheepe*; that is, before his people, and they heare his voyce and follow him. How doth Chriſt go before his people? He goeth before them in the Word and in the Sacraments, leading them in the wayes of ſaluation: for the Word is there expreſly named, *My voyce*; and vnder that, the Sacraments are figuratiuely to be vnderſtood, *And they heare it, and follow him*; there is obedience. Our Sauiour alludes to the cuſtome of the Shepheards in that Countrey, that were wont to tune a voyce to their ſheepe, which they hearing and knowing, did all follow. Now this voyce of Chriſt is his Word; and his Sacraments are parts thereof; therefore if yee aske who are the ſheepe of Chriſt? The anſwer is ready, They that heare the voyce of Chriſt, and follow him. As who ſhould ſay, Where is a true viſible Church? The Anſwer is, where the Word is truly preached, and at leaſt profeſſed to be obeyed. The like ſpeech is in the 27. verſe of the ſame Chapter. So likewiſe in *Epheſ.*5.26. the Apoſtle ſaith, that *Chriſt gaue himſelfe for his Church, that he might ſanctifie it, and cleanſe it, by the waſhing of water through the Word.* Apply theſe words to the viſible Church, then there is the Word, and Water, that is, Baptiſme; and vnder that Sacrament the Lords Supper is implied; and there is profeſſion of obedience, for they are ſanctified and cleanſed; ſo that whereſoeuer theſe are, there is a true viſible Church.

Church. Answerable vnto these assertions, you shall find it by experience to haue been from the beginning, louke into Paradise, *Gen.*2.16,17. there is the Word, Gods Commandement giuen to our first Parents; *Tee shall not eate*, &c. and there were the Sacraments, the Tree of life, verse 9. purposely to signifie and to seale vnto them eternall life, if they did obey; and there was also their obedience acknowledged, in that they accepted of their estate, and that vpon that condition. If any doubt of this it is plainely laid downe, *Gen.*3.4. Where the woman acknowledged that they were bound not to eate of that Tree, so there is their profession of Obedience: So you see how it was with the Church in Paradise before the fall. Now let vs see how it was with the Church out of Paradise after the fall, *Gen.*3.15. There was the promise of the Gospell, there is the Word preached: and *Gen.*4.3,4. There were the Sacrifices, there was *Caine* and *Abel* offering Sacrifices, which were representations of Christs owne Sacrifice of himselfe, and consequently of the Sacrifices of the new Testament; and there was also their profession of Obedience, in that they brought their Sacrifices vnto God: no doubt but *Adam* their Father taught them the Doctrine of the Gospell, and how they ought to worship God, and they profest obedience to that he taught, both *Caine* as well as *Abel*, for then they were both members of the visible Church: so heere is the Word, and the Sacraments, and Obedience profest to them both, and so a true visible Church. Likewise that in *Gen.*9. from the eighth to the seuenteenth verse; In *Noahs* time after the floud, there was Gods Couenant made with *Noah*, so there is the Word, and there was the Bow set in the Cloudes, there was the Sacrament; and thirdly, their profession of obedience too; for it is a Couenant, which intends obedience on *Noahs* part, for else, how is it a Couenant if it be not condescended to on both parts? And so also in *Abrahams* time *Gen.*17 4 7.10.23. in the 4. and 7. verses God makes a couenant with *Abraham*, there is the Word; and in the 10.

verse.

verse there is the Sacrament, Circumcision: and in the 23. verse there is *Abrahams* obedience, *He circumcised Ismael, and all the males in his house.* So likewise when God sent to gather his people out of Egypt, first hee deliuers them his Word by *Moses*, *Exo.* 3.15. and 6.6. and he giues them the Sacrament of the Passeouer, *Exo.* 12.3. and in the eight and twenty verse of that Chapter, there is the peoples obedience, *The Children of Israel went and did as the Lord had commanded Moses and Aaron, euen so did they.* And what was the Law and Sacrifices in the former Testament, but euen as the Word and Sacraments are in the new Testament. And did not the Lord require and receiue of the people a precise promise of obedience, euen before hee prescribed them either Law or Sacrifices? This wee may see hee did *Exod.* 19.5.8. God sent *Moses* to the people there, before hee deliuered them his Law, and before hee prescribed their sacrifices, to know whether they would obey or not: and they said they would. So that vnder the Law there was the Word and the Sacraments, and profession of obedience in the people, and so a true visible Church. And so *Ioshua* renewing the true worship of God, *Ios.* 1.16. 18. redresseth the things amisse, and brings in the Law and the Passe-ouer, and the people they promise obedience in all things, euen as they obeyed *Moses.* And so in the 2 *King.* 23.2, 3, 21, 22, 23. When *Iosiah* restored the Church of God; First, hee caused the words of the booke of the Couenant to be reade to the people in the second verse, so there was the Word: and in the 21. verse, there the King restored the Passeouer, so there is the Sacrament: and in the third verse, there is their obedience, for the King made a Couenant with the Lord, and all the people stood to it: And thus likewise it was in the time of *Ezra*, as you may read Chap. 7.8. And also in the time of *Nehemiah*, Chap. 8. & 9. they restored the Word and Sacraments, and made a Couenant with God, wherein they professed their obedience; and so were restored to bee a true visible Church. So then these must needs be the principall markes and notes

whereby

whereby a true visible Church is discerned, because they are not onely in the instituting of a true visible Church, but also in the renewing and restoring of it, when it is corrupted. It is in this case as with a Campe in the field, who as they are gathered at the first to their Colours and Banners, so likewise if the Campe bee put to flight by the enemy, the Generall hangs out and displaies his Colours and Ensignes, that so they that are scattered may gather to them againe, and that so they may bee a Campe as before: So it is with Gods Church, when it is put to the worst, when it is corrupted and polluted, hee displayes the Ensignes and Banners of his Word and Sacraments, that so whosoeuer is fallen away, may enter into Couenant againe, and become a member of the true visible Church, and fight vnder Gods Banner as well as hee did before. Thus wee see how it was in the former Testament, that these were the true marks of a true visible Church; and so it is also in the new Testament: I will giue you a patterne or example onely in two Churches, and by them you may esteeme of al the rest. The first is the Church of Ierusalem, *Act.* 2.14,41,42. In the fourteenth verse, it is said *Peter lifted vp his voice*, &c. there is the word preached: and in verse 41. there is the Sacrament of Baptisme, they that gladly receiued his Word were baptized; and in verse 42. there is the Sacrament of the Lords Supper vnder the name of breaking of bread: and there is also their profession of obedience, for they continued in the Apostles Doctrine and fellowship, and breaking of bread and prayer; and so there was a true visible Church. The second patterne is the Church of Corinth, 1 *Corinth.* 1.13. there was Baptisme; and in the 1 *Corinth.* 11.23. There was the Lords Supper, and Chap. 15.1. there was the Word preached, and also their obedience; for the Apostle *Paul* preacht vnto them the Gospell which they receiued and continued in. So that these are the chiefe and most principall markes of a true visible Church. And where these are, the Word truely preached, the Sacraments rightly administred, and profession of obedience to that which they doe both require, there is a true

Neu ſciùs ac belli duces, vt diſſipatum clade aliqua exercitum recolligant, ſigna militaria, vel accenſos ignes, ex edito loco conſpiciendos proponunt, quo pedem referant quotquot ex clade diſperſis, & palantes vagantur. Morn. de eccleſ. p. 27.

true visible Church of God: The ancient Fathers doe acknowledge this in effect; for they say, that the Word preached, and the Sacraments administred, are the chiefest
Morney 26. 29. markes of a true visible Church: but there must be obedience to them both, for that is the Life of all, and indeed, euen the Papists themselues, when they are out of controuersie, doe grant the Word and Sacraments are the chiefest and cleerest markes of a true visible Church. And so much for the proofes.

Reas. 1. The reasons of the obseruation are these: First, the Word and Sacraments are the causes, and the definition of a true visible Church, as wee have shewed: and therefore must needes bee the most infallible markes of it. But you will say, how can the same things be the causes and definition, and also the signes and markes too? Yes very well: As for instance, the Sunne-shine is the cause and definition, as also the infallible marke and signe of the Day: and so the Word and Sacraments, being the causes and definition of a true visible Church, must needes also bee the cleerest and most infallible signes and markes of it.

Reas. 2. Secondly, they must needes bee infallible markes of a true visible Church, which are alwayes found whersoeuer a Church is planted, or whersoeuer it is continued, or whersoeuer it is restored; but the Word and Sacraments and obedience are found in all these; therefore these are the most infallible notes of a true visible Church. In the first planting, *Matth.* 28 19. and in the continuing, *Act.* 2. 41,42. and in the restoring, as *Iosua's* and *Iosiah's* times, &c. as we have shewed before.

Reas. 3. Thirdly, whersoeuer *Moses* is taught and obeyed with his Ceremonies, there is a Synagogue of the Iewes; where the Alcoran is taught and *Mahomet* obserued, there is a Church of Mahometans: So likewise where the Gospell of Christ is taught, and his Sacraments administred, and obedience yeelded to them, there is a true Church of Christ.

Fourthly, where there is good wheat sowen and thriues,

and

and comes up in the blade, is not that a field of wheat? So likewise where the Word is preached, and the Sacraments administred, and profession of obedience to them both, is not this a true Church? Not that profession onely makes a true Church, but because as I have shewed, it cannot be but whereas these are, there is some that doe sincerely professe.

Fifthly, is not shee a right and naturall Mother, that brings forth a Childe of her owne body, and after she hath brought it forth, nourisheth it with her owne milke? So likewise the Church that doth beget us by the Word of Truth, and nourish us with the Sacraments, is not shee a true Church? 5.

Sixthly, every Tree is knowne by the fruites, *Matth.*7. 16,17. The false prophet is knowne by his false doctrine, for so the place intends: if that bee a sufficient marke to know them by; then true doctrine is a sufficient marke to know the true Church by. 6.

Seuenthly, it is Christs presence that makes a true visible Church, therefore the Word and Sacraments, outwardly representing Christs presence, so as nothing else doth, and so making him notoriously present, make a true visible Church. 7.

Lastly, frō the sufficient enumeration of the parts of a true visible Church, it must be so: none are members and parts of it, but the Ministers and people; now the Ministers doing their duties in dispensing Gods mysteries, both for preaching the Word, and administring the Sacraments, they are the Ministers of Christ, 1 *Cor.*4.1. and the people doing their dutie in obeying that they teach, at least outwardly, they are the sheepe of Christ, *Iob.*10.4. Now which of these markes might be spared; or what other are there that neede to bee added? Therefore where these are, there is a true visible Church. 8.

The vses of the point are these; The first, vse is matter of reproofe, and that of many aduersaries; First, it reproues such as except and say, first, that other Congregations besides

Vse 1. *One sort of excepters against this doctrine, and their exception.*

Except 1.

sides the true visible Church, have these markes, and therefore they are not sufficient, nor infallible markes. I an-
Answ. swere, It is true, that other Congregations pretend to haue these markes, as what Heretikes or Schismatikes are there, that will not say, they have the Truth and right faith with them: this is the generall claime of them all, the Scriptures are ours, and for us.

But this is a false pretence, for when it comes to the try-all, it will appeare that it is but their saying, not that it is so in truth; for either they will refuse some part of the Scripture: or else they will mangle and deprave it, or else they will take the Letter for the sense, as the Papists doe in the matter of Transubstantiation, *this is my Body*; and other Heretikes that because it is said, *He shall baptize you with the Holy Ghost and with fire*; therefore they baptize with fire, taking the Letter of the Scripture instead of the sense of it. Or else they adde something to the word, as traditions and such like; and so though they doe approue, and take it in at the fore-doore, yet they cast it out at the backdoore; so that indeede they haue it not at all, whatsoeuer they pretend: we may say truly therefore that they challenge these markes; but wee cannot say they are theirs, but they still remaine the proper right of Gods true Church. Wee know that the Divels policie and the depth of his subtilitie, is to imitate apishly, the courses of God; that thereby hee may deceiue the more cunningly, and therefore hee will counterfeit Gods owne markes and cognisance; but wee must trie the Spirits, 1 *Ioh.* 4.1. and the proofe will make all cleare, for Sathan can transforme himselfe into an Angell of light, and his Apostles can transforme themselues into the Apostles of Christ and his Ministers, as though they were the Ministers of righteousnesse, 2 *Cor.* 11.13, 14,15. So then though these lay claime to these markes, and say they are theirs, yet they have no right to them, it is but their vaine bragges, their master Sathan himselfe alleageth Scripture, and pretends it is for him, but hee was shamefully discouered by our Saviour, for hee left out part

of

of it, and depraued it, as wee may see *Matth.*4.6,7. And so the harlot, *Pro.*7.14. said, *I haue peace-offerings, this day I haue paid my vowes, therefore came I out to meete thee:* she pretends to pray, but her intent was to play the harlot. And so *Zidkiah*, 1 *King.* 22.24. braggs that hee had the Spirit of Prophecie, when indeede it was a lying Spirit, that was in his mouth. So the Congregations of Heretikes and of Schismatikes lay claime to the Word and Sacraments, and say they are theirs, when as indeede they are not; because, they doe either refuse some part of them, or depraue them, or adde vnto them their owne Inuentions. Secondly, that except and say that many visible Churches haue not these markes, at least not all of them alwayes. I answer yes, they haue them all, and that alwayes in some measure more or lesse, els they are no true visible Churches. For the better vnderstanding hereof consider these two things; first, the different estate of Churches; sometimes Gods Church doth thriue and flourish; and then it hath all these markes, without doubt Gods Word is truly preached, the Sacraments rightly administred, and obedience to them both, is professed and yeelded, and that in an high degree. But sometimes a Church of God is not in such an excellent estate, some are but in their beginings newly planted, and so cannot haue all at once, but hath euery thing in its order & place: first, the Word is tendred to them, then the people, if they beleeue and submit themselues and professe obedience to it, they are to be made partakers of the Sacraments. First, Baptisme, and then the Lords Supper; so far forth as it is a visible Church, it hath all these marks; these Church's are but in their beginnings, and therefore they haue but the beginnings of these notes and markes. Againe, sometimes a Church is in a dying and decaying estate; either by reason of Apostacie, or persecution; if the Church bee in a decaying state by Apostacie, what shall I say to such Churches? I say that so farre forth as these be true visible Churches, so farre forth they retaine these markes, if they be but the remainders of a Church, then they haue the remainders of these markes;

*Except.*2.

Answ.

Two considerations necessary.

1.

markes; if it bee a dying and a decaying Church, then it hath dying and decaying markes: So then, these markes must be found in all true visible Churches according to the state of those Churches; if it be a dying Church, then the Word and Sacraments and Obedience are dying and decaying too; but when it is quite fallen, it ceaseth to be a true visible Church, nor hath it these markes. And so likewise in the time of persecution, when the Church is so persecuted, that there are none left to make open profession of the Faith and Religion of Christ, yet so long as there are any that publikely suffer for the Gospell, so long there is a true Church, though troubled and brought low; for by their suffering they professe obedience to the Gospell: and though they are debarred of the publike vse of the Word and Sacraments, yet the fruit and effect of them is still visible, and so they haue these notes and markes in some degree.

2. Secondly, consider in what state or sense these markes are necessarily required in the Church; they should be and sometimes are in the purest and soundest Churches, in an high and excellent degree. There is the true Word without tradition, the true Sacraments, none but those that Christ instituted; true obedience without resistance to any part of the knowne Will of God: and answerably this true Word, must bee truely and soundly preecht; these Sacraments onely so administred, as Christ hath commanded without any addition; and this true obedience truly professed without any sinister respect. And this all Churches are to pray and labour for, and thus it ought to bee in all true visible Churches; but yet they are generally otherwise in all visible Churches, in as much as all are subiect to errors and corruptions; but yet so long as the true markes are found in any visible Church, though they bee not so rightly and sincerely carried as they should, the same is a true Church, though not so pure as some others; if they haue the true Word though mixt with some errors (so they be not such as ouerthrow the foundation) they are a true Church,

Church, though more corrupt. As for example, the Church of Galatia, embraced the true Word, but not truly preached; for they taught iuſtification by workes, *Gal.* 3.1,2,3. and ſome thinke that they were then in the ſtate of Apoſtacie, and yet they were a true viſible Church, and are ſo called, *Gal.* 1.2. So ſecondly, for the Sacraments, looke into the Church of Corinth 1 *Cor.* 11.22. to the end of the Chapter, they had the Lords Supper, but it was much depraued, and not ſo ſincerely adminiſtred as it ought to haue beene, and yet they were a true Church; and ſo for the Doctrine of the Reſurrection, a materiall point in Religion; there were ſome that denyed it in the Church of Corinth, 1 *Cor.* 15.12. and yet they were a true Church.

Laſtly, for profeſſion of obedience the Church of Sardis, *Revel.* 3.3.1. had a name that ſhe liued but was dead; they were generally in the eſtate of Apoſtacie in that Church, yet becauſe they made profeſſion of obedience, though not ſincerely; and becauſe ſome amongſt them did truly profeſſe, as in the 4. ver. therefore it is called a Church: I ſpeake not this to cheriſh any Church in the corruptions that they are in; but onely to keepe vs from an vncharitable conceit of ſuch a Church: as not to eſteeme it for a true Church, becauſe the Word is not ſo truely preacht, nor the Sacraments ſo rightly adminiſtred, nor profeſſion of obedience ſo ſincerely yeelded as it ought to be. *Bernard againſt Separat.* 122. 123.

Thirdly, they obiect and ſay, that theſe are not more knowne than the Church, and ſo are diſabled by your own rule before given from being the principall markes? I anſwer, they muſt be and are better known than the Church; for ſeeing that onely is a true Church, which profeſſeth the true Faith, as wee haue ſhewed before; therefore wee muſt firſt know which is the true Faith, before wee know which is the true Church; and ſo as they muſt bee more knowne, ſo they muſt bee firſt knowne: I know a viſible Church, as a company of men, not by their faith, but as a Church, by their faith only and their profeſſion of it: As I *Except.* 2.

know a Musitian because of his Musicke, not the Musicke by the Musitian. And so much for reproofe of these first sort of Aduersaries that except against this Doctrine.

Second sort of excepters against this doctrine, and their exceptions.
Except 1.
Answ.
Except. 2.
Answ.
Except. 3.
Answ.

Secondly, it reproueth others that obiect and say, that there are other markes required, as well as these; as first, Loue to the Brethren. I answer: This is a part of their obedience which they professe. Secondly, say they, there must bee a lawfull Ministery. I answer; that is presupposed, and intended in the two former markes, when we say, that the Word must be truly preach'd, and the Sacraments rightly administred. Yea, but say they, specially Discipline, that is an essentiall marke? I answer: That is a good marke, but not essentiall; the Church hath a being, and a wel-being. Discipline is a note of the wel-being of the Church, not of the true being of it: for it is no part of the essence of the Church; and so it is excluded from being a necessary marke of a true Church, because it is not essentiall. I confesse, where that Discipline wants, that God calls for in his Word, that so farre that Church is an imperfect Church, but yet not a false Church. As a man sicke of the Palsey, his sinewes are weak, his hands tremble, his ioynes are not soundly knit together; this is a crazed and diseased man, not a false man: So that Church that wants Discipline, is not well and soundly tied together in the ioynts, and so is an imperfect Church, not a false Church. I speake not this, as I said before, to cherish any Church in their corruptions, for they are to labour against them: but yet let vs iudge charitably; and not say, Such a Church is a false Church, when indeed it is but a bad Church.

Third sort of aduersaries to this doctrine, viz. the Papists, and the Markes they alleage, and answers to them.

Thirdly and lastly, there are other aduersaries here reproued, that obiect against this Doctrine, and they are the Papists. They obiect and say, that these markes are not the principall, but others are more required than these, and that as better markes. They alleage foure; first, Antiquity; secondly, Succession; thirdly, Multitude; lastly, Vnity or Consent. These are strange markes of a true Church.

1. First, for Antiquitie, can that find me out the true Church? then

then it would follow, that euery ancient Church were a true Church; and so the Church amongst the Turks should be a true Church, because it is ancient; therefore it is Antiquity of truth, not of place or people. Look what Church maintaines the ancient Doctrine of truth, that is the true Church: so that antiquitie separated from the truth, is no note of a true visible Church. *Caine* and Satan were ancient, yet no true Church: but ioyne this note with the Truth, *The true Word preach'd* (which is one of our notes) and then it is a true marke.

Secondly, for Succession. What succession of Bishops, or of men that sit in one Chaire? Is this a Note without the Word, or with it? If they say, without the Word, that is false: if with the word, then still they run vpon our notes and markes of the Church: for wee say, that Succession of true and sound Doctrine is a special Note of the Church. Succession of it selfe is no Note; it is as if a man should say, This is my Horse, because this is my Bridle: as if his Bridle would not serue any other Horse. 2.

Thirdly, for multitude, they make that a Note of the Church; but it is quite contrary: for generally the true Church is the fewest in number, and for the most part, the greater number are the worst; and by this Rule in Christs time, the Scribes and Pharises, and Iewes were the true Church, and Christ and his Apostles must be Heretikes. 3.

Lastly, for vnitie and consent, that is no Note, vnlesse it be vnity and consent in the faith and sauing truth of God; so that still all their Notes runne vpon this maine point, of Faith and sauing Truth, which is our Note. For how doth the Church of Rome know her selfe to be a true Church? Surely by the Word, whereby they proue, that shee was once a true Church, that is the ground of all. So that their Notes of Antiquitie, Succession, Multitude, and Vnitie or Consent, came in but to second that, prouing by these, that therefore she is so still, because by the Word it is proved; first, that she hath been a true Church, and so that she cannot erre: doe they not labour by all might and maine to 4.

proue it by the Word? that so their Church may be yeelded to be Catholike: so that still they iustifie their Church by the Word as well as they can, as that being indeed the onely witnesse to iustifie any Church by. Also, if an heresie arise, how doe they disproue it, but by the Word principally? So that still the Word by their owne practice (whatsoeuer for a shift, and for contention-sake they professe) is the best and truest witnesse, of a true or a false, of a Catholike or Hereticall Church; yea, they themselues put these very things into the definition of a true visible Church (that is, the VVord, and the Sacraments, and Profession) and that chiefly, as *Bellarmine*: therefore by their owne confession, we that haue these markes, are more certainely a true visible Church, than they that haue any other markes whatsoeuer. So much for the reproofe of these aduersaries that except against this Doctrine.

Bellar. de eccles. mili. p. 184. 188.

Vse 2. The second Vse is for confirmation to vs, that our standing is good in this Church, because wee haue the true markes of a visible Church. I say not that we haue a pure Church free from all corruption, we must pray against the corruptions of it; but I say we haue a true Church, for we haue the VVord as truly and sincerely preached in our Church, as in any Church, and so we haue the Sacraments rightly administred: and if I should grant, that any thing were miscarried by the wearing of a Garment, or such like thing, yet it hurts not the thing it selfe. And so for Obedience, it is true that many doe not professe obedience, but rather prophaneneſse; and yet some there are that doe professe truly and sincerely. Therefore let vs not doubt of our standing, but that it is good, and let vs praise God for these good meanes, and labour to profit by them, lest God take them from vs and giue them to others that shall bring forth better fruits than wee haue done. And so much bee spoken of the Notes and Markes whereby a true visible Church is discerned.

The fourteenth Lecture of the Church.

WEe haue ſpoken, as you may remember, concerning the Church viſible; firſt, of the Definition of it; ſecondly, of the cauſes of it; thirdly, of the members of it; fourthly, of the notes and markes of it. Now wee are to ſpeake in the fifth place, according to the order ſet downe of the gouernment of it. And it followes orderly; for when we haue ſeene what this Church is, and the cauſes whereby it is, and the members whereof it conſiſts, and the notes and markes whereby it is diſcerned from all other companies; then it followes orderly to know in the next place, what gouernment this Church hath; firſt, whether it hath any at all; and ſecondly, if it haue any, to know what gouernment this is; that is the point then wee are to ſpeake to, namely, Church gouernment. A point in my iudgement, that in regard of it ſelfe, needs not to be ſo exactly looked into, and preciſely ſtood vpon now, as heretofore: but yet in regard of many vnhappy differences and inconueniences that haue riſen about it, and beene occaſioned by it in the Church of God; therefore to ſatisfie the Conſciences of ſome that are weake, and to ſtoppe the mouthes of others that are clamorous, humourous, and peruerſe; and to maintaine peace and vnity in the houſe of God, and to iuſtifie the State of all reformed Churches, profeſſing the ſauing faith of Ieſus Chriſt, that howſoeuer they differ from one another in the matter of Church gouernment, as ſome haue many faylings, and ſore blemiſhes in their Gouernment, yet all are true Churches of God. I ſay, in theſe reſpects I know not any one point of Religion, not fundamentall, ſo neceſſary to bee throughly ſought into, and aduiſedly and duely to bee

The fifth thing conſiderable in a viſible Church, viz. gouernment.

Vid. Polan. 426. 459.

considered of: Therefore in this regard, I purpose to speake of it as God shall enable mee.

And in it fiue things handled.

That which I purpose to speake concerning this point, I will reduce to these heads: First, I will speake of the harmes and euils that haue beene raised, and that haue happened by this question of Church-Gouernment: secondly, I will shew what is meant by Church-Gouernment: thirdly, I will shew how needefull it is in the Church: Fourthly, whether there bee a precise Rule left by the Apostles for this Gouernement: Fifthly, if there bee not, then what is to bee done in this case? Hee that resolues mee in these points, resolues mee of all that can bee spoken concerning Church-Gouernment.

First, the harmes and euils that haue been raised in the Church of God occasionally by Church-gouernment.

Wee will beginne therefore with the first point; The harmes and euils that haue been raised vp in Gods Church hereby. Infinite are the euils which this matter of Church-Gouernment hath occasionally bred, and brought forth in the Church of God; I say, occasionally, not of it selfe; for the thing in its owne nature is holy and good, and therefore naturally can yeeld no such bad fruits, but occasionally as being abused by the malice of Satan, and the corruption of mans heart, hence it is that it brings forth such bad effects.

The fault is partly in the Gouernours, and partly in the gouerned. First, the Gouernors; sometimes when they bee proud and hauty, contemning their inferiours, striuing with equals, aspiring to the highest places, as is euident in the Papall gouernment. And some tokens of bad Gouernours the Scriptures giue vs, as Couetous, giuen to filthy Lucre; abusing their places and Authority to their owne priuate gaine; negligent and careleſſe, like *Gallio* in the *Acts*, making no conscience of the faithfull execution of their Office.

Secondly, there are faults in those that are Gouerned; some ambitiously seeking for higher places, than they are fit for; some are enuious, maligning and spiting their superiours; some are sensuall, despising Gouernment; some are ill-tongued,

ill-tongued, speaking euill of those in Authority; some are obstinate and rebellious, resisting their orders and proceedings, and will not endure their necke vnder any yoke.

Lastly, some are humourous and peeuish, denying that power set ouer them to bee lawfull, labouring for innouations and changes, and new platformes of gouernment of their owne deuising: contrary to that already established. These and the like Aduantages hath the enemy from time to time wrought vpon, therby to disgrace Church-gouernment, and to make it the greatest trouble-state in the Christian world. What was it that the Disciples contended about in our Sauiours time? *Luk* 22.24. Was it not the matter of Church-gouernment? Who should be the chiefest amongst them, and so the Ruler and Gouernor of the rest: By this occasion the Diuell made strife amongst the Apostles. And what bred those great broyles and contentions in the primitiue Church, betwixt the Easterne and the Westerne Bishops? Was it not Church-gouernment, which should bee the highest See; and who should bee the highest and chiefest Bishop? To goe further; what brought forth Anti-Christ into the world, and that aduanced the Pope to that high pitch which hee came to; was it not Church-gouernment? The Pope audaciously ingrossing all Soueraignty in the Church to himselfe, and many good Bishops and Churches in their weakneſſe yeelding too much to him in that kinde, by the peruerſeneſſe of the gouerned. In a word; what dishonour hath hereby beene done to God? What disgrace to Religion? What hinderance to the prosperous succeſſe of the Gospell, and of the Kingdom of Christ? What furtherance and aduantage to the Kingdome of Satan? What heart-burning hath it bred amongst some? How hath it alienated the hearts of others from vs, and that in many that otherwise are inclinable towards vs? What tumults hath it bred at home? What clamours abroad? What griefe hath it brought to our friends and well affected? What reioycing to our enemies and profane persons? What distractions and doubts hath it bred in

weake and tender Consciences? What disheartning and discouraging hath it beene? How many excellent Talents for Gods ministry, haue beene hereby buried in the ground without profit? And so consequently many congregations destitute of their faithfull Ministers, and of their heauenly food, and left as a prey to the Rauening Wolues by this meanes, had they not by the prouidence and wisedome of our Gouernours beene otherwise prouided for.

I dare vndertake, that in all likelihood (had not the Diuell cast this bone amongst vs, and throwne this businesse of Church-gouernment, as a football before vs, for euery one to runne after, and so to set vs all together by the eares) this Church of England through Gods blessing, had been this day the most famous and flourishing Church that euer was in the world; whereas now this businesse, this onely businesse of Church-gouernment, hath occasionally by the peeuishnesse of some, hatched, nourished and brought forth much ignorance, prophannesse, vncharitablenesse, contempt of holinesse, neglect of Gods ordinances, loosenesse, and licentiousnesse; I grieue to thinke on these things, and I can haue no pleasure to speake of them; and we may be all ashamed of them before God and the World, and it must be euery ones care and endeauour to be instant with God by prayer, that in his good time he would be pleased to redresse these foule euils; yet here I haue mentioned them, to the end that we may be both whetted on by these considerations to looke the more carefully into this businesse; and also that we might be admonished to carry our selues the more temperately and moderately towards it. And so much of the first point, namely, of the harmes and euils that haue happened occasionally by this matter of the Church-Gouernment, though in it selfe holy and good.

Second thing in Church gouernment, what is meant by it.

The second point is, what is meant by Church-Government? Yea see here two words, *Church* and *Gouernment*, and each of these may carry three senses. First, for the word *Church*, wee are not here to vnderstand it of the Catholike Church;

Church, for that being dispersed ouer all places of the world cannot well be brought within the compasse of the same Lawes, nor ruled by the same earthly Gouernours; it is impossible for the reatures to weild such a great charge. The sole Gouernour of the Church in this sense is Iesus Christ, the onely Head thereof. And the onely Lawes it is to be gouerned by, is the presence, power and direction of the Spirit: but here we vnderstand it of a particular visible Church, whether it be Parochiall, Nationall, or Prouinciall: for these being confined, and bounded within their seuerall places, may, and must haue their seuerall Lawes and Gouernours, euery one for and within it selfe: of this Church it is that we here speake of, whether it be greater or lesse. Now we come to the next word *Gouernment*, which word in a generall sense signifies to *maintaine*; secondly, in particular to *gouerne*. First, in generall, in respect of the state of nature, as wee are men, so the Lord gouernes, that is, maintaines and preserues his Church, seating euery particular Church in the place where it is, making a Fence about it, feeding and clothing them, supplying their wants, affording them helpes and meanes for their relieſe, defending them from their enemies, deliuering them from dangers, causing them to thriue and prosper in outward things, and couering them with his fauour as with a shield. And this kind of Gouernment the Lord extends ouer the whole world, yea, euen to the wicked, as well as to the faithfull; yet with this difference: to the wicked in the common fauour of his prouidence; to the faithfull in the speciall fauour of his Grace in Christ: for euen in the very temporall blessings that the faithfull haue in this life, they are theirs by Grace and promise in Christ. And therefore, to the wicked they perish in the inioying of them, they haue no further benefit of them but outward and temporall; to the faithfull they are helpefull and seruiceable in some degree, to the worke of their eternall saluation: for so God intends them, and so the faithfull accept and vse them. This is for the generall Gouernment of God, in respect of the state of nature, as we

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are men. Secondly, there is a particular Gouernment in respect of the estate of Grace, as we are men professing the sauing Faith of Iesus Christ, and so the Gouernment is twofold, inward and outward. First, inward; and this is proper to the Spirit of Christ, God onely ruling in the hearts of his chosen, as a King by the power of his Word and Spirit, conuerting them from the seruice of sinne to the seruice of God, causing them to beleeue Gods promises in Christ, and so iustifying vs from our sinnes, crucifying the old man, and quickning the new, acquainting vs with his will, and framing vs to obedience, putting good motions from time to time into our minds, and stirring vs vp, and enabling vs to entertaine them graciously, and to giue place vnto them, and so sanctifying vs: and further he assures vs of Gods loue and fauour, and our election in Christ, and so comforts vs: further, he increaseth these and other Graces in vs euery day more and more, so long as wee are in this world, till at length they bee fully perfected in vs, and wee receiued into his Kingdome of glory in heauen, and so hee glorifies vs. This, this is the right Kingdome of God, and of Christ, whereby God raignes in vs, as King here, and makes vs to raigne as Kings with him for euer hereafter. This is the inward Gouernment. Secondly, the outward Gouernment, that is, the power and direction that God hath put ouer to the sonnes of men, for the well gouerning of the Church, whereby there must bee first sufficient and painefull Ministers to instruct the people in the wayes of saluation, teaching them Repentance towards God, and Faith in Iesus Christ; and secondly, there must bee others that are holy and religious men, chosen for their Assistants, for the dispatch of such Ecclesiasticall businesse, as they may bee helpefull in. And thirdly, there must be certaine godly and Christian Lawes and customes established amongst them by the common consent of the Church, for the maintaining of peace and order in the Church, for the punishment of sin and sinners, and for the encouragement of well-doers, and for the bet-

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ter execution of all such ordinances, as the Lord in this case hath prouided to bee done in his Church. And this is the Gouernment which we here meane, and which wee seeke after, that is, the power and direction, and administration that God hath committed to his Church, specially to the Ministers and ouerseers thereof, to see that the whole body be well ordered, and that euery member carry themselues godly and religiously, both in priuate, especially in publike both towards God and the World.

The third thing considerable in Church-gouernment, viz. how needfull it is.

In the third place wee are to speake of the necessity of Church-gouernment, how needfull and necessary it is in the Church for the good thereof. For the better vnderstanding of this Point wee must know, that there is a twofold necessitie; one absolute, the other conditionall. Absolute, that is, when one thing is so necessarily required to another, as that it cannot be without it. Secondly, there is a necessitie that is not absolute, but conditionall; that is, when one thing is so necessary to another, as that it cannot well bee without it: of this latter sort, the necessity of this Gouernment in the Church of God is: for the Church may bee without it in some kind of being, but it cannot haue her well-being except this concurre. The Point lyes fit to bee handled by way of Obseruation, and therefore so I will deliuer it.

Doctr.

The Obseruation is this, namely; That there is necessarily required an outward forme of Gouernment in the Church of God, to bee exercised and administred by men. All the former part of the Obseruation, as necessity, Church, and gouernment haue beene before explained; onely the last words, administration by men, needes some opening. I say, it must bee administred by men: I doe not say, It must bee deuised of men: for it must be of Gods owne ordaining; either in particular, or at least in generall; and it must bee administred, that is, men, as Ministers, and Instruments must put in execution that which God hath ordained. And what men must these bee? Surely they must bee members of the same Congregation.

gregation. For first, these men must not bee such as are of no Church; for what haue wee to doe with them that are without, or they with vs? Nor secondly, it must not bee done by them that are members of another Church; for what hath one Church to doe to meddle with anothers Gouernment, except it bee by aduice; or in case of necessity, or in such causes as concerne diuers Churches; but they must bee members of the same Church. These are the parties that may, and must Administer this Gouernment: so that wee see, the Note stands vpright, namely, that of necessity there is to bee required an outward forme of Gouernment in Gods Church, to be exercised and administred by men. For the proofe of this point, in *Rom.* 12.4,5, &c. The Apostle compares the Church to a body, and Professors to parts and members of that body; *Now* (saith hee) *euery member hath not the same office*; no, for that were superfluity, and would breed confusion: but seuerall members are tyed to seuerall offices, for the good of the whole body. Now there the Apostle speakes of outward gouernment in the Church, as verse 5, &c. and there must bee sundry Offices and Officers to exercise that Gouernment, and who should these bee, but the members of the same body? In the 1 *Cor.* 12. from the 12. to the 21. verse, there the Apostle presseth the same comparison further, and growes to more particulars, calling one the eye, another the foote, the hand, the head, &c. of purpose to shew, that as in the body and the parts thereof it is so ordered, that some are to gouerne, others to be gouerned: so it is in the Church, some must gouerne, others must be gouerned; and still vnderstand, that the Apostle speakes of outward Gouernment in the Church: and that they that gouerne, must bee members of the same Church, for so the comparison holds, they must bee members of the same body. And this the Apostle doth set downe generally for a rule, in the first Epistle of the *Corinthians*, Chap. 14. vers. 40. *Let all things be done decently and by order*: where wee see, that the Apostle expresly commandeth order in the Church, that is Gouernment: for

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it is all one for things to be well ordered, or well gouerned; and it is intended of outward busineſſes in the Church, as verſe 26. Where the Apoſtle ſpeakes of their comming together; and it is a Charge, *Let all things, &c.* there is the neceſſity of it, and all is impoſed vpon men, as we ſee in the 26 verſe; *Brethren, when yee come together, &c.* yee that are members of the ſame Church. And according to this generall Rule, ſo the Apoſtles carry themſelues; the Apoſtle writing to *Timothy*, 1 *Tim.* 3. 14, 15. ſaith, *Theſe things write I vnto thee, that thou mayſt know how to behaue thy ſelfe in the houſe of God.* Now that which hee wrote to him of was, partly of outward Gouernement, as verſe 1. and forward, where he ſpeakes of the Office of a Biſhop; and the words in the fifteenth verſe ſhew it plainely; hee writes to him that hee may know how to behaue himſelfe in the houſe of God; that is, in the Church of God. But you will ſay, hee was but a particular man, and therefore what doth this concerne the whole Church? I anſwer, Though it were written particularly to him, yet hee being the chiefe ouer-ſeer in that Church, it conſequently concernes the whole Church. And this was ſo neceſſary, that hee would not reſpite it till his comming, though hee were to come ſhortly, but for the more ſuretie hee wrote before-hand, that ſo the Church might not bee deſtitute of ſo materiall an ornament, as outward Gouernment is: And he charges *Timothy* moſt ſeuerely in Chap. 5. verſ. 21. and in Chap. 6. verſ. 13. and 14. *that theſe ſame be duly obſerued.* And ſo in *Tit.* 1. 5. there the Apoſtle writing to *Titus*, that was Biſhop of the Church of Creta; ſaith; *For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that are amiſſe, and that thou ſhouldeſt ordaine Elders in euery Citie, &c.* There by name are two principall parts of outward Gouernment ſet downe, redreſſing things that are amiſſe, and ordaining elders. And theſe are impoſed vpon *Titus* being Biſhop of that Church, and that of neceſſity; for he was left there for this very cauſe. And in the ſecond and third Chapters of the *Reuelation*, there are directions ſent from heauen to the An-

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gels of the seuen Churches, and that for many things that did concerne euen the outward, as well as the inward Gouernment of the Churches. If wee looke into the estate of the Church from time to time, we shall see that the practice was answerable, that still of necessitie there was outward Gouernment in the Church. Our Sauiour while hee was vpon earth among his Disciples, how orderly did hee gouerne them? When any thing was amisse amongst them, how quietly did hee order it? How orderly did hee send them out to preach? How carefully did he giue them Rules for the outward Gouernment of the Church for the time to come? So the Church after Christs ascension, how well was it ordered and gouerned? As wee may see, *Act.*1.13,14. Where it is said, that the Apostles *continued with one accord, in prayers and supplications with the women, and Mary the mother of Iesus, and his Brethren.* And *Act.*2.42. *they continued in the Apostles Doctrine and fellowship, and breaking of bread, and prayer.* And *Act.*6.2,3,&c. When that matter of difference arose concerning the poore, how wisely did they order it? and chose out men from amongst them fearing God, for the performance of this businesse. So here we see how well the Church was ordered and gouerned after our Sauiours Ascension. See it further *Act.*15.2. and forward; when there arose dissention in the Church about Circumcision, what did they doe? *They called the Apostles and Elders together*, and so they ordered what should bee done in that businesse: so here wee see is outward Gouernment still. And so *Phil.*1.1. the Apostle writes to the Bishops and Deacons of that Church, that is, to the Gouernours of it. So that we see, that of necessity there is required an outward Gouernment in the Church of God to bee administred by men. And so much for the proofe of the point.

Reasons, and that of foure sorts.

The Reasons are many and of diuers sorts: some are drawne from the nature of God; some are drawne by comparison from other Assemblies: the third sort are drawne from the persons that are to be Gouerned, and the last sort

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are drawne from the Offices, that are to be exercised, and the businesses that are to be done in the Church.

The first sort of Reasons drawne from the nature and will of God are these: First, God is the Author, not of confusion, but of peace, as wee see in all the Churches of the Saints, 1. *Cor.* 14. 33. The Apostle giues all the Churches of the Saints for instance in this point, that God is the Author of peace in all them; as hee commanding it, and they obeying. Now what peace can there bee, or how can it be maintained, but by Gouernment? therefore whersoeuer there is a Church of Saints, there must of necessity bee Gouernment. Againe secondly, *Holinesse becomes Gods House for euer*, saith the Prophet, *Psal.* 93. 5. but without Gouernment there can be no Holinesse, at least in the outward man; and therefore of necessity outward Gouernement must bee in the Church. *First sort of Reasons.* 1. 2.

The second sort of Reasons are drawne by comparison from other Assemblies; what Company is there without Gouernment? In heauen there is order and Gouernment amongst the Saints and Angels themselues: some amongst the Angels for order sake are aboue the rest, there are Principalities, and Powers, and Thrones, &c. I do not say, as the Papists doe, that one Angell is aboue another in degree, but in order at least; Christ is the Head and gouernour of them all, and that personally: so there is a Gouernment in heauen. And as it is in heauen, so it is in earth; What Company or Corporation either in the City or Kingdome, is, or can consist without Gouernment? And is not the Church the Company of Gods Saints (so they are called, *Ps.* 89. 7.) and can that be without Gouernment? So in an house there can be no peace, nor liuing together in it without Gouernment. The Church is the House of God, the City of God, the Kingdome of his owne Sonne; and therefore there must be of necessity an outward gouernment in it exercised by men: yea, Hell it selfe, though it bee the place of all disorder and confusion, yet they haue some Gouernment amongst themselues, else their kingdome cannot stand. *Second sort of Reasons.*

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Third sort of Reasons. The third sort of Reasons are taken from the nature of the persons of whom the Church consists, and they are men, and therefore to be gouerned, and that by men. Some are tractable, and these are gently to be led: others are obstinate, those are to be drawne with strong hand: some are Nouices, and they are to be fed with milke; others are of stronger growth, and they are to be fed with stronger meat: some are out of the Church that must be called in, these are to be admitted; others are within the Church misdemeaning themselues, these are to be cast out. Therefore there must be Order and Gouernment in the Church for the doing of all this.

Fourth sort of Reasons. Lastly, there must be gouernment in the Church, in respect of the offices and businesses that are to be done in it; the Word and the Sacraments are outward things, and therefore are outwardly to bee administred: Officers are to be chosen, Lawes to be made, controuersies and contentions are to bee pacified, the Sicke are to bee visited, the Poore are to be releeued, Offences are to be punished, and sundry other things are to be done, which without outward Gouernment it is not possible they should bee well done. Therefore of necessity there must be this outward Gouernment in the Church.

Vse 1. The Vses of this point are these: First, this is against Anarchy, and for reproofe of such as will haue no Gouernment in the Church; their owne necks will endure no yoke, and therfore they blush not to say, that there should be no yoke at all laid vpon Christians; and some of them haue gone so farre, that they will not endure ciuill Magistracy neither, they hold it vnfit for the estate of the Gospell to be vnder Gouernment. Wee are called to liberty, say they, Iesus Christ hath set vs free, and therefore we need no Gouernours. It is true, wee are called to liberty, but wee must not vse our liberty as a cloake to our sinnes. What liberty and freedome is it that wee haue? Is it not from sin and Satan, and the curse of the Law? It is not a state of liberty, in respect of the outward man, but in respect of the inward

inward man: for the best liberty the outward man can haue, is, when it is made conformable to the ordinances of God, and such wholesome Lawes as by his direction are established; we are free indeed from sinne that it should not raigne ouer vs, and we are free from Satan that he cannot condemne vs, and we haue a freedome from the Law, that wee are not subiect to the curse of it: but yet we are still bound to doe that which the Law commands, and so to obey our Gouernours, and to submit our selues to outward Gouernment, onely we are free from them in our Consciences, that they should not be Lords ouer that. Yea, but say they, wee are a Law vnto our selues, wee need not any Rulers. A proud allegation from a presumptuous spirit, who is there amongst vs that hath made any triall of his heart for obedience to God, but is guilty to himselfe that he is dull and backward, and needs reproofes, and admonitions, and censures, and all too little to keepe him within the compasse of obedience; the humble soule feeles such a rebelliousnesse within it selfe, that it cryes out not to God onely, but to man too; *O, I am a miserable sinner*! I pray yee looke to mee, watch ouer me, reprooue me, exhort me, censure me, terrifie me with shame and punishment for my sinnes: for my rebellious heart must be so bridled, or else it will breake forth outragiously into sinne. Wee know what the Apostle said of himselfe, *Rom. 7. That he was sold vnder sinne.* Therefore this comes from a proud spirit in them to say, they haue no need of Gouernment, because they are a law vnto themselues. We see the inconueniences that it breeds in particular men; what would the inconuenience be to the whole body, if it were suffered in generall? surely much more: as it was with the Israelites when there was no King in Israel; so would it be in the Church, if there were no outward Gouernment, euery man would doe what he list.

Secondly, it reproues those that hold Church-gouernment as an indifferent thing; they thinke it no great matter whether there be any or not; it may bee, or it may not *Vse 2.*

be, say they, and yet the Church may doe well enough. But these are sufficiently disproued by the former inconueniences that follow where no Gouernment is. And had this been the mind of Christ and his Apostles, they would neuer haue taken such precise order for it in euery Church. And surely, the Churches that maintaine this Doctrine, are not the Churches of the Saints: for *in all the Churches of the Saints, God is the Author not of confusion, but of peace and order*, 1 *Cor.*14.33. and so likewise that particular member that maintaines it, is no sound member of Gods Church.

Vse 3. The third vse is for reproofe of those that hold outward Gouernment essentially necessary to the Church, as if the Church without this, could haue no being at all. I for my part desire, and would gladly go as farre as I see Christ and his Apostles haue gone before me; and where they stay, there would I stay too. I find that the Church can neuer be long nor well without Gouernment, but yet it may be sometimes without it, and yet bee a true Church. It is true of the inward Gouernment, for where that is not, it is not possible that the Church should haue any being at all, but it is not so of the outward. Therefore we must rightly distinguish betwixt the inward and the outward Gouernment, otherwise we shall run into many absurdities. First, the inward is meerely spiritual, the outward is for the most part bodily, that is, such as affects the eare, or the eye, or some other parts; onely it is thus farre spirituall, in regard of the end it aimes at, that is, to make vs spiritually minded.

Fiue differences betwixt the inward and outward gouernment of the Church.

1. Secondly, the inward is proper to God, and reserued to
2. him onely; the outward, though it be from God too, yet
3. it is committed to the administration of men. Thirdly, the inward is peculiar to the faithfull and elect alone, God rules in their hearts and consciences, iustifying and sanctifying them, and none others; the outward is common to all that professe themselues to be members, though they be hypocrites. Fourthly, the inward is the highest and principall,
4. the outward is but a seruiceable dispensation fitted to the inward.

inward. Fifthly, the inward ſeconds the outward, and makes it effectuall and fruitfull; the outward doth but leade vs by the hand (as it were) to the inward. I note this difference the rather, becauſe many men doe clamorouſly exclaime, that Chriſt is robbed of the one halfe of his Kingdome, when that outward forme which they pretend is not obſerued. And this is the Browniſts exception; You (ſay they) deny Chriſt to be your King, becauſe you haue not his Diſcipline which he hath preſcribed. I anſwer with the Apoſtle; Gods Kingdome conſiſts not of meates and drinkes, and of outward Rites, but of righteouſneſſe and peace, and ioy in the holy Ghoſt; the principall part of Gods Kingdome is, when hee rules by his Spirit in the hearts of his children: and therefore if there were any ſuch Diſcipline preſcribed by the Word as they pretend, yet wee ſhould not loſe the one halfe of Chriſts Kingdome, though it were not obſerued. Happily it is not knowne to them that doe not obſerue it, and then it is no Rebellion; if it be knowne by them, the ſinne is much the greater, if it bee not obſerued. But yet Chriſt may ſtill exerciſe his Kingdome in the hearts of many members of the Church by his Spirit, though this were wanting. The caſe may ſeeme to bee well paraleld by our outward and inward worſhip in prayer: the outward worſhip is but an appurtenance to the inward, for the inward may be true without the outward. And ſo Diſcipline is rather an appurtenance to Gods Kingdome, than the Kingdome it ſelfe; ſo that we ſee that Gods Church may be without Diſcipline, though it cannot be well not long without it; where outward Gouernment is wanting, the Church may bee defectiue and maimed, yea halfe dead in outward ſhew at leaſt, and yet a true Church ſtill. Yea, but are not the Word and the Sacraments parts of the outward Gouernment, and they are neceſſary to the very being of the Church? therefore ſome part of the outward Gouernment is eſſentiall to the Church. I anſwer; That they are not neceſſary for themſelues, but by accident, becauſe they are ſo neceſſarie

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The obiection of the Browniſts, viz. that we deny Chriſt to bee our King, becauſe we haue not his diſcipline which he preſcribeth, anſwered.

to the inward, as that it cannot be without this. And besides, the Word and the Sacraments are not so much of the outward Gouernment of themselues, but rather the carriage and manner of vsing of them, is of the outward gouernment. Lastly, I answer, they are simply necessary, as they are the causes and gathering of the Church, but not as they are parts of outward gouernment. As *Moses* his message and gathering of the Israelites to the Lord, was one thing, his gouerning of them another. So that the Word and Sacraments must be considered in both these respects, and so in respect of gathering the Church, they are simply necessary, not in respect of gouerning of it. So that outward Gouernment is not simply necessary to the being of the Church, but to the well-being onely.

Vse 4. Fourthly, seeing there is an outward Gouernment necessary in Gods Church for the well-being of it; then this should teach vs to rest content with that which we enioy, and to be careful to liue in obedience to it, and to be thankfull for it, and to bee earnest with God by prayer for the supply of it, where it is wanting: for though it concernes not our life, yet it concernes our health; though it concernes not the being, yet it concernes the well-being of the Church; and euery man is to make conscience of it in his place, both those that gouerne, that they gouerne according to Gods word, and those that obey, that they obey according to Gods Word.

Vse 5. Lastly, this reprooues those that take vpon them, not as men and Ministers to exercise this Gouernment, but they will bee Lords; they will take vpon them against Gods Word to deuise a new Gouernment: So the Pope, he will not onely exercise the Gouernment as a Minister, but as a Lord. The Apostles Rule is directly against it, 1 *Pet.* 5.3. where he giues all Ministers charge that they should rule, *not as Lords ouer Gods heritage, &c.* yet the Pope hee will be Head and Lord ouer all Churches on earth. Yea, but say the Papists, though wee say, he is Head of the Church, yet we meane a ministerial Head, as I haue said heretofore,

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the very name of the Head of the Church is harſh and dangerous, yet this word *Miniſteriall* qualifies it well, if it be ſoberly vnderſtood, it may agree to a particular, but neuer to the generall Church ouer all the World, as the Pope challengeth it. And ſo much for this point.

The fifteenth Lecture of the Church.

WEe haue already entred into the buſineſſe concerning Church Gouernment: In handling whereof wee propounded theſe things in order to diſcourſe vpon: Firſt, of the harmes and euils that this matter hath occaſionally brought forth in Gods Church: Secondly, what is meant by theſe words, *Church* and *Gouernment*: Thirdly, how neceſſary it is in the Church: Fourthly, whether there bee any preſcript forme of Church-Gouernment for euerie particular ſet downe in the Word: Fiftly, if there be not then, what is to bee done in this caſe. Of the three former wee haue already heard. Now wee are, as God ſhall enable vs, to ſpeake of the fourth; Whether there bee any preſcript forme of Church-Gouernement in euery particular ſet downe in the Word. It is naturall to euery man, when hee heares that ſuch a good thing there is, and that it is behooueſull and neceſſary to his owne vſe, to haue a longing deſire after it, he would then faine know, where it is be to be had, and how hee may come by it. I doubt not but this is your pure minde in this caſe; you haue heard that there is a Church-gouernment; you haue ſeene alſo how neceſſary it is to the well-being of the whole Church, and the members thereof: Now you would caſt about to ſee where it is to bee had, that ſo you may bee made partakers of it. For the ſatisfaction of this your deſire; I will propound it here

The fourth thing conſiderable in Church-gouernment, viz. whether there be any preſcript forme of Church Gouernment in euery particular ſet downe in the Word.

by way of queſtion; Whether there be any preſcript forme of Church-gouernment in euerie particular to bee found in the Word? For if it bee found any where, ſurely it muſt be found in the Word. For firſt, it being Gods owne Ordinance as you haue heard, it muſt haue Gods owne warrant; and ordinarily there is no warrant from God but in his Word. Secondly, that which is to bee gouerned, being the Church, the Houſe of the liuing God, it muſt bee faſhioned to his owne mind: for who is to preſcribe Orders for the gouerning of the Houſe but the Maſter of the houſe? And who ſhall preſcribe Orders for this Houſe, the Church, to bee gouerned by, but Ieſus Chriſt the Lord and Maſter of this Houſe. And wee cannot know the mind of the Lord, but by the Spirit of the Lord; and Gods Spirit reueales Gods minde, onely by Gods Word. Therefore wee muſt doe in this caſe, as in all other doubtfull and difficult caſes in Religion; Flie to the golden Rule, *Iſai.*8.20. *To the Law and to the Teſtimony, if they ſpeake not according to this Word, it is becauſe they haue no light in them.* Gods Word muſt bee conſulted withall, and what that ſaith, muſt bee embraced: If wee haue not the light of Gods Word in it, we are blind and dumbe, and no light is in vs at all. This Rule of the Prophet is ſeconded by our Sauiour himſelfe, *Ioh.*5.39. *Search the Scriptures, &c. they teſtifie of me*; not onely of the perſon of Chriſt, who or what hee is; but of his minde what hee would haue vs to doe in all our courſes. Now what the Scripture ſaith, and what order it takes in this kinde, may be truly and plainely deliuered in theſe two Poſitions: Firſt, that the whole ſubſtance of Church-gouernment is ſo ſet downe in Gods Word, as that euery particular Church may receiue inſtruction how to bee gouerned by it. Secondly, that there is not any one ſet particular forme of Church-Gouernment ſo ſet downe in the Scripture, that euery Church may receiue inſtruction thereby, how to be gouerned in euery particular ceremonie and diſcipline. Theſe two poſitions being well vnderſtood doe teach vs all things needfull to bee knowne in this point. There may ſeeme to bee

what the Scripture ſaith herein, deliuered in two poſitions.

bee some contradiction betwixt them; the one affirming, that there is a forme of Church Gouernment set downe in the Word; the other denying it. But this is onely in shew a Contradiction, and is easily reconciled by this distinction: It is one thing to speake of the generall, another thing to speake of the particular. The affirmatiue Position saith; That it is wholly set downe there in the generall, and partly in the particular. The negatiue saith; It is not there wholy in euery particular. These Positions I purpose to deliuer by way of Obseruation, that so I may speake the more plentifully vpon them, and that they may bee the fitter for your vnderstanding.

The first drawn into an Obseruation.

I will beginne with the first; which is this; namely, That the whole substance of Church-Gouerment is so set downe in Scripture; that euerie particular Church may receiue instruction and direction thereby, how they ought to bee gouerned. This Doctrine I doubt not, but it is the certaine Truth of God, *Matth.* 28.20. *Teaching them to obserue, and doe whatsoeuer I haue commanded you.* First, wee must here presuppose the necessity of Church-gouernment, as I haue taught before: and secondly, that it is Gods ordinance, as I haue also before shewed; and then it must needes follow, that Christ gaue it in charge to his Apostles, and so they taught it, and that not by preaching onely, but by writing too: For what they preached, they writ the substance of it; so that euen in their writings at least the substance of this businesse is contained: and this is the more likely, because about that very time, that is, somewhat before his Ascension, hee spake vnto them of the things which appertaine to the Kingdome of God, *Act.* 1.3. which if we vnderstand not of the substance of Gods Kingdome, which is inward in the hearts of his Children; but of the appurtenances of it, as it seemes to bee, then it cannot bee fitter applied, than to this matter of Church-Gouernment: For what doth more neerely and properly appertaine, or is annexed to that Kingdome than this? Now the Apostles must teach all that Christ taught them; but Christ taught

Doctr. 1.

them this; therefore they must teach it too; and that not by preaching onely, but by writing too: for what they preacht, they writ the substance of it; therefore there is sufficient matter to bee found in Scripture, to direct euery Church in the substance of Church-gouernment. Let vs come somewhat neerer to the point: *Ephes.*4.11,12. It is there said, that *Christ did therefore giue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers for the repairing of the Saints, and for the worke of the Ministry, and for the edification of the Body of Christ.* Whereby it is plaine, that by those which Christ so gaue to be Apostles, &c. there is sufficient direction left, for the edification of the whole body. Now Gouernment is one speciall meanes for edification, yea, and for the gathering of the Saints, and for the worke of the Ministry; and therefore that is not vntaught by them, and so consequently not vnwritten at least for the substance of it. Ad to this that which the Apostle hath in 1 *Cor.*12.5,9. especially in vers.28. and then it will appeare to be cleere enough; where the Apostle tels vs of administrations and gifts, & so comes to those that are endued with those gifts, and that are to exercise them, whereof though some be temporall, yet others are perpetuall: Which if wee adde to that, *Ephes.*4.11. then here is sufficient prouision ordained of God, and set downe in his Word for euery Church to bee directed by, for substance of Gouernors, and Gouernment. And consider that this is not spoken of the Corinths onely, but of the Church in generall; *God hath ordained some in his Church, &c.* that thereby it might bee plaine, that it is appliable to euery particular Church. The like place is in *Rom.*12.7,8. where the Apostle speakes of Offices in the Church, and of them that vse them. These places then laid together, proue the point. Let vs come to examples of Churches in Scripture, to proue the point further. Wee haue examples of this in two Churches in Scripture, that were best prouided for in this kinde, and that is in the Churches of Corinth and of Ephesus. Take the Church of Corinth for an example, and see how sufficiently

ciently it was prouided for in this kinde; and that in most particulars: for they had the Word, and the Lords Supper, Sects and Offenders were punished, yea, and generally they haue Rules giuen them for the whole Carriage of Gods worship, as in the 1 *Cor.* 14. Consider what Rules of edification and Order hee there prescribes, and extends them to all Churches in their kinde; and say then whether all Churches bee not sufficiently prouided for in the generall, for this matter of Church-gouernment. See this also in the Church of Ephesus, *Act.* 20. 28 Consider the Charge there giuen to all the Ouerseers of that Church, that *they should feede the flocke, &c.* that is, gouerne them, as well as teach them. Consider the manifold instructions hee giues them there, how they should carry themselues; and withall consider the particulars he chargeth *Timothy* withall in both his Epistles, for the Gouernment of the Church and say, if this Church were not sufficiently prouided for in this kinde. If you yet doubt of it, beleeue the Apostle, *Act.* 20. 20. where the Apostle saith, that hee had kept nothing back from them, that was profitable: so that if Church-Gouernment bee profitable for them (as surely it is very necessary) then for the substance of it they were sufficiently instructed. And so it will follow, that all other Churches must bee so too, either more or lesse, though happily not in that degree of perfection as these were. And so much for the proofe of the point.

The Reasons of it are these. First, it is so in matters of substance, both for duties of life, and for matters of faith; namely that the whole substance of it, is so set downe in Gods Word, that euery particular man may receiue Instruction thereby how to carrie, and how to gouerne himselfe. If this bee so for a particular Christian in matters of faith and practice: then this being a matter partly of faith, but more of practice, and being for the good of the whole body of a Church, therefore the substance of it must needs bee set downe in Gods Word. *Reas.* 1.

Secondly, it was so in the Iewish Church in the former Testa- *Reas.* 2.

Testament; God set down the matter of Church-Gouernment very precisely for the substance of it, and that in most particulars; and therefore he doth so with the Church in the latter Testament: for must not the Church now bee as well prouided as then; surely it must in matters of substance.

3. Thirdly, Christs care of his Church proues it. It is not credible that hee so tenderly louing her welfare, and so graciously prouiding euery thing else for her, that hee would faile her in this, leaue her without Gouernment, at least for the substance of it. It is not credible but that Christ being the Sonne, would bee more faithfull in Gods House, than *Moses* being but a Seruant, as the Apostle makes the comparison, *Heb.* 3.4,5,6. Or shall wee beleeue, that Christ was not so carefull of the whole Church, as *Paul* was of Ephesus? But *Paul* wrote sufficiently to *Timothy*, how hee was to gouerne and to behaue himselfe in that Church, 1 *Tim.* 3.15. therefore Christ being more faithfull than *Moses*; and more carefull of the whole Church, than *Paul* was of Ephesus, must needes leaue sufficient direction in Scripture how euery Church ought to be gouerned, at least for the substance of it.

4. The fourth Reason is drawne from the Churches insufficiency, if shee were left to her selfe. Alas, the Church is but a company of men, blind and ignorant, not able to direct and gouerne themselues: besides, they are headstrong and wilfull that they will not be ruled, or else they are peremptory in their owne conceits, loth to part with their owne inuentions, though they are neuer so much against the Word: therefore Christ must leaue direction, and where but in his Word?

5. The fifth Reason is taken from the sufficiency of the Word, 2 *Tim.* 3.16,17. *For the whole Scripture is giuen by inspiration from God, and is profitable to teach, to conuince, to correct, and to instruct in righteousnesse.* But how farre forth is it thus profitable? The Apostle saith in the 17. verse, *That the man of God may bee absolute, being made perfect to all good*

good workes. That the man of God may be absolute; Who is this man of God? Surely *Timothy*, and such as he is, that are in the chiefest place for Gouernment in Gods Church; and these must be perfect to euery good worke; and therefore to this worke to gouerne aright. Therefore, if gouernment bee a good worke, and that the Scriptures make the man of God perfect to euery good worke, then also it instructeth him, and maketh him perfect in this good worke.

Lastly, the maine businesse in this matter of Gouernment is set downe, and prouided for by name in the Scripture; there is the Word, and the preaching of it; the Sacraments, and the administration of them; Officers and their Duties; and visiting the sicke, releeuing the poore, casting out the infectious, and such like, as might bee shewed by many places of Scripture: yea, if any man can name any other substantiall part or businesse of Church-Gouernment, I dare vndertake to shew in the Word, that there is some good order at least in generall taken for it. So much for the Reasons. 6.

The Vses are these: First, here is a Rule for all Churches to goe by in their Gouernment; wee must follow the Rule and direction of God in his Word; as *Moses* in building the Tabernacle, was to doe all things according to the patterne which he saw in the Mount: so must they doe euery thing in the Gouernment of the Church, according to the patterne set downe in the Scriptures. And here two extremities are to be auoided, that some haue fallen into; First, let vs take heed wee goe not too farre as some haue done, that haue been exceeding bold and presumptuous this way, taking vpon them to coine new Lawes, and to deuise new Officers, and to erect a whole new forme of Gouernment, and to intrude it vpon the Church. Others there are that pretend to goe no further than Christ hath prescribed in his Word, yet they obtrude more on the Church than euer he meant, though not of their owne heads, as they say, but vnder pretence of his owne Ordinance. Others make that perpe- *Vse* 1. *Two extremes to be auoided.* 1.

perpetuall, which is but temporall, as the workes of Miracles, &c. these things haue been the occasion of much mischiefe in the Church of God; and therefore howsoeuer the intent of these may be good, yet the euent is naught; as if the euent of them be at any time good, yet the practice of them is foule and naught: for hereby they accuse the Scripture of insufficiency, and Christ himselfe of neglect, that hee did not, or of want of wisdome, as if he could not prouide sufficiently for his Church.

Secondly, as we must not goe too farre, so we must take heed that wee come not too short; for that is as great a sin to leaue out any thing that God hath prescribed, as to adde any thing thereto; to decline from Gods Word either to the right hand or to the left, is alike sinfull; to charge Christ with superfluitie as well as with defect, are alike euill. Thus they erre that make those Offices, or Officers temporall, which Christ hath made perpetuall to endure to the worlds end: For this is to charge Christ with superfluitie. Therefore the best and safest course in this businesse is to do thus: The whole body of a Church, both Magistrates, Ministers, and people are to consult with Gods Word, and to intreate God by prayer to open the Scriptures to them, and to open their vnderstandings, that they may see what is propounded to them therein in this case, and that they are to embrace, and not wilfully either to take or refuse any thing, but with submission to receiue better aduice, if God send it them; and accordingly they are to proceed, as in Christs stead, and as if himselfe were personally present to direct them what is to be done in this case.

Vse 1. The second Vse, is to teach vs Obedience to Church-gouernment: for seeing it is Gods ordinance, it must be embraced and obeyed, and yeelded to; else if wee resist it, we resist God, because we resist Gods Ordinance; this is specially to be prest in our Church for the Christian Magistrates sake, who hath ratified such a Gouernment amongst vs; for his sake we must yeeld, yet alwayes in the Lord: the Conscience is free from being subiect to men. But you will say;

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What if I liue in a Church where I thinke their Gouernment is not according to Gods Word? I answer: First, that though euery particular in that Gouernment cannot bee maintained by Gods Word, yet in the generall it may bee soundly maintained. Secondly, I say, that except thou canst disproue it, on very good ground out of the word, thou must take it on their words that impose it, and thou must obey it till thou bee better resolued. For this is the Rule concerning outward Gouernment in the Church, when it is imposed by the Magistrate, it is not left free to vs, either to obey or not to obey; but wee must obey, vnlesse we haue a good warrant out of Gods Word against it. But what if I doubt, must I yet obey, before I am resolued? Yes, though thou doubt of it, yet thou must obey, except thou canst bring some sound proofe out of Gods Word against it, either directly, or by necessary consequence.

Lastly, this teacheth vs thankfulnesse to God in Christ, for that he hath so sufficiently and carefully prouided for vs, not onely for matter of Doctrine, but of Gouernment; not for our being onely, but for our well-being too. A louing Father will not teach his Childe onely how to liue, but also how to liue orderly and healthfully, and how hee may gouerne himselfe with grace and credit to the world. So Christ prouides not onely for the being of his Church, and for the life of it, but also for the health and grace, and well-being of it. A good Shepheard prouides not onely pasture to feed his sheepe, but hee hath his Crooke too to gouerne them, and keepe them in order. So our chiefe and heauenly Shepheard furnishes vs not onely with Doctrine, but also with Discipline too in a sufficient manner; he prouides his Word and Sacraments to feede and nourish vs, and he hath Discipline his Rod, to keepe vs in the right way. Alas, what would haue become of vs, if wee had been left wholly to our selues, and to our owne direction; the silly sheepe is not more ready to goe astray, and become a prey to the Wolfe and Beare, and Lyon, than wee are ready to runne into the snares of sinne, and by our misdemeanors to betray

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our ſelues into the hands of Satan, if wee had not the Rod and Staffe of our bleſſed Shepheard, his holy Diſcipline, to guide vs in the right way. *Lord*, ſaith the Prophet *Ieremy*, *I know it is not in man to direct his owne ſteps.* We may truly apply this ſpeech to the Church: It is not in her to deuiſe her owne Gouernment: If Chriſt therefore had not prouided for her in this caſe, but had left her to her ſelfe, a thouſand to one ſhe had neuer hit on the right way; or if ſhe had, ſhe could haue had no comfort of conſcience in that caſe, nor hope of bleſſing in the courſe, becauſe ſtill ſhee would haue been vncertaine and doubtfull, whether it were of God or not. Therefore as it is and muſt bee from the Lord, ſo let vs bleſſe and praiſe the Lord our good God, that hath ſo mercifully and plentifully furniſhed vs in this kinde. And ſo much of the affirmatiue point, namely, that the whole ſubſtance of Church-gouernment is ſo ſet downe in Scripture, that euery particular Church may receiue inſtruction and direction thereby, how they ought to be gouerned.

Second thing conſiderable in this fourth point of Church-gouernment, viz. that there is not any one particular forme of Church-gouernment for euery particular, ſet downe in Scripture.

Now I come to the ſecond point; the negatiue Poſition, namely, That there is not any one particular forme of Church-Gouernment ſet downe in Scripture, that euery particular Church is preciſely bound vnto, to obſerue for ordering euerie particular. This being a negatiue Poſition as you ſee, muſt bee content with negatiue prooſes; for ſeeing the queſtion is, whether there bee ſuch a Gouernment in Scripture for euery particular, or not, and ſeeing the anſwer is, that there is not; no maruell then though there bee no direct place to confirme it. But you will ſay, that many together will. I ſay, No, many laid all together will not: they that pretend there is ſuch a thing, muſt inſtance in ſome ſuch places in the Word where it is proued; elſe the contrary is preſumed to be true. And ſo it followes, that the retutation of ſuch allegations, is the direct proofe of the Poſition. Therefore for proofe of this negatiue Poſition; Firſt, I ſay, no place of Scripture ſaith, that there is, or preſcribes that there ſhould bee ſuch a particular forme of Church-

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Gouernment,&c.for euerie part of diſcipline: nay, nor many places conferred,and laid all together doe not. For matter of ſubſtance,and in generall, there is proofe enough, as wee heard before in the former point,but not for any particular forme in euery particular,&c. As there is no place that affirmes or preſcribes this particular forme of Church-Gouernment: ſo I ſay further, there is no example for it in all the Scripture. There is no queſtion,but that if our Sauiour, or his Apoſtles had intended any ſuch forme of Gouernment to bee obſerued in euery particular,either they would haue giuen it in expreſſe charge particularly,or at leaſt there would haue beene ſome notorious patterne of it in ſome Church,but there is no ſuch in Scripture. To inſtance in the beſt Churches, Corinth and Epheſus were the beſt prouided for in that caſe; yet theſe had no particular forme of Church-Gouernment, whereunto they were preciſely bound. Firſt, for Corinth, there was more written to that Church for matter of outward Gouernment,than to any other Church; yea, almoſt as much as to all others; yet it was not prouided for in euery particular, no, not in regard of it ſelfe: in many particulars it was well prouided for, in all it was not by writing, for ſome the Apoſtle reſpited till his preſence, 1 *Cor.*11.34. *Other things will I ſet in order when I come.* So then the Church of Corinth was not prouided for in euery particular by writing,for her ſelfe,much leſſe was it ſo prouided for,as that euery Church ſhould be directed thereby.But you will ſay, are not the Church-orders of the Church of Corinth, the Lords owne Commandement? 1 *Cor.*14.37. Yes; they are to them of that Church, ſo farre as was directly inioyned them, but not to all Churches elſe: So likewiſe for the Church of Epheſus, though it were then the moſt famous Church in Aſia, and plentifully prouided for that way,yet it was not ſo prouided for, that euery Church ſhould be directed by it; nay, it was not prouided for in euery particular for it ſelfe. But you will ſay, *are* not particulars profitable? If ſo bee they are, then the Apoſtle *Paul* ſaith to the ouerſeers of that Church,

Church, *Act.* 20.20. *I haue kept nothing back that was profitable for you*; and therefore not those particulars? I Answer: Surely, particulars are profitable, and therefore this Church had enough in generall, whereby they might frame vnto themselues such particulars as were needfull for them: but they had not all particulars, this place proues the former Position well, that the substance of Church-gouernment is set downe in the Word, wholly in the generall, but not in euery particular, though they had some to measure the rest by. Yea (but there is a further matter for Gouernment in the Church of Ephesus, than in any other Church) for the Apostle imposeth on *Timothy* a charge of perpetuity, as in 1 *Tim.* 6.13. *I charge thee in the sight of God, &c. that thou keepe the Commandement without spot, vntill the appearing of our Lord Iesus Christ.* So then that Gouernment which hee chargeth him withall, was to bee perpetuall? I answer, first, that that Commandement is chiefly, if not onely of faith and holinesse. Secondly, if it be vnderstood of Gouernment, yet that was but personall to *Timothy*, that he should keepe it as much as in him lay; and also it was onely for that particular Church, and for those particular things there commanded (which came farre short of euery particular) that they should perpetually bee there obserued; this is the charge hee giues *Timothy*. Lastly, I answer; If it bee extended to euery particular Church, it must be vnderstood of matters of substance, which as wee haue heard, must be perpetuall in all Churches. So that wee see there is no proofe for this, nor no example in Scripture, nay, there are examples against it, because wee finde not the same Gouernment in all Churches: for some wanted that which others had, and so (by this rule) one of them should haue sinned; as in the Church of Philippi, there are onely *Bishops and Deacons* named. So that wee see there is no particular forme of Church-Gouernment for euerie particular set downe in the Word, for euery Church precisely to bee ruled by.

Reas. 1. The Reasons of the point are these: First, it is impossible it should bee so, the multitude and varietie of particulars being

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ing infinite, and ſtill new occaſions ariſing in the Church dayly, which if they were foreſeene, yet they could not bee written, the world could not containe the bookes, as the Euangeliſt ſpeakes, of the Word and workes of our Sauiour. What ciuill Law was there euer, that the beſt heads haue been layd together to deuiſe, that were ſufficient at the firſt for euery particular, but by new occaſions ſtill increaſed for particular cauſes? Yea, but though men could not, yet God could haue prouided for that? But yet he did not; yea, I ſay further, that the Word of God, though it bee a moſt perfect and abſolute Law of faith and life; yet it preſcribes not for euery particular, what is to bee done; but there are generalls from which, and ſome particulars by which the reſt are to bee drawne and meaſured. That is the firſt Reaſon, the impoſſibility of it.

Secondly, if it were poſſible, yet it is inconuenient and vnfit; for euerie ſeuerall Nation and Countrey haue their ſeuerall States and Cuſtomes, and ciuill Gouernment; ſo that that which is decent in one, is not decent in another; that which will ſtand with ſome ciuill Gouernment, may not ſtand with another; and therefore it is vnfit to impoſe the ſame particulars on the Churches in euery ſeuerall Gouernment. As for Inſtance; it is a decent thing in ſome Churches to weare long haire, in ſome it is not: In ſome Churches it is decent to haue the head couered, when they propheſie, in ſome it is not; therfore where its decent, it may bee done; where it is not decent, it may not be done: ſo that Decency is held ſtill in the generall, though that the particulars faile and differ, as farre as the Eaſt is from the Weſt. 2.

Thirdly, ſome things we haue, & muſt haue in our Church Gouernment, which in the Apoſtles times, and many yeares after was not ſo; and that is the Chriſtian Magiſtrate, who hath a chiefe ſtroke in Church gouernment, & that by right from God; who dares deny it? And therefore it was neuer meant, that the ſame particulars ſhould bee in all Churches. And ſo no particular forme of Church-gouernment is 3.

left in the Word in euery particular, whereunto all Churches are to conforme.

4. Lastly, some things they had in the Apostles times by practice, *Act.6.1.* and there was Commandement about it too, as well as about other offices; as widdowes; 1 *Tim.* 5.3. and yet this is not of necessitie required in any reformed Church. So much for the Reasons.

Vse 1. The Vses are these; First, this should teach vs to moderate and stay our selues, and to set our harts at rest, frō seeking after such a particular, precise, and necessary forme of Church-gouernment for euerie case in Gods Word. It is but vaine labour, let vs neuer think to find it: for the generall we may, and for many particulars; but for euery particular we may not. How many excellent wits haue euen tyred themselues out in this businesse? How long and how grieuously haue many learned and holy men vexed themselues about this Question, and yet cannot agree among themselues? Some pressing more particulars than others, as that the chiefe Gouernour is but for a yeere, or by turnes, &c. Yea, how haue some, and how doe some to this day, wrest Scripture, laying violent hands on Gods owne holy Booke, sometimes putting out somwhat; as *Timothies* Bishopricke in the Post-script to the second Epistle to *Timothie*; so sometime they put in, though not into the Text, yet cunningly they adde it, as in *Eph.*4.11. where it is said, Pastors and Teachers; they say, and some Pastors, and some Teachers, to make them a diuerse Office: so likewise they mis-interpret, as in *Phil.*1.1. where they will haue Bishops to signifie lay-Elders, a thing neuer heard of that they were called Bishops, and so they are exceeding unconscionable in handling the Word in this businesse; and all to maintaine their owne conceit of Gouernement.

Obiect. But you will say was not the Church of the Iewes prouided for in euery particular? And why then is not ours as well prouided for as theirs?

Answ. I answer: First,

1. that the Church of the Iewes was a particular Nationall Church, and so might the better be prouided for in particular.

lar. Secondly, I answer, that some particulars were not prescribed by them; yea, I say further, that the certaine forme of Church-gouernment amongst them in euery respect, is not at this day knowne by any, and yet wee haue the Scriptures, where this was recorded. For my owne part I professe I cannot, by all my poore endeauours and small reading, come to any full vnderstanding in euery particular of that Gouernment, neither could I euer heare or reade of any that could. And so likewise I professe for matter of Church-gouernment now vnder the new Testament, by all my labours and endeauours, and prayers vnto God, I could neuer see it in euery particular set downe in the Word. For the generall substance it is, and for some particulars, enough to receiue some good direction for the rest, but in euery particular I could neuer see it. 2.

The second Vse is for refutation and reproofe of all such as pretend their particular Gouernment to bee Gods ordinance, and condemne all others. As first, the Papists, they alleage this, that their Gouernment is Gods Ordinance: for Christ, say they, when hee was on earth, minding to erect one vniuersall head ouer all, as his substitute, and that all the Churches in the world should be at his becke and Gouernment. First, he erected it in *Peter*, and from him it came to the Pope, and so it is to contiene for euer; and therefore (say they) whosoeuer is not vnder this head, is no part of Gods Church. But of all oppositions to this Obseruation, this hath the least colour of truth; and these opposites haue least colour of Scripture for them of all other: for besides that there is no precept nor example for it in Scripture, they are both most directly against it. First, for precept, looke in *Luk.* 22. 25. 26. *The Kings of the Gentiles raigne ouer them, &c. but it shall not be so among you, &c.* there is our Sauiours precept directly against it. And so for example, looke in *Act.* 15. 13. *We shall see that Iames Bishop of Ierusalem,* moderates the matter in question, and giues sentence in it, which is the Office of a Bishop, and which *Peter* should haue done, if hee had been head of the whole Church. Be- *Vse* 2.

sides, what meant *Paul* to write to Rome, and to Corinth, and Ephesus, and other Churches, and to prescribe Orders for them; if *Peter* had been Head, it had been his Office, and he must haue performed it; and if he were dead, why did not his Successour doe it? Likewise when commandement came from heauen for reformation of the seuen Churches in Asia, why were they not reuealed to *Peter*; or he being dead, to the Pope his Successour, but that they must be reuealed to *Iohn* in Pathmos; if the Pope had been Head of the Churches, the Epistles should haue been sent by him, or at least by *Iohn* from him. So that they haue no colour for their Gouernment.

Lastly, this reproues those of the Presbytery that say, that their Gouernment and their Rulers which they require are plainely set downe in the Word, and is an ordinance of God to endure for euer. Yet this is not sufficiently furnished in euery particular: for first, they are not certaine whether the Office of a Pastor and Teacher be diuerse; or if they be so, then secondly, they know not whether they may not be in one and the same person: thirdly, whether of necessitie all these must bee in euery particular Congregation, so that it doth not suffice that they bee in some parts of the Church where most need is. And lastly, the Christian Magistrate who hath a chiefe stroke in Gouernment, they speake nothing of him; neither doe they interpret any of those places, where the Apostle speakes of Rulers, of the Christian Magistrate, though I am verily perswaded, that it is to bee vnderstood of them: And therefore they erre in these particulars. And so wee see that there is not any one particular forme of Church-gouernment set downe in Scripture which euery particular Church is precisely bound to obserue, as prescribing to it euery particular in Gouernment.

The sixteenth Lecture of the Church.

HAuing propounded fiue principall heads to bee treated vpon touching Church-gouernment, as namely, First, the harmes and euils that this matter hath occasioned in Gods Church. Secondly, what is meant by these words *Church* and *Gouernment*. Thirdly, how necessary it is in Gods Church. Fourthly, whether there be any prescript Rule in Gods Word for it. And lastly, if there bee not, then what is to bee done in that case? I haue proceeded in the foure former, as God hath enabled mee: Now I come to speake of the fifth, namely; That if God hath not ordayned any prescript forme in his Word for euerie particular in gouernment, then what is to bee done in this case? The Resolution whereof it is to bee fetcht from that which hath been formerly spoken. For whereas euery particular Church must haue her particular gouernment, and the Word hath not prescribed any one set forme for all Churches to obserue in euerie particular, as I haue shewed in the second Obseruation of the former Lecture: Therefore euery particular Church, out of their owne power and wisedome, and being guided by the generall forme set downe in the Scriptures, as oft as necessity requires, must make the best supply and prouision for themselues herein that they can: howbeit, because the whole substance of Church-gouernment is set downe in the Word, &c. as I shewed in the first Obseruation of the former Lecture; Therefore the Church must not be presumptuous and licentious, as if it were arbitrary, and as if they might ordaine and do what they list: But they must carefully see that whatsoeuer prouision they make in this kinde, bee such as may well

The fifth thing considerable in Church-gouernment.

ſtand with thoſe generall rules and directions which the word affords: I take not vpon mee here to define what is preſcribed in Gods word; what not; this is a hard taske, too curious for mee, and too tedious for you; That is left to the enquirie of the particular Churches, euery one for it ſelfe; and the promiſe of the Spirit to leade the Church into all Truth of ſpeciall vſe for this purpoſe, both to inſtruct the Church what is preſcribed, and what is not; as alſo to helpe and direct them what to take, and what to leaue, and how to behaue themſelues in ſuch caſes of Gouernment, wherein they are deſtitute of particular warrant for each particular caſe from the word: yet becauſe I would faine informe you throughly of the whole buſineſſe, ſo farre as is needfull to know, I will (God willing) inlarge my diſcourſe farther than I thought to haue done, and labour to rip it vp from the very bottome.

The whole forme of Church-gouernment conſiſteth of three principals.

The whole forme of Church-gouernment (as I conceiue) conſiſts of three principalls or Pillars (as I may call them;) First, of ſome Actions and duties to bee performed in the Church; Secondly, of ſome Perſons or Officers that are to performe theſe duties in the Church; And thirdly, of ſome Lawes and rules that theſe perſons are to be directed by, in the execution of theſe actions and duties which are to bee done in the Church. And if once you can tell theſe things; firſt, what is to be done in Church-Gouernment; ſecondly, by whom it muſt bee done; and thirdly, how and after what manner, and vpon what ground, and with what Conditions they are to bee done; you may ſit downe well ſatisfied and reſolued in this point. In the handling of all theſe points I ſhall bee in danger, either to be too intricate, or too tedious; too intricate, if I ſhould handle them ioyntly, all together; or too tedious, if I ſhould frame a ſeuerall diſcourſe for each particular by it ſelf: To preuent both, I wil firſt propound them all in a generall view by themſelues; and then I will inſtance in two or three particular duties, fitting them with their Officers and Lawes; that ſo any man of vnderſtanding may learne thereby to doe the like in all the reſt.

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First, wee will beginne with the Duties or Actions to be done in Church-Gouernment; haply I shal not touch them all, but I will labour to touch the chiefe and principall, and those to which all the rest may bee referred. The principall Duties are these: First, Order must be taken that the Word and Sacraments, and Prayers bee had in the Church. Secondly, there must be election of Officers from time to time, as occasion shall require. Thirdly, Duties of Charitie must bee carefully and religiously practised. Fourthly, censures and proceedings against Offendors must be executed. Fifthly, order must be take for calling publike Assemblies. Lastly, order must bee taken for the ouersight of all these things.

First, the duties or actions to be done in Church-gouernment, and they are sixe principally.

To beginne with the first, Order must bee taken for the Word and Sacraments, and Prayers; I ioyne and couch all these together, because there is a most neere and necessary league, and affinitie betwixt them. For as the Word is to beget faith; so the Sacraments, as seales and pledges, accompany it, for the more palpable Assurance of out increasing in it: and Prayer is to bee ioyned with them both, that they may bee effectuall and powerfull for edification. First, for the Word, order must bee taken that it may bee had in the Church: first, the Canonicall bookes of the old and new Testament must bee extant. And how must they bee extant? Surely in their owne originall languages, because if there bee any corruption in the Translation, wee may runne to the Originall, so that it must be had in the originall languages. And in what Copies? Surely the best that be to be had. But what then, euery one cannot vnderstand these languages, they may bee in a Nation whose language is not the Mother-Tongue; What must bee done then? Surely wee must get the most faithfull and best Translations that are; and when they are got, what must the Church see to bee done with them? First, some of these Copies must bee laid vp in a safe and secret place, that if Desolation should come, yet the written Word may bee preserued: so the booke of the Law, 2 *Chron.* 34. 14. which was thought to bee written by *Moses* owne hand, was found in a secret

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Vid. *separat. sibiſm.* 137.

place, where no doubt it had been laid vp by Gods speciall prouidence to bee preserued from that common hauock which was in the Land; so that some Copies must bee laid vp in safe and secret places. Yea, but that is not enough, but there must bee some extant in places of publike and religious Assemblies, as it may seeme to bee in our Sauiours time, *Luk.*4.16,17. where our Sauiour comming into the Temple, there was a book of the Prophecy of *Isaiah* deliuered to him: So that they must bee extant in the publike Assemblies. And how must they bee extant there? Not as dumbe shewes, but as the liuely voyce of God to bee read openly; so was the case, *Act.*13.27. *The word of the Prophets were read euery Sabbath Day.* And not onely so, but it must bee preacht too; that is, conscionably expounded and applied: So you may read, *Act.*13.15. that there were Lectures of the Law and of the Prophets. And that the Ruler of the Synagogue sent to *Paul* and *Barnabas*, saying, *That if they had any word of exhortation, they should say on.* And this is our Sauiours charge, *Mark.*16.15. *Goe preach the Gospell to euery Creature.* And so it is the Apostles charge to *Timothy*, 2 *Tim.*4.2. *Preach the Word, bee instant, &c.* And this is so necessary, as that it is the power of God to saluation, *Rom.*1.16. we cannot bee saued without it. And it is impossible wee should beleeue without the preaching of the Word: *How shall they beleeue in him of whom they haue not heard? and how shall they heare without a Preacher? Rom.*10.14. And this was the practice both of Christ, and of his Apostles; they preacht the Word. And as the Word must bee taught, so it must bee heard, vnderstood, and obeyed; therefore our Sauiour saith, *Luk.*11.28. *Blessed are they that heare the Word of God and keepe it.* And therefore the Apostle, *Colos.*3.16. saith, *Let the Word of God dwell in you plenteously*: hee vseth a very elegant Speech, as if hee should say; Let it not come as a Stranger, to tarry with you for a little while, but let it dwell with you, &c. And as it must bee heard and obeyed, so it must bee diligently conferred vpon; that is it which is commended in the

the men of Berea, *Act.* 17.11. that *they searched the Scriptures, to try whether the things were so that Paul taught them.* So there must bee care had for the Word wee see. Secondly, there must be care had for the Sacraments: first, that they be vsed, and none other, which Christ instituted; and secondly, that they bee administred in the same manner that our Sauiour did administer them; so it is commanded, *Matth.* 28.19. *Go teach all nations, baptizing them, &c.* there is the Sacrament of Baptisme inioyned; and in the 1 *Cor.* 11.23. there is the Lords Supper; and the practice of them appeares in both the Epistles to the *Corinthians*, and by name for the Lords Supper in that first Epistle *cha.* 11. *v.* 25. where the Apostle deliuers not onely the substance of it, but in some measure the circumstances of it also. Lastly, the Duty of Prayer, that must bee had in the Church, that prayers must bee publikely made in the Church: we haue the exhortation of the Apostle to it, 1 *Tim.* 2.1. *I exhort, that first of all Prayers bee made for all men, &c.* where hee intends it of publike Prayer, and exhorts to it as to a chiefe duty, *I exhort, that first of all prayers bee made, &c.* and so in the 1 *Cor.* 14.16. And the practice of the Apostles is answerable to this *Act.* 1.14. after Christs assension, they continued with one accord in prayer, &c. So you see how that in well-gouerned Churches, the Word, and Sacraments, and Prayer are to bee had and vsed. Wee haue an example for all these together, *Act.* 2 41,42. where it is said, *That they which gladly receiued the Word were baptized, and they continued in the Apostles Doctrine, and fellowship, and breaking of Bread and Prayer.* So there was the Word, and the Sacraments, and Prayer. Here many good and profitable obseruations might bee had, but they are here onely handled as by the way, and wee haue handled some of them before in the markes and notes of a true visible Church; and the maine thing in them rests to bee handled in the instances when wee come to them. So much for the first point, that the Word and the Sacraments, and Prayer must bee had in the Church.

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The second duties to be done. Vid. *Zegred.* 120.

The second point is election of Officers from time to time as occasion requires, this must bee had too: for a duty to bee performed necessarily requires an Officer to performe it. And the Duties being of sundrie kindes, so must the Officers bee too that manage them, else there would bee disorder and confusion; and none must intrude or thrust themselues into such places of their owne heads, for that were intolerable presumption, *Heb.* 5.4. *No man taketh this honour to himselfe vnlesse he be chosen of God as Aaron was*: there is no warrant of Conscience, either in them that thus intrude to execute such offices, nor in others to obey, nor no hope of blessing by either: Therefore there must be election of Officers in the Church, that is, there must bee a lawfull Assignment of such men to such Offices. When a Church is first planted, it is one of their first Duties, to proceed to the election of Officers, as *Act.* 14.23. *They ordained them Elders in euery Church by election.* And so in *Titus* 1.5. *Titus* was left in Crete, when the Church was first planted, to ordaine Elders in euery City. Againe, as there must bee election of Officers when the Church is first planted; so there must be election for the supply of Officers, when any are displaced, either by death, or for their misdemeanor, others must bee placed in their roomes by election. And thus did the Apostles when *Iudas* was fallen away, they fell to election by lot, for another to supply his roome, *Act.* 1. 21. Againe, when the Church of God is increast, and when by multitude of businesse, those that are Officers haue as much already to doe, as they can turne their hands to, other Officers are to bee added by election. And this was the case, *Act.* 6.2,3. *When the multitude of Disciples grew, there was a murmuring because the widowes of the Grecians were neglected in the dayly ministration.* Now the Apostles had greater matters in hand, and therefore it was vnmeet for them to tend to it; therefore said they, *Chuse you out seuen men from among you, &c.* And so when the people of Israel were increased, and that *Moses* knew not what to do, *Exod.* 18.21,22. *Iethro* his Father in Law gaue him counsell to

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chuſe other Officers to aſſiſt him, and ſo he did. So that election of Officers is a needfull duty in the Church. Now as this muſt bee done in regard of all Officers, ſo eſpecially there muſt bee election of Miniſters, ſuch as labour in the Word and Doctrine, as they hauing the chiefe buſineſſe to deale in: and their election conſiſts chiefly in two things; Ordination and Aſſignation to ſome particular place.

Firſt, Ordination, that is an Action whereby men are ſeparated to the worke of the Miniſtery, and whereby they are enabled to doe ſome things, which they could not doe before, as in the power and vſe of the Keyes to binde and looſe; and ſome other things they may doe lawfully now, which they were able to doe before, but not lawfully, as to preach and to adminiſter the Sacraments, &c. theſe depending vpon lawfull Ordination; ſuch an Ordination we find, *Act.* 13.2,3. where *Paul* and *Barnabas* were ſeparated to the work of the Miniſtery, but not aſſigned to any one particular place. And in the 1 *Tim.* 4.4. where the Apoſtle ſaith to *Timothy*, *Deſpiſe not the gift that is in thee, which was giuen thee by Prophecy, and the laying on of the hands of the Company of the Presbytery:* where the Apoſtle ſpeakes of his Ordination, before he came to be aſſigned to a particular place: for as yet he had no certaine Charge till he came to Epheſus, and the Apoſtle ſpeakes as of a thing done before: that is for Ordination.

In the ſecond place we come to the appointment of them to ſome particular place, where they may exerciſe their gifts, and to performe the worke of their Miniſtery, whereby there is a mutuall reference betwixt the Miniſter, and thoſe whom hee is ſet ouer, hee being their Paſtor, and they being his Flocke. And ſo the Apoſtle left *Titus* in Crete, that he might ordaine Elders in euery City, *Tit.* 1.5. that is, that he might ordaine them, and appoint them in euery Citie; for both theſe vſually doe, and ſhould goe together, that is Ordination and appointment to ſome particular place, ſpecially amongſt vs, though in the Apoſtles times, there were Miniſters at large: but this is not good amongſt

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vs, we haue no such large Commission as the Apostles had, but wee must haue reference to a certaine people, and to a certaine place. And so *Act.* 14.23. *They ordained Elders by election in euery Church*: there they did ordaine Ministers, and appoint them to a certaine place. And surely, whatsoeuer is rightly done in this kind, the Lord himselfe acknowledgeth for his owne handy worke, *Act.* 20.28. *Take heed to the Flock ouer which the holy Ghost hath made you ouerseers, &c.* I speake all this while of the outward calling onely, for that is in the power of the Church; the inward is meerely, and immediatly from God. The Church is to try and examine the inward too by the proofe of their gifts, and by charging them in the sight of God to speake the truth herein, whether they find that Gods Spirit hath made them willing and able for the Ministery, but to conferre it on them they cannot. So much for the second point, election of Officers.

The third sort of duties to be done.

The third point is the duties of charitie and mercy, they are to be done in the Church, next to the duties of pietie to God; the duties of mercy and charitie are most carefully to be performed, and to bee prouided for in the Churches of Christ. I speake not so much of spirituall duties of charity, concerning spirituall distresses, as to comfort the wounded conscience, to beare with the weake, to haue compassion on our Brethrens infirmities; but chiefly of outward bodily charity, which concernes the outward state of our Brethren; as first, the sicke must be visited; secondly, the dead must be buried; thirdly, the needy must be releeued; fourthly, the Ministers must be maintained. In these foure consist all the duties of mercy and charity to be done in the Church. First, the sicke are to be visited, the Text is cleare for this in *Iam.* 5.14. *If any man bee sicke, let them call for the Elders of the Church, &c.* And this must not be done for fashion sake after a ciuill manner, but for conscience sake, after a religious and Christian manner wee must pray with them, and for them for their recouery, and for a speedy and comfortable end; we must offer our seruice to them for any good office

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in that neceſſity; we muſt comfort and incourage them againſt the terrours and pangs of death; we muſt ſtirre them vp to put their houſe, eſpecially their ſoules in order. Thus we muſt labour euery way to fit them for the time of their diſſolution: thus wee muſt viſit the ſicke. Secondly, the dead are to be buried; this is commended for a good work of mercy by Chriſts owne words, *Mark.* 14.6,8. when the Woman powred the boxe of Oyntment on his head, ſome murmured at it, but our Sauiour ſaith, *She hath wrought a good worke on me, for ſhee is come afore-hand to annoint my Body to the Buriall:* ſo hee approues Buriall for a good worke.

And ſeeing that Sepulchers and Burials are monuments of our Reſurrection (for that was the firſt and true vſe of them amongſt the faithfull) where ſhould this bee practiſed more than in the Churches of God, where the Reſurrection is moſt and beſt taught and beleeued. Thirdly, the needy are to bee releeued, the naked muſt be clothed, the hungry muſt be fed, &c. and this dutie conſiſts of two branches, collection and diſtribution. Firſt, there muſt bee collection; ſo the Apoſtle inioynes, 1 *Cor.* 16. 1, 2. *That euery firſt day of the weeke euerie man muſt put aſide ſomething for the reliefe of the Saints:* then it muſt bee collected and gathered, and ſo much put into the Treaſury, and that was the vſe of the Treaſury in *Mark.* 12.45. to put in that which was collected. Secondly, there muſt be diſtribution, as *Rom.* 12.8. *Hee that diſtributeth, let him doe it with ſimplicitie*; and verſ. 13. *diſtributing to the neceſſitie of the Saints. Heb.* 13.16. *to doe good, and to diſtribute forget not, &c.* and this may be done either by their owne hands, or others; and that not to their owne Churches alone, but to others too; if they want and theſe abound, *Rom.* 12.26. ſo that that which is collected, muſt not be kept, but after collection, there muſt bee diſtribution, and in theſe two offices conſiſts the relieuing of the needy. The fourth duty of mercy is this, the Miniſters muſt be manifeſted; this is the Apoſtle meanes in the 1 *Tim.* 5.17. where he ſaith, *that bee that*

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rules well is worthy of double honour, specially he that labours in the Word and Doctrine: where at least double honour is taken for the honour of maintenance; and the Text is cleare for it by that which followes, where he saith, *Thou shalt not muzzell the mouth of the Oxe that treadeth forth the Corne:* and this must not bee done with a sparing hand, but as the Apostle commands it in *Galat.* 6.6. *Let him that is taught in the Word, make him that hath taught him partaker of all his goods.* Let him thinke nothing too deare for him. And this is not grounded on the law of loue onely, but euen vpon the law of reason too: for so the Apostle in the 1 *Cor.* 9.11. sheweth, that in reason if they minister to vs spirituall things, it is no great matter if they reape our carnall things. It is true, that rather than the Minister should b burthensome to the Church, he is to labour with his owne hands to satisfie his necessitie: but yet when there is a competent state in the people, they are to ease him of that labor, and of their estates to releeue his wants, as the Philippians did by the Apostle *Paul*, *Phil.* 4.10, 11. where the Apostle reioyceth for the care which they had in ministring to him. And surely the people lose nothing by this; for when the Ministers are thus prouided for, they giue themselues wholly to their callings without let, to study for the good of the people, whereas else they bee driuen to prouide for themselues, it will be with them as it was with the Israelites vnder the hands of the cruell Taskmasters in Egypt, they must be seeking straw while they should bee making brick to build withall; they must be seeking after the pelfe of this world, while they should be building Gods house. And they that neglect this duty, are empty of all Religion, both for piety to God whose Ministers they are, and for charitie to themselues and their brethren, because they do not straine themselues to relieue the wants of such as by Gods Ordinance they are most bound vnto, and which doe spend themselues and their time for others good and saluation. So much of the third point, for duties and workes of mercy and charity.

The fourth point is the censures of the Church, the proceeding against offendors. For seeing in all Churches there are still some that walke inordinately, some course of necessity must bee taken against them, that the Church may bee disburdened, either of their persons, or of their sinnes. And hence it is, that our Sauiour himselfe takes precise order for this matter, *Matth.* 18.15, &c. And the Apostle chargeth this Duty on the Thessalonians with great authority, 2 *Thess.* 3.6. *We warne you brethren in the Name of our Lord Iesus Christ, that you withdraw your selues from euery Brother that walketh inordinately.* And hee is grieuously offended with the Corinthians, that they did not proceed accordingly with all seuerity against the incestuous Person, 1 *Cor.* 5. And the Reasons for such proceedings are very weighey. First, no Gouernment, I say, not onely can bee good, but can stand, where malefactors are not punished, much lesse can the Gouernment of the Church, where sinne is specially to bee hated, preuented, and suppressed. Secondly, where knowne sinne is not punished, there the state and Gouernment is reputed accessary to that sinne, now what a scandall is it to Gods Religion and Church to bee accounted fauourers, or sparers of any sinne, which they must bee, if offendors bee not punished. Thirdly, offendors must bee punished, else there is danger of infecting the whole Congregation; so saith the Apostle, 1 *Cor.* 5.6. *A little leauen leauneth the whole lumpe*; therefore the old and sowre leauen is to be purged forth. Fourthly, in regard of the offendor himselfe; Censures must bee had in the Church, that so the flesh may bee thereby destroyed, and his soule saued, and so Gods mercies glorified in the conuerting a penitent Sinner, by his sauing Ordinances, 1 *Cor.* 5.5. But if hee continue obstinate, his punishment here is but the beginning of his tormented State in hell, and the decreee of Gods Reprobation is begun to bee executed vpon him, and so the Lord is glorified in iudgement in the middest of his Church, in the confusion of his enemies.

The fourth sort of workes to be done. Church censures.

Reasons of this.

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Now these proceedings consist in many particulars; for the

the Church is mercifull, euen as their heauenly Father is mercifull, they delight not in the death of sinners, but rather that they should bee conuerted, and liue; and therefore they attempt all meanes of cure first, before they proceed in cutting off. And yet they are iust too, as God their Father is iust, and therefore when gracious and mild meanes doe not preuaile, they proceede to rougher courses; First, therefore there must bee priuate admonition betwixt him and thee, or two or three more; so our Sauiour commands, *Matth.* 18.15,16. Secondly, if hee will not heare, complaint must be made to the Church, as in vers. 17. which (as I take it) is that noting out by Letter, which the Apostle speakes of in 2 *Thes.* 2.14. Thirdly, consequently if hee will not heare the Church, separate from him, haue no Company with him, as the Apostle speakes in that 2 *Thes.* 3.14. And this is it also which the Apostle saith, 1 *Cor.* 5.9. *I wrote vnto you that you should not company with fornicators*, this is a suspending of them for a time from the Sacraments, and from Communion in holy things, till the Church had triall whether thereby they would bee brought to Repentance. Fourthly, if this will not preuaile, what must be done then? Why, if they cannot cure, they must cut off, hee must bee deliuered vp to Satan indeed: so the Apostle saith, 1 *Cor.* 5.5. and 1 *Tim.* 1.20. and that which the Church doth in this case; the Lord ratifies in heauen, *Matth.* 18.18. *Whosoeuer they bind on earth, is bound in heauen*; yet so too, that vpon his Repentance, they can, and must, and doe most willingly loose them from those bandes of Satan, wherein they wrapped him before. This is a most serious and weighty duty to bee performed in the Church of God: but how grieuously it is both neglected and abused, it is a shame to speake of, that any that professe themselues to bee of the Church of God, and haue power in their hands to execute these censures, should yet neglect them; (these being the onely meanes to reclaime or cast off the obstinate, when imprisonment and all other waies will not serue). So also it is abused by those vpon whom it is inflicted, they deriding it,

How to proceed in this.

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and making but a iest of it, as if they were neuer the further from heauen for all that: and surely it may be they are not, because they were neuer neere it. Well, whosoeuer they be that abuse it, let them know that it is Gods owne pretious and holy Ordinance, and therefore not to bee dallied in, nor basely esteemed; yea, it is Gods owne worke and doing, where it is lawfully proceeded in, and it is ratified by him in heauen; and where it is abused, God will bee auenged on the abusers to the full. It is true, that the Curse causeleisse, as *Salomon* speakes, is like the flying of a Bird in the Aire, it leaues no impression behind it; and in this case God derides it from heauen, and it is their fearefull sinne that inflict it. But when it is iustly suffered, it is the heauiest stroke that can light vpon man in this life, either from God or man. The sword of the Magistrate is nothing to this, that onely depriues vs of temporall life, this of eternall life: a wounded Conscience (which is an intolerable Burthen to them that haue felt it) is nothing to this: For a man sometimes in that case can pray for himselfe, or if he cannot pray for himselfe, yet he may and must, and is prayed for by the Congregation. These are neither in case to pray for themselues, nor must they bee prayed for by the Saints, 1 *Ioh.* 5. 16. because now, for ought wee can see, hee is quite cut off from God our Father: nothing can match this state but hell, this being the Porch, that the House; this the Mouth, that the Body; this the very brinke, that the eternall Pit of vtter desolation. Therefore wee are to bewaile the misery of our times, wherein so pretious an ordinance of God as this is, is so abused; and wee are to pray vnto God that this Ordinance of his may take effect amongst vs, this being an excellent Ordinance of God to reclaime offendors, when neither the Sword of the Magistrate, nor any other meanes could reclaime them. And so much of the fourth Duty.

The fifth duty is calling of publike assemblies; they must be called: For matters are not to bee carried in the Church by one mans direction alone, but by the Common *The fifth duty.*

consent of the whole; and consent is not to bee fetcht from house to house, of euery man by himselfe, for that course is subiect to fraud, but Assistants are to bee called, parties are to bee warned to bee there, and so publikely to testifie their owne consent, and our Sauiour hath promised his presence and assistance in such cases, *Matth.*18.19, 20. Now these Assemblies are sometimes greater, as of a Diocesse or Prouince, sometimes smaller, as of a Parish. Againe, some are ordinary, vpon ordinary occasions; and, as extraordinary occasions doe oft fall out, some are extraordinary. An assembling together for ordinary occasions and duties, they are for the most part these; First, the preaching of the Word, the administration of the Sacraments and Prayer. 1 *Cor.*11. 20. *When ye come together into one place; this is not to eate the Lords Supper.* And 1 *Cor.*14.26. *What is to bee done, Brethren, when yee come together, according as euerie one of you hath a Psalme or a Doctrine, &c.* So that there must be publike Assemblies for these duties. Secondly, there must bee a calling of publike Assemblies for the election of officers; for this cause the multitude were called together, *Act.*6.2. Thirdly, there must bee a publike meeting for Almes, for the collecting and distributing to the Saints, so the Apostle commands 1 *Cor.*16.3,4. Lastly, there must bee ordinary publike Assemblies, for the execution of Church censures, as 1 *Cor.*5.4. *When ye are gathered together, and my Spirit with you, &c.* So there must bee publike meetings vpon extraordinary occasions; sometimes God testifies extraordinary mercies, and giues extraordinary blessings to his Church, and then there must bee an extraordinary assembly of the Church to giue publike thanks to God, as it was in *Hester.*9.22. Secondly, some heauie iudgements are either felt or feared to come vpon the Church, and then the Church must assemble together for fasting and prayer, as it is commanded, *Ioel* 2.15,16. And wee see the practice of it in the Ninuites, *Ionah* 3.5. where they proclaimed a Fast vpon *Ionas* preaching of destruction to come vpon them. Thirdly, Lawes and Decrees are to bee made or reuiued for

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the carriage of Gods worſhip, or ſuch like, and ſo in *Act.* 15. the Church came together for the decreeing of matters concerning ceremonies. And *Act.* 16.4. they deliuered thoſe decrees for the Churches to keepe, then there muſt be an aſſembling for the receiuing of them. Laſtly, doubts and controuerſies are to be decided; therefore there muſt bee publike Aſſemblies for the deciding of them. So *Paul* was ſent vp to Ieruſalem, *Act.* 15.1,2,&c. about doubts that did ariſe; and what did they there, the Apoſtles and Elders came together to looke to this matter, *verſ.* 6. So much of the fifth Duty.

The ſixth Dutie is ouer-ſight, that all theſe things may be duely and rightly done; this Duty is as needfull as the reſt: For wee know that euery thing growes out of frame in time, except they bee vpheld and renewed by continuall ouer-ſight and looking into; and therefore it is ſaid, *Act.* 15.6. that the Apoſtles and Elders came together to looke into the matter. This is one moſt neceſſary Duty; for it is the keeper and maintainer of all the reſt; if this bee neglected, all the reſt will faile; we know concerning our owne bodies, that if we looke not to our ſelues in our diet, all will bee ſoone out of frame, and much more in our ſoules, for who finds not by experience, that though hee labour to ſet himſelfe neuer ſo well in frame in the morning, yet before night for want of ouer-ſight, the Soule wilbe much out of Order; and were it not for this carefull ouerſight our Soules would bee growne ouer with ſinnes, as the Fields are with weedes: ſo would it bee likewiſe with the Church. Now for this matter of ouerſight, firſt, it muſt bee ordered, that things once ordained bee eſtabliſhed by authority, and if it be poſſible by the authority of the Chriſtian Magiſtrate, at leaſt of the Church. Thus *Ioſiah* made a Couenant with God, and eſtabliſhed it by his authority, and made all the people ſtand to it, 1 *Chron.* 34.32. And ſo the Apoſtle, 1 *Cor.* 14.37. eſtabliſheth thoſe things which hee had ordained in the Church by the authority of his Apoſtleſhip; *If any man* (ſaith hee) *bee ſpirituall, let him acknowledge, that the things*

The ſixth duty.

which I write vnto you are of the Lord. And if things be not thus eſtabliſhed, ciuill men will not regard them. Secondly, euery man muſt bee quickned vp, and incouraged to the performance of this duty, and therefore there muſt bee ouer ſight in the Church. Thus *Ioſiah* incouraged the Prieſts to the ſeruice of the Lord, 2 *Chron.* 35.2. and ſo *Paul* quickned vp *Timothy* to the obſeruation of his duty, 1 *Tim.* 5.21. *I charge thee in the ſight of God, and the Lord Ieſus Chriſt, and the elect Angels that thou obſerue theſe things.* And ſo the Lord incourageth the Church of Smyrna, *Reuel.* 2. 10. againſt her ſufferings; *Feare none of thoſe things* (ſaith hee) *which thou ſhalt ſuffer, &c. but bee faithfull vnto the death, and I will giue thee the Crowne of life.* Thirdly, there muſt bee ouer-ſight, that well-doers may bee commended and approoued: ſo the Apoſtle *Peter* commends them to whom hee wrote 2 *Pet* 1.19. for doing well, in that they did take heede vnto the words of the Prophets, &c. And in the ſecond and third Chapters of the *Reuelation*, there is neuer a Church that had any good thing in it, but our Sauiour commends them for it, and the want of this duty is a great diſmaying to religious proceedings amongſt vs. Fourthly, things muſt bee redreſſed, therefore there muſt bee ouer-ſight in the Church, and ſo *Paul* left *Titus* in Creta to redreſſe thoſe things that were amiſſe, *Titus* 1 5. And ſo our Sauiour in *Reuel.* 2. 5. labours to reforme the Church of Epheſus; *Remember from whence thou art fallen, and repent, &c.* And likewiſe the Church of Sardi, *Reuel.* 3.2.

The laſt duty in the matter of ouer-ſight is this; that if we cannot reforme and redreſſe thoſe things that are amiſſe, then we muſt make open proteſtation againſt their failings, as the Apoſtle did, 1 *Cor.* 5.6. with ſharpe denuntiations and threatnings of Gods Iudgments againſt thē, if they reforme not: ſo our Sauiour threatens the Church of Epheſus, *Reuel.* 2 5. *That if ſhe will not repent, he will come againſt her ſhortly and remoue her Candleſtucke, &c.* and the Church of Pergamus in the ſixteenth verſe, *Repent thy ſelfe, or elſe I will come againſt thee ſhortly, and will fight againſt thee with the*

ſword

sword of my mouth. So if I liue in a Church that will not reforme the things amisse, if my place afford it me, I will make open protestation against them; and if that will not preuaile, I will sharpely denounce the iudgements of God against them, and so I shall haue peace in discharging my Conscience. And so much for the last Duty to bee performed in the Church, namely, ouer-sight.

The seuenteenth Lecture of the Church.

COncerning the matter of Church-Gouernment I shewed you in the last exercise, that the whole frame of it did consist of three Principles; First, of some actions and duties to be done in the Church; secondly, of some Officers or Persons that must doe them: Thirdly, of certaine Rules and directions, whereby those Persons are to be guided in doing those duties. Of the first of these three, namely, of the Actions and Duties to be done in the Church wee haue spoken already in the last Exercise. Now we are to speake of the second point, as God shall assist vs, namely, of the Persons or Officers that are to performe these Duties: For euery Duty to be performed in the Church doth of necessitie require some Person or Officer for to performe it. Now euery member of the Church is not presently an Officer of the Church, but first a man must be a member, and afterwards as his fitnesse is, hee is to bee made an Officer; neither yet is euery Officer to manage euery duty, but seuerall duties are to bee matcht with seuerall Officers; and euery Officer is to bee confined to that particular Dutie, which hee is appointed vnto.

The second principle whereupon Church-gouernment consisteth, viz. the Persons or Officers that are to performe this duty.

If you aske me, who, or what manner of persons or officers these are? My answer is twofold: First, I answer in generall

Quest. Answ. 1. generally.

nerall, that these officers must haue two things: first, they must be qualified with a competent measure of gifts, fit for such offices; secondly, they must be appointed to such offices, by the order and authority of the Church wherein they liue. First, they must be qualified with a competent measure of gifts fit for such offices: for such is the admirable wisedome of God, that as he hath ordained diuerse administrations (that is to say, duties) to be done in the Church; so proportionably he hath giuen diuers gifts, that is, enablements for the administration of such duties. And these gifts hee hath not heaped vp all together vpon one man, for one man is not able to receiue them all, at least not to vse and weeld them all, but hath distributed some to one man, and some vnto another, to euery one seuerally as himselfe pleaseth. So the Apostle deliuers the matter very plainely and pithily in the 1 *Cor.* 12. 4. to the eleuenth verse, where hee speakes of administrations, gifts, and offices, and saith, that one and the same Spirit distributeth to euery man seuerally, as he will. And these three haue both a mutuall correspondency too, and a dependency in Nature with each other, and are inseparably ioyned together: administrations require gifts, gifts require officers, and officers require administrations; yea, administrations require not gifts onely wherewith, but officers also by whom they are to be executed: and gifts require not officers alone by whom, but administrations also whereupon they are to be imployed: and officers require not onely administrations which they are to execute, but gifts also whereby they are enabled to execute them. Administrations without answerable gifts and officers are but dead matters, there is no life in them. Gifts without officers and administrations answerable, are idle things, there is no profit in them. And so officers without administrations and gifts are meere shadowes and shewes, no truth nor substance is in them: So that these three are inseparably ioyned together. And hence it is, that whatsoeuer duty the Lord would haue to succeed happily, still thorow the whole booke of God, wee shall finde that hee

Church-officers must haue two things: First, they must be qualified with a competent measure of gifts.

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matcheth that duty with gifts and officers accordingly. This we may see in the twenty fiue, and twenty sixe, and so to the thirtieth Chapter of *Exodus*, there was a Tabernacle to bee built, and an Altar, and an Arke to be made; here is the administration: then looke in the 31. Chapter, second and third verses, and wee shall see, that there were presently gifts and officers fitted thereto. In the second verse there was *Bezaleel*, whom God had called by name for that worke: and in the third verse there were gifts too, *Whom I haue filled with the Spirit of God in wisedome, &c.* So likewise in *Matth.* 9. 37. and *chap.* 10. 1, 2. In the ninth Chapter, vers. 37. our Sauiour saith, *The harueſt is great, &c.* here is the administration, the preaching of the Gospell: and in the tenth Chapter, the first and second verses, there are gifts and offices suted thereto; for Christ calls his Disciples, and giues them gifts for this purpose. That may suffice for the first point.

Secondly, they must lawfully be appointed to such offices by the authoritie and orders of the Church wherein they liue; *Tit.* 1. 5. the Apostle saith to *Titus*, that hee left him in Crete to ordaine Elders, &c. *I haue appointed thee* (saith he;) hee was not to doe these things of himselfe, but according to the Orders established by *Paul* in that place. And there is great reason for it: for whereſoeuer an officer is thrust on a people against, or besides their Orders or Customes, it breedes in the people discontent against him, and makes, that neither hee nor his seruice is well accepted of them. But what if we liue in a Church where the Gouernment and Orders are corrupt? I answer: It were for to bee wished, that in all places officers might bee made after the best and purest manner: but when we liue in places where we cannot be serued with the best and finest, wee must bee serued with courser, wee can haue no better than the place will yeeld. Therefore if an officer bee appointed, after the vsuall Orders and Customes of the Church, though somewhat corrupt, if withall he be qualified with some competent measure of gifts, this sufficeth to make him a lawfull

Secondly, they must be lawfully appointed to such offices.

officer to them, and so hee is to bee accepted and esteemed. And that these two are most necessary, as none being a lawfull officer ordinarily that hath not both; and most sufficient, as that whosoeuer hath these is a lawfull officer, appeares by these Reasons: First, that which a man is lawfully seazed on, he must haue both right to, and possession in. When God giues a man gifts, he hath a possible right; and when he is appointed by the Authoritie and Orders of the Church, that giues him actuall possession. Secondly, euery such officer is an officer both for God and for men, and therefore hee must bee inuested by each; Man inuests him by appointment, God inuests him when hee is qualified by himselfe, and appointed by man according to Gods ordinance. So much for the first generall answer, that officers in the Church must bee men qualified with a competent measure of gifts. Secondly, that they must bee appointed thereto by the Authority and Orders of the Church wherein they liue.

Answ. 2. Particularly, what these Officers are.

Now I come to answer particularly, and by name to the Question, namely, what these officers are. It were too great a labour, and yet to no great purpose, to reckon vp all particular officers, that haue had to doe in Church businesses; for besides the ordinary, there haue been many extraordinary. Some in our Sauiours time, and the Age next succeeding: as Apostles that were to teach at large through the whole world, *Matth.* 28.19, &c. and Prophets to foresee and foreshew things to come, as *Agabus*, *Act.* 11. and Euangelists to bee Assistants to the Apostles. Others there were also in many Ages after, as Exorcists, Doore-keepers, Acolutiues, and Readers, &c. but whether these were in, rightfully or wrongfully, is to bee seene hereafter. In the meane time we will speake of such officers as were of ordinary and necessary vse in the Church, either such as were indeed, or else are pretended so to be on probable and plausible grounds. Wee will begin with the officers of the Ministery, as that being the principall duty, and so they the principall Church-officers in the most strait and proper sense.

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We will take them in their orders: first, we will begin with Bishops: secondly, we will come to Presbyters, then to Doctors, then to gouerning Elders, then to Deacons, then to Widowes, then to other Assistants: lastly, we will come to speake of the Christian Magistrate.

First, wee will begin with Bishops; and first, wee will speake of their name; secondly, of their office. First, of their name. *Bishop* is as much to say, as an Ouerseer in the Originall; and it is attributed vnto them by a kind of excellency: for there are many Ouer-seers, but these are the chiefe (in the Scripture sense) that are, and these are Ouerseers by a kind of excellency, whether we respect the persons they ouer-see, or whether we respect their designement to that office, or whether wee respect the worke they doe. First, if we respect the persons they ouer-see, they are ouerseers by a kind of excellency, for they ouer-see the faithfull, or the flocke of Christ: for whereas they haue other ouerseers, as they are Subiects, they haue the King, and other Magistrates to be their Ouer-seers; yet none are so as these, for these are their Ouer-seers, as they are the flock of Christ. Secondly, if we respect their speciall designment ouer that flock, they haue a more speciall designment ouer the Lords flock, than any other Ouer-seer hath ouer any other people; the holy Ghost makes them ouer-seers after a speciall manner. Thirdly, if we respect their worke, which is to feede, and that not with bodily foode, but with spirituall and heauenly food to eternall life. All these are intimated, *Act.* 20. 28. *Take heed to the flocke ouer which the holy Ghost hath made ye Ouer-seers, to feed the Church of God, &c.* First, they are Ouer-seers, and that by a kind of excellency; first, in respect of the persons they ouer-see, which is, the flocke of Christ; *Take heed to the flocke, &c.* Secondly, in respect of their speciall assignment; *ouer which the holy Ghost hath made yee Ouer-seers.* And thirdly, in respect of their work, *to feed the Church of God, &c.* And as this name Ouer-seer is restrained onely to these, so it may bee safely extended to euery particular in that kind, and so is the vse in Scripture,

First, Bishops. First, their name.

Phil.

Phil. 1.1. *To all the Saints in Christ Iesus which are at Philippi with the Bishops, &c.* And most plainely in the 1 *Tim.* 3.1. *If any man desireth the office of a Bishop, &c.* this is the generall signification of the word in Scripture. But you shall vnderstand, that by common practice of speech, I find this name alwayes, almost euer since the Apostles times particularly applied to those that haue a primacy and precedency in the Church aboue their fellow-Ministers; and so Bishops are not Ouer-seers of the flocke onely, but also of the Pastors too within such a compasse, some greater, some smaller, which we call Dioceses; and as this is generally so in all antient Writers, so likewise if the Postscript be authenticall, 2 *Tim.* (as for any thing I see it must) then the Scripture fauours it too: for there *Timothy* is said to be a Bishop in this sense, and so had other Pastors vnder him. And so much for the signification of the name, *Bishop.*

Secondly, their office, consisting in two things. First, in ordaining Ministers.

Now wee come to their Office; (we speake still in the particular sense) their Office (besides their preaching and other ministeriall Duties common to all Ministers) consists, First, in ordaining Ministers; secondly, in reforming things amisse. First, in ordaining Ministers: So it is said of *Titus*, that hee was left in Crete to ordaine Elders, *Titus* 1.5. and so in the 1 *Tim.* 5.22. the Apostle would haue *Timothy* lay hands rashly on no man, &c. What is it to lay on hands, but to ordaine Ministers? And this *Timothy* must doe; and thereto Antiquitie so plainely agrees, that *Ierome*, though otherwise bitter enough against Bishops, acknowledged it to be done by them, and misliked not the doing of it. And surely, seeing ordination must be continued in the Church, some Persons must needs haue a special ouer-ruling hand in it; and who are they but Bishops, that is, they that are highest and chiefest in the Ministery? So the Apostles, and so the Euangelists being the chiefest in the Ministry, did ordaine Ministers. If it be said, that the Apostles ordained not as Bishops, but as Apostles; and *Timothy* and *Titus* not as Bishops, but Euangelists, yet the same office being of necessitie still to be performed, some must alwaies be in the Church,

The obiection that the Apostles did ordaine as Apostles, not as Bishops; and Timothy and Titus as Euangelists not as Bishops, answered.

Church, answerable to them in that respect, call them how you will, if not Bishops, yet they must haue as much authoritie in this businesse, as I for my part do ascribe to Bishops. It is true, that extraordinary Officers are not to be imitated in extraordinary workes: but in their ordinary workes of continuall and necessary vse, when extraordinary Officers cease, ordinary must succeed them. I doe not say, they did this wholly and alone, but stil other Presbyters or Ministers were assistants, and layd on hands with them: and so it was in the Primitiue Church, and so our Law requires, that the Bishop should make no Minister, vnlesse other Ministers be with him: but yet still they haue the chiefe stroke; the power of ordaining is in the one, the approbation in the other.

The second thing wherein their Office consists, is in ouerseeing, and redressing things that are amisse: for this purpose was *Titus* left in Crete to redresse things amisse, *Titus* 1.5. and that not in the people onely, but in the Ministers also, 1 *Tim.* 5.19,20. *Against an Elder receiue none accusation, but vnder two or three witnesses; them that sinne openly rebuke openly, &c.* *Timothy* was at Ephesus, as *Titus* was at Crete, to redresse things amisse, and there were many Ministers there, and these must bee reformed too; and therefore the Apostle would haue him in redressing things amisse amongst them, to receiue no accusation against them but vnder two or three witnesses. So that there must bee one aboue the rest, for the performance of this Duty: the same Reason may bee proportionably applied for this, as for the former, for seeing some ministers must bee redressed, then there must be some that must haue this power to doe it; and who are they but Bishops that are in the chiefest places? I doe not ascribe to Bishops hereby any absolute power ouer their Brethren, as to doe what they list, but a limited power to proceed with the approbation of their Brethren: neither say I, that these were simply Diocesan Bishops, as ours are, but surely they were such as had some compasse of iurisdiction allotted them, wherein were many Congre-

Secondly, in redressing things amisse.

Congregations, at leaſt many Miniſters whom theſe did ouer-ſee. Thoſe of the Presbytery haue one that is chiefe amongſt them, and ſo is the confeſſion of the Reformed Churches. And Maſter *Calvin* himſelfe confeſſeth as much, that in the ancient Church there were ſuch Superiours; and ſaith further, that their proceedings were not contrary to the Word; yea, and hee ſhewes and approues the reaſon why ſuch were choſen, and that was of purpoſe to preuent diſſention, which by equality would ariſe. Miſtake me not, as if I did meane to ſettle in Biſhops any Princely authority or Lordlike command; neither he, nor they, nor I intend it, but that at leaſt there muſt be one ſuperiour, and aboue the reſt for order-ſake. For ſo it muſt needs be in all Companies and Societies whatſoeuer, elſe it cannot ſtand. There were many Miniſters in Epheſus, *Act.* 20.28. And ſo *Act.* 15.35. we reade of many that were in the Church of Antioch, and ſome of them are named, *Act.* 13.1. Now what diſorder would there haue been in theſe Churches, if one had not been aboue the reſt? What danger of Schiſme would there haue been? How could matters haue been decided amongſt them? Who ſhould there haue been to haue moderated their actions? The freeſt State that euer was, hath one Superiour aboue the reſt, as Venice hath her Duke, Rome hath her Conſuls, &c. yea, the Apoſtles themſelues exerciſed this order amongſt themſelues; ſome in one Cauſe was Moderator, ſome in another. Nay, I adde further, that they exerciſed power, though not ouer themſelues, for they were all equall, yet ouer other Miniſters. Therefore the thing is not vnlawfull in it ſelfe, if it bee moderately and lawfully vſed. And the order which I pleade for, I would not haue thought a bare Title, but ſuch as is armed with ſome kind of power too, which is conferred on them, by them which choſe them to ſuch places. But you will ſay all this is tolerable, if it were but for one Action, or for one yeare? I anſwere, that ſurely the lawfulneſſe is all one, bee it for a yeare or for a mans life, only there is leſſe danger of abuſing ſuch a place, if they be limitted to a ſhorter time:

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And so much of the first Office, namely, Bishops, where yee haue heard first of their Name, and secondly of their Office.

Now wee come in the second place to Presbyters or Elders; for so the word Presbyter in the Originall signifies an Elder; and they were so called, either as they were Ministers, or as they were ancient in yeares, or at least in carriage, or because they were more ancient in grace, and in begetting others to the Faith. We speake here of such as labour in the Word and Doctrine, for of such as are pretended to be gouerning Elders, we shall speake in the next place. This name wee find also to bee generall to all in the Ministery, from the highest to the lowest; yea, euen the Apostles themselues are so called; so *Peter* calls himselfe an Elder, 1 *Pet.* 5.1. yet by vse for the most part both in Scripture, as *Act.* 15.4. and the 14.23. and in other Writers, it is restrained to those that are assigned to teach in some particular Congregation, sometimes many of them together, sometimes one by himselfe, as times and occasions serued. *Secondly, Presbyters.*

Their Office in regard of the maine essentiall duty, is to feed, and therefore they are called Pastors, *Ephes.* 4.11. *Hee gaue some to be Apostles, &c. and some Pastors, &c.* And to this duty they are often exhorted in Scripture, 1 *Pet.* 5.1, 2. *The Elders which are amongst you I beseech——feed the Flocke of God, &c. Act.* 20.28. *Take heed therefore vnto your selues, and to all the Flocke whereof the holy Ghost hath made you Ouer-seers, to feed the Church of God, &c.* And this feeding consists chiefly in two things; that is, first, to teach; secondly, to rule and gouerne: they must bee acknowledged to haue as absolute power and authoritie from God for both these duties within their Charge, as the Bishops in theirs: for euery Presbiter is a Feeder; that is, both a Teacher & a Ruler within his Charge. It is true, that Presbyters haue bin most vniustly scantled & abridged by Canons and Councels of this part of their office, that consists in ruling and gouerning; too much hath been taken from them, that Bishops might be aduanced the more. *Their office, first, generally.*

To

Secondly, more particularly.

To speake more particularly of their Office, it consists in many particulars; First, they are to teach the Word; that is, both to expound it, and to apply it, and whatsoeuer particulars of exhorting, reprouing, comforting, &c. are set downe in Scripture, they are to bee referred to this head, they were all exercised by the Apostles and Euangelists, and are so to bee by euery Minister or Elder within his Charge: that which is spoken of *Paul* to *Timothy*, 2 *Tim.* 4.2. is spoken to all Ministers; *Preach the Word, bee instant in season and out of season, improue, rebuke, exhort, &c.* And there is reason for it; for the Word being committed to euery Pastor to bee ministred by them, and that being profitable to teach, to conuince, to correct, as it is in the 2 *Tim.* 3.16. therefore there is power and charge in them, to handle it euery way, for the edification of the Church. 1. Secondly, they are to administer the Sacraments: for that also being charged vpon the Apostles, *Mat.* 28.19. was intended to all the Ministery, as well as the Word: and in the 1 *Cor.* 10.18. *The Cup of blessing which we blesse, &c.* there is the other Sacrament, and the Apostle makes it peculiar to him and other ministers to administer, *it which wee blesse, &c.* 2. The third Duty is prayer, *Act.* 6.4. and in the 1 *Cor.* 14.16. there the manner of publike prayer is plainely set downe, that is, that which is conceiued by the Minister, and the people accompanying him in their affections, and saying, *Amen.* 3. The fourth Duty belonging to their Office, is that they be an example to their flocke of holinesse in life; so the Apostle exhorts the Elders to whom hee writ, 1 *Pet.* 5.3. to bee an example to their flocke: and so the Apostle exhorts *Timothy* to bee an example to them that beleeue, 1 *Tim* 4.12. 4. The fifth Duty is to visit the sicke; So it is intended, *Iames* 5.14. *If any man bee sicke let him call for the Elders of the Church, &c.* 5. Their sixth Duty; they are to vse and exercise the power of the Keyes both in binding and loosing, for that also is common to them with the Apostles; and that which is said to the Apostle in *Ioh.* 20.23. is said also to all true Ministers; *Whose sinnes soeuer ye remit on earth, they* 6.

are remitted, &c. This is peculiar to all in the Ministery, and none else. The seuenth Duty belonging to their Office is, 7.
that they are to haue care ouer the poore. I vrge it not so much that they should distribute with their owne hands, yet that is needfull too: where greater occasions are not hindred by it; for so the Apostles, all was brought and laid at their feet, and they did distribute it, till they had greater businesse in hand. But this they ought to doe, to see it performed by those that are in places, both collections and distributions, 1 *Cor.* 16. 1. Eightly and lastly, their Duty is to 8.
bee continually resident, and attendant, ouer their Charge *Act.* 20. 28. *Take heede to the flocke ouer which the holy Ghost hath made you ouerseers, &c.* The very name, *Ouerseer*, intends so much, that they must be continually resident ouer the flocke, wherein the Apostles themselues, though they went from place to place, yet they were very carefull in visiting, and in writing to the Churches which they had planted, as *Paul* and *Barnabas* did, *Act.* 15. 36. and they did long to bee with them, as the Apostle *Paul* saith, *Rom.* 1. 11. and when they were hindred from it, they bewailed it, as Satans worke therein. So doth the same Apostle, 1 *Thes.* 2. 8. and when they could not come themselues, they supplied their bodily absence by the presence of their Ministers and Deputies, as also by Letters. But no ordinary Minister can thus excuse himselfe, but they are continually bound to bee resident. And the danger is exceeding great when the Pastor is absent, as wee may see in the 1 *Cor.* 15. 12. When the Apostle was absent, some crept into the Church that taught errors and false Doctrine, as that there is no resurrection, &c. and the danger of it amongst vs is too apparant and lamentable. And therefore wee are to pray vnto God, that those in Authoritie may force them that are tied to a Charge to be resident vpon it: so much for Presbyters.

In the third place we come to Doctors: I finde the word *Thirdly, Doctors.*
vsed in *Ephes.* 4. 11. and we expound it Teachers, which hath two significations: First, I find it to bee vnderstood of those that teach the Word, and that is the true and onely sense of

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it in the Scriptures: secondly sometimes it is vnderstood of those that instruct Schollers specially in the grounds of Religion; and so after in other matters; and so it is taken in some antient Writers. The question concerning Doctors is in the former sense this; Whether there must bee such an one in euery particular Congregation, as a seuerall Officer from the Pastor? For answer whereunto, I say, that the Office of a Doctor is necessary in both senses generally in the Church: and also in the former sense, as hee is a Teacher, hee is necessary in euery particular Congregation; yea and further, I say; that if there bee in one and the same Congregation, a Doctor in whom is the Word of knowledge, joyned with a Pastor in whom is the word of wisdome, 1 *Cor.* 12.8. it is not to be misliked. But that this must be so of necessitie that wee deny: for howsoeuer the gifts bee diuers, the Doctors to teach and expound the Scripture, the Pastors to apply it; yet they may bee and are vsually found in the same Person: and therefore wee shall find in Scripture, that teaching and preaching concurre together in the same Officer: so it is said of our Sauiour Christ himselfe, *Matth.* 9. 35. *That hee went about teaching and preaching the Gospell.* And so it is said of the Apostles *Paul* and *Barnabas*, *Act.* 15. 35. *That they continued preaching and teaching at Antioch.* And so the Apostle, 1 *Tim.* 6. 2. requires this in *Timothy*, *that he teach and exhort.* And this is generally required of all preaching Elders, 1 *Tim.* 5. 17. that they labour in the Word and Doctrine; and what is that but to teach and apply? And euery Minister must bee apt to teach. What necessitie is there of a Doctor in euery particular Congregation? Howsoeuer then they are diuerse gifts, yet commonly they are found in the same person: and that which they alleage, *Eph.* 4. 11. makes directly against them; for if the Apostle there had meant to haue made them diuerse offices, hee would haue disioyned thē with the same note of difference, as hee did the other, and haue said, *and some Pastors, and some Teachers*; but in that he conioynes them together, and saith, *Pastors and Teachers*; hee makes them to bee as one.

Now

Now we come in the fourth place to gouerning Elders. I finde Gouernors mentioned in Scripture, as in the 1 *Cor.* 12. 28. and also Rulers, *Rom.* 12. 8. And I deny not but this is of necessary vse in the Church; for the Ministers must bee endued with it, they must rule and gouerne, as we haue seene before, 1 *Tim.* 5. 17. And it may bee of good vse too, for the Church; euen in those that are out of the Ministry, as in the Christian Magistrate: but that this must bee meant directly of some that must of necessity rule in euery particular Church, besides the Ministers, I cannot see; specially seeing they ascribe to these Rulers a hand in the Censures of the Church, which being a chief part of the power of the keyes, and therefore appropriated to the Ministers, and limited by Christ onely to the Apostles and them; how shal they be imparted to others, without their open wrong? I will deliuer my iudgment briefely and freely in this case: First, either there were none such at all; or if there were such, they were onely by practice, not by institution; or if they were by institution, yet they were for that present dispensation, and not perpetuall; or lastly, if they were perpetuall, yet our Church is not destitute in that case. First, either there were none such at all; for first, whereas it is said, that the Iewes had their Elders in their Synagogues, & that these were translated from them; though this bee probable and likely enough, yet it is but a coniecture, there is no sure proofe for it: But there must bee sure ground to erect a Church-officer vpon. Secondly, there is no example in all the Scripture of any Church so gouerned. Thirdly, the places of Scripture alleaged for them are scarce and few, and indeed there is but one, and that is in the 1 *Tim.* 5. 17. I will not stand to scanne it, or to make shifts against it; but if it bee so expounded of Gouerning Elders besides Ministers, it is subiect to many iust exceptions, and also it may admit many interpretations to the contrary, agreeable to the Analogy of Faith, and fitting to the words themselues, and there are a great many more harsh interpretations that passe for currant in farre weightier matters: so that first either there were none such at all;

Fourthly gouerning Elders.

or ſecondly, if there were ſuch (as for my part I will not vtterly deny it) yet they were onely in practice then, it cannot be proued to bee an Inſtitution: for many things were done then, which in doing were not inſtituted. Thirdly, or if it were by Inſtitution, yet it was onely for that preſent diſpenſation; when there was no Chriſtian Magiſtrate; ſo that now wee liuing vnder a Chriſtian Magiſtrate are not bound to it, nor haue no ſuch vſe of it, and therefore it is not perpetuall. Fourthly, or if it bee perpetuall, yet our Church is not vtterly deſtitute; we haue in euery Pariſh Veſtry-men to ioyne with the Miniſter in ſuch parts of gouernment, as needs ſuch perſons, to heare and reforme ſome matters with the Miniſter, that he might not carry all alone. And therefore there is no cauſe of ſuch quarrell and exclamation as is made againſt our Church vpon this occaſion. And ſo much for the fourth point concerning gouerning Elders.

Fifth, deacons.

In the fifth place we come to the office of Deacons; that is an expreſſe Office mentioned in Scripture, as *Act.*6.2. though they are not there expreſſely called Deacons; yet I doubt not but they were ſuch. In *Rom.* 12.8. they are called Diſtributors and in the 1 *Tim.*3.12. there they are by name. Theſe are ſuch as at the firſt were appointed, and imployed altogether about the poore, and about Church-Treaſury; but afterwards they did alſo exerciſe ſome miniſteriall functions: for *Philip* was a Deacon, *Act.*6. yet afterward hee preached and baptized, *Act.*8.5,38. though he did that rather as he was an Euangeliſt, than a Deacon; for ſo we may reade, *Act.*21 8. that *Philip* was an Euangeliſt. And afterward the Deacons baptized, which (ſauing the iudgement of the better learned) I thinke they rather vſurped, than had any right to it by office, or other warrant for it; yet in ſucceeding Ages, they had generally a degree of the Miniſtery, anſwerable to that of the Leuites vnder the Law, who taught and looked to the Treaſury too; and the Scripture ſeemes to fauour it, 1 *Tim.*3.13. where it is ſaid, *they haue miniſtred well, &c.* ſo that it is neither ſtrange, nor much

Philip preached and baptized rather as hee was an Euangeliſt, than a Deacon.

to

to be found fault with, that there are some such amongst vs. But admit they were only imployed in Church-treasury, for that is the true originall of them; yet either they were onely for certaine times and places, and so was the occasion of their first erection, *Act.6. Calvin* in *Acts* 21.8. And therefore they are not of necessitie to be in euery Congregation; or if they bee necessary, we haue Churchwardens and Collectors answerable to them, though not so gifted as they were in *Act.6.* that may bee the defect of the times that afford not men so well qualified, or of the chusers of them, that make not better choice, and also though they be not so chosen by prayer and imposition of hands, which either is not simply necessary in this case; or else being omitted, that is also the chooses fault. But, say they, if you retaine the Office and not the Title, this is to subiect Gods Ordinance to your owne inuention; as if one should say, he would yeeld to haue his matter moderated and determined in the Chancery, and yet not by my Lord Chancellour, whom the King appoints, but by one of his owne chusing: and so in the Church you will haue this matter of Church-treasury ordered, and yet not by Deacons whom the Lord Iesus hath appointed? I answer: This is but a cauill about words, so long as wee retaine the thing it selfe, there is no such great matter for the name. And so much shall suffice to be spoken concerning Deacons.

In the sixth place we come to Widowes; of these we may reade in Scripture, as in *Act.6.1.* and 1 *Tim.5.3.* and it is probable that these are meant, 1 *Cor.12.28.* where they are called helpers; and *Rom.12.8.* shewers of mercy. Yee shall haue my iudgement briefly in this point, and that is this; That all these places of Scripture well vnderstood and compared together, doe proue onely thus much; first, that in many Churches there were then such Widowes: secondly, that whersoeuer they were, there they were to bee relieued: thirdly, that where they were so relieued, there they were to performe workes of mercy and charitie, as to attend the sicke, to wash the Saints feete, and such like, as occasion *Sixthly, widdowes.*

required: But that they are a necessary Officer in euery Church, and that where they are not, there the Church-gouernment is defective, that can neuer be proued. In *Geneua* they haue rather poore men than women; and in the Churches of France they haue no such vse of Widowes at all.

Seuenthly, wee come to speake of other Assistants, as Readers, Fellowes, Acolutiues, Exorcists, &c. concerning whom because they bee not at all found in the Word, wee therefore doe passe them by.

Eighthly the christian Magistrate; wherein first that hee is a Church Officer.

Eighthly and lastly, wee come to the Christian Magistrate, who though he be last named, yet hath not the least hand in Church-gouernment. And the question concerning him is, First, whether hee may bee rightly called a Church-officer; I answer: Hee may: though not in that proper sense as the Minister, because he hath not such an immediate hand in the Word and Sacraments; but in a large sense he may, and that very rightly. For being a member of the Church, and that a chiefe one too, how can he be excluded from being a Church Officer, and that a chiefe one too, in his nature. It is no disparagement to him, Christ being the Head of the Church, and he being Christs Lieutenant within his lawfull Dominions, why may not he be a chiefe Ruler in Church-businesse. It is Gods owne promise, *Isai.* 49.23. that *Kings and Queenes should be noursing Fathers and noursing Mothers to his Church.* Themselues by Officers are Nurses, and their Authoritie and countenance are like Breasts or Dugs to cherish and feede, and hatch vp the Church withall. And the Apostle layes it as a dutie vpon all the faithfull, 1 *Tim.* 2.2. *That they pray for Kings and all in authority, that they may liue peaceably and quietly vnder them in all godlinesse and honesty*; not onely in ciuill honesty, as they are Magistrates, but in all goodnesse too, as they are Christian Magistrates, to be countenanced and established by them where they bee Christians, and to be tolerated by them, though they be no Christians. And surely these Officers of ruling and gouerning spoken of, *Ro.* 12.8. and 1 *Cor.* 12.28.

12.28. in all good consideration, are to reach to the Christian Magistrate.

The second question concerning the ciuill Magistrate is, wherein his Office consists? I answer: It consists chiefly in the matter of ouer-sight, the last duty we spake of in the former exercise. The new Testament is very scarce of proofes for this point, because there were then no Christian Magistrates, but it is abundantly supplied in the old, and the equitie of the thing is the same in both: you shall find then that his office consists specially, as I said before in ouersight. But the particulars wherein his Office consists are these: First, in calling Assemblies; secondly, in abolishing false worship, and establishing the true worship of God; thirdly, in looking to the Ministery and their maintenance; fourthly, in causing the people to serue the Lord; lastly, in appointing Consistories: you shall find these things performed by *Asa*, *Iehosaphat*, *Hezekiah*, and *Iosiah*, as you may reade in the 2 *Chron.* 15. and in the 29. and 30. and 34. and 35. Chapters of the same booke. And for the proofe of the particulars; First, for calling of Assemblies, that it was performed by the King, as in *Ionah* 3.7. And secondly, for abolishing of false worship, wee see it was performed by *Moses* the chiefe Magistrate, *Exod.* 32.20. as also by King *Asa* in the 1 *King.* 15.12, 13, and 14 verses, and for establishing Gods true worship, it was done by *Iosiah*, in the 2 *King.* 23.2, 3. and by *Hezekiah*, 2 *Chron.* 29.3, 4, 5. And if we looke into *Iudges* 6. from the 25. to the 26. verse, we shall find both these performed by *Gedeon*. And thirdly, for looking to the Ministery and their maintenance, we may reade how it was done by *Salomon* in the 2 *Chro.* 8.14, 15. and by *Hezekiah*, 2 *Chron.* 29.4. and *Chap.* 31.4. and 16. and 17. verses, and by *Iosiah*, 2 *Chron.* 35.2. and by *Nehemiah*, *Chap.* 13.11, 12. verses. And fourthly, for causing the people to serue the Lord, it was done by *Hezekiah* in the 2 *Chron.* 30. from the first to the sixth verse. And *Iosiah* compelled all that were found in Israel to serue the Lord, 2 *Chron.* 34.33. and so *Asa* did the like, 2 *Chron.* 15.13. And lastly, for the appoin-

Secondly, wherein this office consisteth.

First, generally.

Secondly, particularly in fiue things.

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ting. And lastly, for the appointing Consistories, you shall reade in the 2 *Chron.* 19.8. how it was done by *Iehosaphat*; and commanded by God, *Deut.* 17.8.

Vse 1. The vses of the point are these; First, this shewes how God doth grace his Church in this world, that he will haue the Sword to maintaine the Word, and Princes that are the shields of the world, to bee the shields of his Church, and Kings and great Potentates to be her Seruants.

Vse 2. Secondly, this serues for the reproofe; first, of the Papists, that say, that the Magistrate hath no power in the Church, but vnder the Minister; these are enemies to Gods ordinance, and they rob Kings and Princes of their chiefest grace, and greatest part of authoritie: and also they rob the Church of her best defence vnder God on earth. I am perswaded that if any Churches in these times of Christ and his Apostles had liued vnder a Christian Magistrate, the Apostles would haue added somewhat expressly and particularly touching the Magistrate too.

Vse 3. Lastly, this teacheth vs to giue glory to God, for his great mercy towards vs, that wee liue vnder a Christian Magistrate, that the Word and the Sword goe together, that the Church flourishes, and her enemies goe to wracke, that Christs Kingdome is mightly aduanced, that the Gospell hath free and full passage. This wee are to praise the Lord for, and to pray for the continuance of his grace and care, and continuall supply of such Magistrates; and also we are to mourne and bewaile the losse of such hopefull successors and heyres, when we see the breath taken out of their nostrils, that should haue been the breath of our nostrils. This we are euery one to mourne, and to humble our selues for by fasting and by prayer, if we cannot doe it publikely, we must be carefull to doe it priuately: for this is a grieuous iudgement, and a fearefull token of Gods anger. And surely, if wee doe not turne vnto God, and humble our selues for our sinnes, we are to expect and feare some more heauy and fearefull iudgement to befall vs.

The eighteenth Lecture of the Church.

AFter wee had ſpoken in the firſt place touching the duties to bee performed in the Church-gouernment, we came in the ſecond place to ſpeake of the perſons or Officers that are to performe theſe duties: where we ſhewed; firſt, what manner of perſons they ought to bee; and ſecondly, what they were by name. Now we come to the third point, namely, the Rules and Lawes that theſe perſons and officers (ſpoken of in the ſecond point) are to bee directed by, in the execution of theſe actions and duties ſpoken of in the firſt point, that is the point wee are now to ſpeake to.

The third pillar whereupon the Church-gouernment conſiſteth, viz. the Rules and Lawes by which the Gouernours are to be directed;

All buſineſſes to be done do neceſſarily require certaine Lawes and Rules to bee performed by: and ſurely, Gods buſineſſe requires it much more. It is not enough that the workes of God bee done, but as they are good in themſelues; ſo the carriage muſt be good too, they muſt be well done. The Lord is very preciſe and iealous ouer his owne Ordinances; and therefore as hee hath giuen expreſſe commandement that they be obſerued for the matter and ſubſtance of them, ſo alſo he hath preſcribed certaine rules and directions how they are to be proceeded in for the manner and circumſtances of them: and therefore to performe the duty commanded, neglecting the directions preſcribed for the managing of them, is like *Sauls* obedience, which is ſaid to be diſobedience; at the beſt it is but halfe obedience, the Lord accepts it not. For our ſound and intire obedience to God conſiſts in this, when wee doe that which the Lord commands, and when we doe it as hee commands it to bee done, according to that in *Exod.* 39. 42, 43. where the

children of Israel are commended because they did that which the Lord commanded them, and in euery point as he commanded them.

And they are reduced to three heads.

Now the Rules here to bee obserued (that these duties may be well done) are many; for order and plainenesse sake wee will reduce them to these three heads: First, the warrant must be good by which they are guided in the doing of them: Secondly, the manner must bee good whereby they are carried: Thirdly, the end must be good which we aymed at in the doing of them.

2. Wee will begin with the first: The Rules and Lawes whereby these Persons and Officers must bee guided in doing these duties must haue a good warrant: The best, and indeed the onely true and sound warrant for them, is to bee fetcht from the Lord Iesus out of his Word: for seeing hee is the head and chiefe Officer of his Church; therefore the rest being instruments and seruants vnder him, are to waite at his mouth for directions how to carry themselues in their places. First, therefore the Word of God must bee sought into carefully and diligently. Secondly, wee must seeke vnto God by humble and feruent prayer, for the assistance of his Spirit, both for the right vnderstanding, and also for willing conformableneſse and submission to the Word; for this is right consulting and walking with God, when we haue taken aduice from his Word for euery businesse in hand, and when we receiue a comfortable answere from him in prayer for incouragement therein, and so proceed in it, because God will haue it so: For as euery Creature, so euery Businesse we goe about is truly sanctified vnto vs by the Word and Prayer; that is, when wee looke into the Word for a warrant for it, and when wee goe to God by prayer to direct vs in it. Heere therefore in Gods Word, First, wee must haue a warrant for the Duty, that it be necessary, or at least lawfull to be done. Secondly, for the Doer, that hee or they are authorised, at least allowed by God to deale in it: Thirdly, a warrant must bee had hence for the Carriage of the Businesse, that it bee commanded, or at least permitted

What things are to be warranted.

by

by the warrant of Gods Word. The matter wee are now to insist on, is the warrant for the cautions, conditions, and carriage of the businesse. And this is of two sorts: First, either a principall and direct warrant; or secondly, an inferior warrant of a lower degree, deriued from it. The principall and direct warrant is expressly mentioned in the Word, and that either by way of precept or example: By way of precept, and that is either particular or generall, each precisely to be obserued, as being in the nature of a binding Law. Examples (I meane only such as the word commends) they are either ordinary, or extraordinary: extraordinary were such as were peculiar to certaine times, places, and Churches; such as was the election of *Matthias* by lot, *Act.* 1. and these ended where they began, and are not to bee propounded as patternes for imitation. Ordinary, are such as were commonly practised, as gathering for the Saintes, whereof the Apostle saith, 1 *Cor.* 16. 1. *That as hee had ordained in the Churches of Galatia, so he ordained amongst them also, &c.* and these are to be obserued by all, where there are like occasions.

warrants for the cautions, conditions, and carriage of the businesse are, First more principall.

Secondly, the warrant from an inferior or lower degree, as being deriued from the principall; these are yonger in yeares, as not being in the Apostles times, but in some neere Ages after, and meaner in authoritie, as being ratified by men not so infallibly guided by the Spirit, as the Apostles were. And these also are either Precepts, or examples. First, precepts, and they are commonly called Traditions, or Constitutions; I meane not Traditions in matters of faith, for they are very dangerous, but in matters of outward church gouernment, and these may more safely bee dealt withall. Secondly, examples, or practice of the Church, and each of these are either generally ratified by all, or the most Churches; or else but by some one or few Churches, and each of these the most antient and purest; or latter and more corrupt. Now whatsoeuer is done in Church-Gouernment, must haue ground from one or both these warrants. If it be possible it must haue warrant from the first, that is, the princi-

Secondly, inferiour warrant.

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principall warrant. Therefore when any thing is to be done in this case, look specially into the principall warrant, which is the Word; if so there be any particular precept for it, then that must bee done as the Lords Commandement, without any further communicating with flesh and blood, as the Apostle saith, when hee speaketh of matters of Church-Gouernment, 1 *Cor.*14.37. But if the Precepts be generall, as that *all thing must be done in order, &c.* make vse of them for such particulars onely, as naturally proceed from thence, being informed by sound consequence in reason and Religion. If we haue no precept in Scripture, then wee must looke to examples, and those that are ordinary; which though they are not of that authority that precepts are of, because those are absolutely to be imbraced, yet they are much to bee regarded; and these wee are to fashion our selues vnto, alwaies obseruing a due proportion of times, places, persons, occasions, and such other necessary circumstances: for to apply that to one Church in one state, and at one time, which was in another Church, in another State, and at another time; were absurd. Well then, if we be destitute of this principall warrant, that we haue neither precept nor example in Gods Word; then wee must goe to the inferior warrants, we must see what Precepts and examples are to be found in Writers that haue spoken of Church-Gouernment since the Apostles times; and of these wee must see, whether they were of the most antient and purest Churches; or of the latter and more corrupt: if we haue no president by constitution or practice, but in the later and corrupt times; I see not, but that the Churches now being, may as well deuise particulars of their owne, as follow theirs; yea, and better, so long as they measure their particulars, fitly and wisely by those in the Word. But if wee haue any president in all, or the most antient and purest Churches, for the most part it is safe enough to build on them, so as they bee not mis-applyed nor mistaken (I speake still of matters of Church-gouernment, not of faith) But if there be many constitutions and examples in those Churches,

ches, and some differing from other, take the best, that is, that which is neerest to the word, and hath best presidents of purest Churches, or of such as that their condition & state may best agree with ours. This point of inferior warrant some haue gone too farre in, esteeming too highly of it; some haue come too short, esteeming too basely of it. First, some esteeme too highly of these, impiously equalling them with the Word, whereas there are two maine differences; First, because those in the Word are certainely true; wee know it was done by Christ, or his Apostles. Secondly, as wee know they were done by them; so wee know that they were done by them, as they were infallibly guided by God himselfe, so that they could not erre. But for the matter of inferior warrant, first, haply there was no such thing done, at least in those times, and by those Persons; for Histories make mention of things not true: or secondly, yet they might erre, for they were not infallibly guided by Gods Spirit. Others come too short, esteeming too basely of them, as if they were nothing worth; they esteeme no more of an antient Church, than of one that hath beene within these two hundred yeares. Let vs take the meane betwixt both these, embrace them reuerently, where they are not contradicted by the Word; and so they are a sufficient warrant in those cases, if wee bee destitute of better. And so much bee spoken for the warrant of those things which are to bee done in Church-gouernment.

Now we come to the second generall head, the manner whereby they must be carried; that must be good too, as well as the warrant whereon they are grounded: for many times good things are marred by ill handling; therefore that these good things may not bee marred with ill handling. Obserue touching the manner of the carriage of them these Rules: First, that the most necessary and materiall duties bee first and chiefly prouided for: secondly, that all things bee done decently, and in order: thirdly, that the peace of the Church be not troubled: fourthly, that whosoeuer hath any right in the performance of this businesse

Second head, and in it fiue Rules.

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be not contemned, or restrained of their right. Lastly, these duties must be so carried (so farre as may be) as best fits the ciuill Gouernment wherein we liue. We will begin with
1. the first, that is, That the most necessary, and materiall duties must bee first and chiefly prouided for; and they are the Word, and Sacraments, and Prayer, and the Ministery; these must bee first looked to: so our Sauiour himselfe takes this course, he first prouides for these, *Matth.* 28.19. *Go, teach all Nations, baptizing them, &c.* And so the Apostle *Peter* in *Act.* 2.37, 38, *&c.* First, he preacheth and baptizeth. And so the Apostle *Paul* in the 1 *Cor.* 15.3. First of all (saith he) *I deliuered vnto you that which I receiued, how that Christ died for our sinnes, &c.* First, hee preacheth Faith and Repentance: and the Reasons are plaine for this; for these are the foundation of Religion, therefore these must bee first laid, else there can bee no building: secondly, these are the gatherers of Gods chosen; if they haue not these, none can be conuerted at all: thirdly, these are so effectuall to the being of a Church, that where these are found, there is a Church; and where they are not, there is none; therefore these must bee first and chiefly prouided for. The due obseruation of this Rule, if it were carefully looked into, would preuent much ignorance and dissention, and other inconueniences: many there are that nuzzle the people vp in Ceremonies onely, and goe no further, as the Popish Church. This is a cause of horrible blindnesse and ignorance, the people for the most part resting there, and thinking they haue Religion enough, if they obserue such and such Ceremonies, and so are carelesse of true growth in Christianity by the true vse of the Word and Sacraments. These are Pharisaicall courses to tythe Mint and Annise, and to leaue the weighty matters of the Law, *Matth.* 23.23. Others beate first and chiefly on Discipline, and would haue that and nothing else taught, a preposterous zeale, which wrought much dissention, as by lamentable experience we may see in our Church; for this hath been an occasion that many haue separated from our Church, and that many liue discontent

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in it, not being first well grounded in the principall: first, faith and repentance must bee taught, and afterward Church-gouernment.

The second Rule is, All must bee done decently and in order; for so is the expresse Rule, 1 *Cor.* 14.40. First then, decency is required in Church-gouernment; this is required in ciuill and naturall duties; and therefore in Christian and religious duties it is required much more. Now this is not in all places alike: for we must vnderstand, that that which is decent in one place, may bee vncomely in another: that is to be reputed decent in any place, which the customes and fashions of the place, not repugnant to the Rules of Nature, Ciuilitie and Gods Word haue made decent; as for example, prophesying with the hat on, in the Church of Corinth vndecent, 1 *Cor.* 11.4. but in the reformed Churches in France, made decent by Custome, they being in Gods stead to speake vnto the people, they thinke they may bee couered: Therefore still such customes are to bee considered, and accordingly decency to be esteemed. Secondly, Order is required in Churchgouernment, so it is in all other things, specially it must be so in Gods Church, he being the Author and God of order, and not of confusion. This was it that commended and graced *Salomons* house exceedingly, so that the Queene of Sheba was rauisht to see it in the 1 *King.* 10. 5. and shall hee that is greater than *Salomon*, the Lord Iesus want it in his house, the Church. It is a speciall grace belongs to the visible Church, and therfore *Cant.* 4. 2. *Salomon* speaking of the order of Gods Church, showes how comely it is, *Thy teeth are like a flocke of sheepe in good order, which go vp from the washing, &c. Danid* was enamoured with it *Psa.* 68.25. speaking as vnder a vaile of the godly order which is in Gods Church, saith, the *Singers went before*, the *Players of instruments came after, and in the midst were the maides playing with Timbrells.* Now this order extends it selfe to two things; first, in things to bee done in the Church: secondly, in the persons that doe them. First, in things to bee done, there must be order as in prophesying, that one speak after

The second Rule

That is vncomely in one place which is decent in another.

What is to be reputed decent.

Order extends it selfe to two things.

First, to things to be done.

after another, 1 *Cor.* 14. 31. and so in order the Word must bee preacht before the Sacraments be administred; prayer must bee before preaching; Baptisme before the Lords Supper; as also smaller matters must bee layd by, while greater are in handling, *Act.* 6. 2. sometimes extraordinary cases of necessity may ouerbeare this Rule, but generally it must bee thus. So there must bee order in Persons, the Superiours must bee first respected, whether hee bee superior in yeares, or in gifts and graces, the Pastor must rule the flocke, and not the flocke the Pastor. Finally, it is with vs in the Church, as it is with Souldiers in the field, euery man is placed by the Captaine, and must keepe his ranke; And so it must bee with vs, wee must keepe our ranke that God hath placed vs in in the Church, and not breake out, for that is a grieuous sinne: I would this were well looked into in our Church, that men would not go beyond their rankes for this breedes disorder and confusion in the Church.

Secondly, to persons.

The third Rule.

The third Rule is, that the peace of the Church bee not broken nor troubled, the Apostle in *Ephes.* 4. 3. would haue vs, whatsoeuer wee doe, to keepe peace; and hee vseth a speciall phrase there; *Keepe the vnitie of the Spirit in the bond of peace:* As if hee should say, if yee keepe not peace, which is the bond, your spirituall Communion is in danger to bee soone dissolued. And in the 1 *Cor.* 11. 16. the Apostle teacheth that contentiousnes is not tolerated in the churches of God. The enuious Serpent, and his instruments, haue a speciall delight in disturbing this peace, and spares no means but seekes all aduantages, for the sowing of dissention in the Church: and the members of the Church are too apprehensiue of it, else he could not doe vs that harme he doth, vnlesse we were so apprehensiue of dissention amongst our selues.

Three wayes how peace is indangered.

Now as the peace of the Church is indangered in many cases; so especially in these: First, when men are addicted to one Minister before another, one to *Paul*, another to *Cephas*, &c. this comes of a carnall mind, as the Apostle sheweth, 1 *Cor.* 3. and thus they wrong themselues and the Ministers too: themselues, in that they are hindred here-

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by from the good they might haue: and their Ministers, because that they make Contention betwixt them, where otherwise none would bee. Secondly, this peace is indangered in the election of Officers; some breeding and making factions for one against another, as their affections leade them. Thirdly, it is indangered in deciding controuersies either of Religion or State; one will be crossing and thwarting another in the heate of Contention and strife; yea, happily rent themselues from the Church, if it may not goe as they would haue it. Let Gods children bee admonished to haue no part in such Contentions, but let them labour for the peace of the Church, if they will haue peace in themselues; for wee are called to peace, to mind and to speake one thing; if the good things wee seeke for may quietly and peaceably bee obtained, it is well; let God haue the glory, and our selues may comfortably enioy the benefit of them. But if they cannot bee had without breaking the peace of the Church, what is to bee done? They may haue comfort, for they haue discharged their Consciences in seeking the best things, and let them bewaille the corruptions of the times, and keepe themselues vnspotted of those corruptions, and pray to God for redresse. Thus are wee to seeke the peace of the Church, and not bee any cause of dissention whereby it may be broken.

The fourth Rule to bee obserued in the manner of the carriage of Church businesse is, that whosoeuer hath any right in the performance of any such Duties, bee not contemned, nor restrained of their right; but that they be called to the businesse, and permitted to speake, and doe freely so farre as the Lord hath put into their hands: For then the Lord is best pleased with a Businesse, when it is ioyntly performed by euery one that is authorised by himself thereto: the Magistrate must not neglect the Minister, nor the Minister must neglect the Magistrate. The Pastor must not neglect the flocke, nor must the flocke neglect the Pastor, but euery man must haue his due, and doe his duty. Looke into Act. 15. 23. and see how the businesse was carried there, *The fourth Rule.*

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Three wayes how this rule is broken.

the Apoſtles, and the Elders, and the Brethren had a hand in that buſineſſe, euery man ſo farre as concerned him. Oft-times it comes to paſſe, that there is a *Diotrephes* found in the Church, as in the third Epiſtle of *Iohn*, that loues to haue the preheminence, and to ſway all with their owne hand; there this rule is broken, ſometimes in a Church, the Cenſures of the Church are wrung out of the hands of the Miniſter, and paſſed by another authority, onely he may complaine and publiſh what others haue done, himſelfe can haue no further hold in them; here likewiſe this Rule is broken: Laſtly, many abuſe their Chriſtian liberty to the offence of the weake, and ſo this Rule is broken; for the weak brother hath his intereſt in my liberty, as well as my ſelfe.

The fifth Rule.

The fifth and laſt Rule is, that all things in the outward Gouernment of the Church muſt bee ſo carried, as beſt (ſo farre forth as may be) fits the Gouernment of the ciuill State wherein wee liue. I would not haue any thinke, that wee would draw Religion to the bent of the outward State, but wee ſpeake of outward Gouernment in the Church, that wee ſay, muſt not croſſe the well eſtabliſhed Gouernment of the ciuill State, to cauſe Innouations, and changes, and troubles, and confuſions, ſpecially in a Chriſtian Commonwealth. It was neuer our Sauiours meaning, that the outward carriage of Religion, ſhould ouerthrow the carriage of the temporall State; But that *Ceſar* ſhould haue as well that which is *Ceſars*, as God that which is Gods. I ſpeake of a politike State already eſtabliſhed by lawfull Authority, and confirmed by wholeſome Lawes, and maintained by the ancient vſe and cuſtome of the place, there Religion comming in afterwards, it muſt bee framed for the outward carriage of it to the ciuill State; except wherein Religion is plainely contradicted. Our Sauiour no doubt was as carefull of ciuill Chriſtian States, as *Moſes* was of the Iewiſh Policy; but there Church-gouernment was fitted to their ciuill State, and ſo muſt ours. But you will ſay, that both ciuill State, and their Church-gouernment were each of them directly and equally from God. True, and are not all

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the powers that are ordained of God? So the Apostle saith, *Rom.* 13. 1. and therefore though the Gouernment of ciuill States bee not now so immediatly from God as the Iewes was, yet is it from God too; and therefore by proportion where the gouernment of the ciuill State is ratified by vse, Religion comming in afterwards, in all equitie and reason it is to bee carried accordingly, for the outward passages of it. When the Apostle *Peter* perswades the scattered Iewes to submit themselues to all manner ordinance of man for the Lords sake, 1 *Pet.* 2. 3. it is a plain warning to them, that nothing bee done by them in their particular carriage, much lesse in the outward Gouernment of the Church, which might bee preiudiciall to the gouernment of the ciuill State; they must not crosse that, vnlesse that crosse Religion, as I said before. The want of the due obseruation of this Rule, hath made many become Anabaptists, and despisers of Gouernment, and in many places it hath made Religion fare the worse, and the professors thereof to bee traduced for rebellious, troublesome, and dangerous people, Enemies to the State. So much for the manner of the carriage of Church Businesse.

Now we come to the third and last generall head, namely, the end that must bee aimed at in doing these Duties, that must bee good too. It must bee done with a single end, and a sincere affection and intention, free from all sinister respects, either to themselues or others. There are two good ends which wee must ayme at in all actions concerning Church-gouernment; the first is, the glory of God, the second is, the edification of our Brethren. First, wee must aime wholy and only at Gods glory: so the Apostle saith, 1 *Cor.* 10. 31. *Whatsoeuer yee doe, let all bee done to the glory of God.* For it is Gods businesse, his gifts, and officers, and ordinances, of purpose appointed for his glory after a speciall manner; and therefore this requires a true zeale for the Lord of Hoasts, for the aduancing of his Kingdome, and the magnifying of his Name; as also it requires vprightnesse of heart, that laying aside all guile, couetousnesse, ambition, pleasing

The third head, and that is the end.

And there be two kinds of them:

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of men, they may meetely intend the honour and glory of their Lord and Master. The second end is, that all tend to the edification of their Brethren; so the Apostle, 1 *Cor.* 14. 26. would haue *all things in the Church done for edification*: and so hee carries himself, 2 *Cor.* 12. 19. *for the Lord hath ordained officers in his Church, & giuen them gifts for that end*, as it is in *Ephes.* 4. 12. therfore that is the matter that all must direct themselues vnto. Now this matter of edification requires two graces, first, wisdome, secondly, loue: If we haue not these graces, we shall neuer take this course. First, it requires wisdome to obserue & discerne what courses are most profitable for edification, and that to follow: as the Minister is wisely to obserue the times and seasons he lines in, and the Persons that he hath to deale withall, and so to insist chiefly on such points, as are fit for such seasons and persons: to giue milke to the weake, and meate to the strong: hee must be a wise Steward, giuing to euery one in Gods house his portion in due season: where this Rule is obserued, it will be a singular furtherance to the labors of the Ministry, for the edifying of the Church. As wisdom is required in this duty, so also in the second place loue is required, in commiserating the infirmities of the weake, and in hauing compassion of the damnable estate of poore ignorant and vnbeleeuing Soules, vnfeignedly desiring and labouring their conuersion; and for that cause framing themselues and their courses, so as may bee fittest to bring them to God; they must with the Apostle become all to all, that they may winne some. Loue is a farre more excellent vertue and more beneficiall to the Church than knowledge; knowledge puffes vp, saith the Apostle, but loue edifieth; 1 *Cor.* 8. 1. knowledge without loue makes men proud, it tends to ostentation; but loue alwayes seekes and labours for those things onely that may edifie. Then doe men swerue from this golden Rule of edification, when they enact Lawes, ordaine Ceremonies, vse preaching generally for the maintenance of the state, more than for edification; yea, then they commit high impiety in this kinde, when they vse courses and passages in Church-gouernment

Two graces necessary for this: First, wisedome.

Secondly, loue.

When this Rule is swerued from.

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to destruction, not to edification; yea, as snares to entrappe render Consciences, at least to prouoke and offend them. This is against the Apostles Rule, 2 *Cor.* 13. our power (saith hee) is giuen for edification, not for destruction. Put the case that those things which bee imposed be lawfull; must wee doe them presently? No, not vnlesse they edifie our brother so the Apostle saith, *Rom.* 15. 1, 2. *Wee must beare with the weake, and every man must please his neighbour in that which is good to edification.* And *Rom.* 14. 19. *Let vs follow those things which concerne peace, and wherewith one may edifie another.* And 1 *Cor.* 10. 23. the Apostle saith, *All things are lawfull for me, but all things edifie not:* As if hee should say, Wee must not doe all lawfull things vnlesse they edifie. So then this is the end of all our Actions to bee done in the Church, they must bee done to Gods glory, and the edification of our brother. And so much shall serue touching the rules and lawes whereby the Officers must bee guided in performing their Actions and Duties in the Church.

Now it remaines onely that I instance (as I promised) in two or three duties, fitting them to the Persons and Rules. *Instances in diuers duties.*

And first, I will instance in the first duty, which was the Word, Sacraments, and Prayer. Now as these are to be had in the Church, so they must be administred; first, by such persons, and secondly, by such Rules, as God in his wisdome hath ordained and fitted for them. And first, we will speak of the Persons, then of the Duties. First, the Persons to deale in euery of these duties (in the publike vse) are the Ministers, be they Bishops, Pastors, or Presbyters, they and all of them, and none but they are to deale in them; their very name imports so much, they are called Ministers of the Word and Sacraments, and so Prayer, it holds by proportion to the Priests of the Law, for they and none else were to offer Sacrifices. I speake of ordinary cases: But necessitie sometime inforceth otherwise, yet some are expresly excepted against in this case, as women they are not to speake in the Church, 1 *Cor.* 14. 34. and therefore whereas sometimes they take vpon them to baptize, this is an horrible presump- 1.

tion in them, and a profanation of Gods Mysteries. Secondly, the Rules whereby they must be directed in doing these duties are these: first, the preaching of the Word, for the matter of it, it must bee Gods Word alone, and that which is built vpon it; for the manner, it must be sincerely preacht, not making merchandize thereof, and truly and rightly agreable to the Analogie of faith, and instantly and continually, in season and out of season, reuerently and conscionably, and powerfully, not as the word of man, but as it is indeed the Word of the liuing God. secondly, the Sacraments, those and none other must bee administred, which Christ hath instituted, and that rightly and in such manner as Christ and his Apostles instituted them: but yet wee are not bound to euery Circumstance; For Christ and the Apostles were baptized when they were of yeeres; so must not wee bee. Thirdly, Prayer, that must bee fitted for euery occasion, sinnes must bee confest, iudgements must be prayed against, blessings must bee thankfully remembred; And this must bee done both for themselues and others, and all feruently and in the Spirit. So much for the first instance.

2. The second instance shall be in the second Dutie, Election of Officers: and here also consider; First, the Persons that must performe this duty; secondly, the Rules they must bee directed by. First, the Persons that are to deale in it; for Ministers, it must bee those that are in superiour place and degree, the Gouernours of the Church, but yet with approbation of fellow Ministers. So for Deacons or Church wardens and other inferiour Officers; they must bee chosen by the Minister and people together. Wee see a president for this in *Act. 6.* where the Apostles referred this partly to the people, that they should chuse out certaine from amongst themselues for this Office; and yet still they had an eye to it, and a hand in it too, as wee may see in that place. Secondly, the Rules they must proceede by in this Duty, and specially in election of Ministers, are these: First, is examination and tryall of their gifts,

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so it is implied of the Ministery in the 1 *Tim.*5.21,22. *Lay hands suddenly on no man, &c.* And so it is expresst in Deacons, 1 *Tim.* 3.10. *Let them first be proved, then let them minister.* If it be so of Deacons, much more of Ministers. The second Rule they are to proceed by, is approbation: so saith the Apostle, 1 *Tim.* 3.7. *He (that is, a Bishop) must be also well reported of, &c.* And so it is said of *Timothy*, *Act.* 16.2. *That the brethren reported well of him.* Thirdly, there must be imposition of hands, as in *Act.* 13.3. After they had fasted and prayed they layd their hands vpon *Paul* and *Barnabas*, &c. And in the 1 *Tim.* 4.14. the Apostle saith to *Timothy*, *despise not the gift that is in thee — which was given thee by Prophecie and laying on of the hands of the company of the Eldership.* Fourthly, there must bee fasting and Prayer, that is plaine, *Act.* 13.3. Lastly, both the choosers and the chosen must haue God before their eies, that without any sinister respect the one elect, and the other admit: also the chosen must solemnly promise a conscionable care to performe the duty imposed vpon him faithfully; this they must make open protestation of.

Now we will come to the third duty, to instance in that, and that is the Duties of charity: heere consider, first, that these duties must bee done: secondly, the Persons to deale in these duties; and thirdly, the Rules that they are to be directed by. First, these Duties must be done, for it was so vnder the Law, *Deut.* 15.7. *If any of thy Brethren waxe poore, thou shalt not harden thine heart, nor shut thine hand from thy poore brother*: then it must bee much more so vnder the Gospell, that the poore bee prouided for; for the Law of loue is there more precisely inforced, both by the example and command of Christ, as being his new Commandement, 1 *Pet.* 3.8. *Loue as brethren, be pitifull, be courteous*; *Heb.* 13.16. *Isai.* 58.7. *Luk.* 14.13. *Matth.* 19. and 25. *Iob* was a Father of the poore: yea, God himselfe is so, *Psal.* 68.5. the poore are in Christs stead, *Mark.* 14.7. and they sustaine Christs owne person on earth, *Matth.* 25. and *Prou.* 19.17. *He that hath mercy on the poore lendeth to the Lord,*

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Proofes are here vsed, because omitted before.

Lord, &c. Therefore they must bee prouided for. Againe, these Duties are first the fruits of our faith, *Titus.* 3.8. Secondly, they are vnseparable consequents of our loue to God, 1 *Ioh.* 3.7. and 4.21. Thirdly, they are badges of our profession. Fourthly, this may bee our case hereafter. Fiftly, this is the measure of our iudgement, *Matth.* 25. Sixthly, ciuill and carnall men doe the like. Secondly, the Persons to deale in this Duty are Ministers and people. Thirdly, the Rules they are to bee done by, are many and excellent. First, they must be done with cheerefullnesse. *Rom.* 12.8. *Let him that sheweth mercy doe it with cheerefulnesse:* and 2 *Cor.* 9.7. *Let every man giue not grudgingly: for God loueth a cheerfull giuer.* Secondly, they must bee done with speed, *Pro.* 3.19. *Say not to thy brother, goe and come againe to morrow, and I will giue thee, if thou now haue it.* Thirdly, they must bee done without hypocrisie in singlenesse and simplicity of heart, *Matth.* 6.1, *&c. Giue not your almes before men* (saith our Sauiour) *to be seene of them:* *Rom.* 8.12. *let him that distributeth doe it with simplicity.* Fourthly, it must bee done according to the ability of the giuer, 2 *Cor.* 8.12. *For if there be first a willing minde, it is accepted, according to that a man hath, and not according to that a man hath not.* And 1 *Cor.* 16.2. *Euery man must lay vp, and giue to the poore, as God hath prospered him.* Fifthly, it must bee done according to the need of the Receiuer, *Act.* 4.35. *The Apostle distributed to euery man as they had need.* Lastly, it must bee done with an eye to Christ, *Matth.* 10.42, 43. *Whosoeuer receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward; and hee that giueth a cup of cold water to drinke, to one of these little ones in the name of a Disciple, he shall not lose his reward.* And so much shall serue for the instances.

Yea, but will some say, what if I liue in a Church where these things are not done? I answer, that yet wee must not forsake the Communion of the Church, if the principall and essentiall matters bee in some competent measure prouided for; wee must not separate from the communion of the Church; much is to bee borne and suffred (rather than that

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bee committed) both in the Parties that doe thoſe things; ſpecially in the tolerating and yeelding to theſe things, of thoſe that are not to bee Actors and Doers of them; there is ſome difference betwixt the doer and the ſufferer: when a man is an actor and doer in theſe things, if that bee impoſed vpon him, which is againſt his Conſcience, hee ſinnes in doing of it; as if the Miniſter bee to weare a Garment, &c. hee were better leaue his Miniſtery, then ſinne againſt his Conſcience; but the Sufferer, they haue no reaſon to forbeare comming to the Lords Table for that, becauſe they are no Actors in it. And ſo much of the inſtances; as alſo of this matter of Church-gouernment.

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The Nineteenth LECTVRE *of the* CHVRCH.

THe laſt point wee handled concerning the Church, was of the Gouernement of it, which being finiſhed, it remaines that we come now to the ſixth generall point propounded, namely; To the priuiledges of the Church. A Priuiledge is a matter of Benefit, or ſpeciall fauour granted to one or more Perſons or Companies, or ſuch like; which generally others are debarr'd from; for ſo the Nature and vſe of the Word, amongſt vs, ſeemes to require; Firſt, that the matter of a Priuiledge bee a matter of Benefit, or elſe it would bee a Burthen or Diſparagment, and no eaſement, nor prerogatiue, and ſo it is a Priuiledge rather to be without it; therefore it muſt bee a matter of benefit. Secondly, it muſt bee appropriate to thoſe Parties to whom it is granted; that is, it muſt bee free to them, and euery of them to enioy, and peculiar to them alone, others muſt bee abridged and debarred from it: this is the vſe of the word amongſt vs, in the nature of it; It is otherwiſe vſed in prophane authours, but we ſpeake in our owne language, and therefore we ſpeake of it, as it is in vſe amongſt vs.

The ſixth generall things concerning the Church *viz.* the priuiledges of it.

Now in ſpeaking of the priuiledges of the Church, wee will handle theſe two points: Firſt, that the Church hath her priuiledges; Secondly, what theſe priuiledges are: For the firſt, it offers it ſelfe naturally to vs by way of obſeruation; And therefore

In this head two points handled. 1 handled by way of obſeruation.

fore take it thus, the Church of God hath her priuiledges; that is, there are certaine excellent priuiledges belonging to the true visible Church, which all that are of the Church, and they alone, haue right and interest in, and are denied to all others: For proofe hereof, It is said in *Psal.* 147. last verse, *He hath not dealt so with euerie nation*, that is, he hath not dealt so with any Nation; the Prophet speakes there of Gods dealing towards *Israel* then, and, by Consequence, of his dealing towards his Church for euer. Now God had many Nations in the world besides *Israel*, and he deales mercifully and graciously and bountifully with them all, and giues them food and rayment, and health and life and all; But so, as with *Israel*, that is, so mercifully and so bountifully, he deales not with any Nation: No, he hath not dealt so with any Nation vnder the Sunne, as with them; and as God dealt with them, so he deales with his Church, from time to time, hee vouchsafeth them more excellent Priuiledges then all the world besides. And in the 1 *Peter* 2. 9. *Yee are a peculiar people*, that is, such a people as the Lord hath endued with many excellent Priuiledges, proper and peculiar to them alone: And *Psal.* 83. 3. they are called, *Gods secret ones*, what is that, but priuate ones? And what are priuiledges, but certaine Conditions granted to some priuate States or Persons? So then, the Church are Gods secret ones, as who should say, hee granteth them many excellent priuiledges, which none other are partakers of: And in *Exod.* 19. 5. the Church is called Gods *Chiefe Treasure*; It is true, that all *the Earth is the Lords*, and is all full of his Treasures; but his Church is his chiefe Treasure; Siluer hath her prerogatiue aboue all baser mettall, and gold his prerogatiue aboue siluer, but Pearles and precious Iewels are a chiefe Treasury, and haue prerogatiue aboue all the rest. *Sodom* was *a goodly City like Eden*; and *Egypt* was *a fat and fruitfull Soile*; But they were nothing to *Ca-*

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naan, for that *flowed with milke and honey*; milke and honey are the beſt and ſweeteſt things, *Canaan* flowed with theſe, that is, had great abundance of them; *Niniueh* was *a great and famous City*; *Babel* was *the Glory and Pride of Kingdomes*, *Iſay* 13. 19. but theſe are nothing to *Ieruſalem*, that is *the holy City*, *the City of the great King*; *the Ioy of the whole Earth*, *Pſal.* 48. 1. 2. To goe forward, *Baſhan is a high mountaine*; But *Zion* is farre beyond that, *Pſal.* 68. 15. 16. All theſe, as they are true in the ſtory, ſo are they in the Type; All other places are inferior to Gods Church: The Scripture forbeares not the name of Priuiledge, in effect, and applies it in this very caſe, *Rom.* 3. 1. 2. *what is the preferment of the Iew*, &c? The Lord queſtions it there, and anſwers it himſelfe, that none may doubt of it; *much every manner of way*, as who ſhould ſay they haue Priuiledges and preferments, and they are not ſcanted of them, *much*, &c; that is, many and great, and that (not in one kind, but) *every way*: It is ſpoken there onely of the Iew, but, by Analogy of Faith, it may bee applied to the whole Church, *Iohn* 1. 12. *to them that receiued him*, *to them hee gaue Power* (or prerogatiue) *to bee the Sonnes of God*; here is a prerogatiue giuen, and what is that? *to bee the Sonnes of God*; this is a Priuiledge of all Priuiledges; for hee that hath this Priuiledge, to bee Gods Child, hath, with all, free right and intereſt in all the bleſſings that can bee affoorded to man, ſuch as the Apoſtle ſpeakes of, 1 *Cor.* 2. 9. *that the Eye hath not ſeene*, *nor the Eare heard*, *neither can it enter into mans heart*, where the Apoſtle ſpeakes, not onely of things to bee enioyed in the life to come, but euen of the Priuiledges of Gods Children, euen in this life: And *Iſay* 64. 4. *ſince the beginning of the world*, *they haue not heard nor vnderſtood with the eare*, *neither hath the eye ſeene any other God*, *beſides thee*, *which doth ſo to him that waiteth for him*: God doth ſo for none as hee doth for his Children.

Reasons. The Reasons, why the visible Church hath such Priuiledges are these; First, euery Company and euery Cittie haue certaine Priuiledges of their owne; therefore the Church, the Company of the faithfull, the Cittie of the great King, must haue hers much more.

2. Secondly, the speciall fauour and loue, which God doth beare to his Church, is such, that he can doe no lesse for them; Those whom the Kings of the earth most fauour, on them they bestow the greatest Priuiledges: Therefore whom the King of Kings fauours most of all, that is, the Church, hee is to bestow on them greater and better priuiledges, then any King can giue, but God onely; or any subiect can receiue, but Gods owne Dearlings.

3. Thirdly, the Church hath many offices to performe towards God, in spiritual and heauenly duties, as prayer and such like, which they cannot possibly performe, vnlesse they bee, by Gods owne speciall priuiledges, exempted from other Imployments, and enabled to these.

4. Fourthly, their neareneſſe to Christ, and their dependance on him requires it, they are his Sheepe, and hee is their Sheepherd, and shall not hee know them, and so set his mark vpon them, and call them by name, and lead them foorth into greene Pastures, &c. shall not he guide and comfort, and preserue and priuiledge them, from such things as other flockes are subiect vnto? yea, their oneneſſe with him requires it: hee is the Husband, the Church is his Spouse, they are one; and shall not hee giue her a wedding Ring, his hand, and his heart? shall not he apparell and decke her and cherish her in his bosome, and affoord her his cōfortable presence at bed and at boord, as we say? And many other such priuiledges, which non else can enioy yea, he is the head, & the Church is his body and shall not he enliue, and quicken, nourish, direct, defend and

indue his Body with all ſuch Priuiledges and graces, as it is capable of? So that their neare dependance on Chriſt, and her oneneſſe with him requires that hee beſtow many excellent Priuiledges on her, which others may not enioy.

Fiftly, the Merit of Chriſt requires it, which being infinite in it ſelfe, and wholly imparted to the Church, muſt needes purchaſe and procure from God many excellent Priuiledges, ſuch as are fit for them. 5.

Sixtly, the Church is ſeparate from the Communion, ſtate and condition of others in the world, by their very Calling and Being of the Church; therefore it is neceſſary, that they ſhould haue ſome notable Priuiledges to bee enioyed in that State, in regard, that they are depriued of ſuch as are common to others. 6.

Seauenthly and laſtly, many Afflictions are to bee ſuffered and endured of the Church, not onely in that State, but euen for it; and therefore, ſome excellent Priuiledges are beſtowed vpon them, to comfort their hearts, and to make them a full amends, for all the wrongs, croſſes, and loſſes, that therby they vndergoe. 7.

The vſes of the point are theſe; Is it ſo that God hath beſtowed ſo many excellent Priuiledges vpon the Church; then firſt, this ſhould teach vs to glorifie God, that doth ſo mercifully grace and glorifie vs; and firſt in generall we are to acknowledge with all thankfulneſſe Gods ſpeciall Loue and Fauour to his Church, that beſtowes ſuch excellent Priuiledges and Royall Prerogatiues vpon it. Secondly in ſpeciall wee muſt acknowledge with all thankefulneſſe, that amongſt the reſt, this Land, wherein wee liue, is gathered into his Church, and therby hath long and doth ſtill enioy ſuch priuiledges; & that as we are a part of his Church, ſo we haue part in all her Priuiledges: And thirdly we muſt thankfully acknowledge more in particular, that wee, that are here preſent, haue our parts in the Church, and that we are members, liuing & ſound members therof, Vſe 1.

and so that we haue right and speciall claime in them all: And this benefit will appeare to bee the greater, if wee consider, first, that it is denied to others, and yet affoorded to vs; that Child or Subiect, that is specially singled out, by the Father or King, from the rest of the Children or Subiects, to haue a richer portion then they, to haue a second Messe, as *Beniamin* had, is not he singularly bound to that father or King? This is our case in respect of many thousands in the world, they are left, wee are taken; they euer in harmes-way, wee are priuiledged; alas, they are his Creatures as well as wee, and wee are dust and ashes as well as they, why should wee haue better at Gods hands then they? Yea, wee are sinners as well as they; why then are we priuiledged from those Euills, which they are subiect vnto? Why doth not this land wallow in the darknesse of Heathenisme, Idolatry, Turcisme, Iudaisme, Papistry, &c: as the the greatest part of the world doth besides? Why doe not wee, heere present, also wallow in Prophaneneſſe, Idleneſſe, Deadneſſe, Vnconscionableneſſe, Vngodlyneſſe, Vnprofitableneſſe, as the most in the land doe besides? Surely there is no reason for it but this; Gods meere Mercy and speciall Fauour to vs, aboue them; Let vs consider this well and take it to heart, and neuer thinke of it, but let our hearts euen melt to God for it: Alas! What are wee, that God should thus priuiledge vs aboue others? And let it stirre vs vp to continuall Thankefulneſſe to God; and also, let it inflame vs with entire Loue to God againe, that hath so dearely & entirely loued vs; and as God hath made choise of vs, aboue all other to bee his chiefe Treasure: so let vs make choice of him, aboue all other, to bee our chiefe Treasure: and say with *Dauid, Who haue wee in Heauen (O Lord) but thee? and whom doe wee desire on earth in Comparison of thee?*

Vse 3. The second vse may serue for pacification and stay

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of our rouing and vnsettled thoughts about the prosperity of the wicked: Alas! their prosperity to our priuiledges is nothing, there is no comparison betwixt them; It may bee that hee is rich, and hath the world at will; yea, but thou art rich in God and in the Faith of Christ, this is the true Treasure. A worldly man is not troubled, but hath peace and quietnesse round about him; yea, but thou hast peace with God and in thine owne conscience, and this is the right peace. A worldly man liues at his owne will, and doth what himselfe list; yea, but thou liuest after Gods Will, and doest, in some measure, what hee commandes, this is the Life of God; heauenly and eternall Life. Worldly men, they and their children are gayly and richly apparrelled, and fare deliciously euery day: yea, but what art thou the worse for that; that which they haue, is but for the outward man, that which thou hast, is for the inward man; thou art cloathed with the rich Robe of Christs Righteousnes, this is rich and gay Apparell indeed; and thou art fed with spirituall food, the Word and Sacraments, and Gods Comforts, and the continuall Feast of a good Conscience: this is the daintiest fare and the sweetest dishes that can bee set on our tables, if wee were Angels wee could haue no better: yea, marke further thou shalt see the time, when they and theirs for all their present glory, shall die like Beasts, and afterward be tormented in hell with the Rich man for euer; whereas thou and thine being brought vp in Gods Feare, shall die Gods deare Saints and Children, and afterwards bee also glorified in Heauen, and that for euer. If wicked rich men would consider and vnderstand this, it would quell them in their greatest mirth, and abate their haughty thoughts of themselues, and their pride, and their Contempt of Gods Children, and their Cruelty against them: And so if Gods Children would seriously consider of it, they

would be farre from enuying the wicked, and grudging at their prosperitie; yea, rather they would pitty their persons, and commiserate and grieue for the extreame misery that is vpon them, they would sit down in silence and not murmure; though others carry the world before them, what care they? they haue such Priuiledges as the world knowes not of, and the prosperity of the wicked is lighter then vanity it selfe.

Vse 3. The third Vse is for comfort to all Gods Children, against all their present Afflictions, Sufferings, and wants, for what we want one way, is supplied another; all our losses, disgraces, griefes, wrongs and wants are plentifully recompenced by many gracious and comfortable Priuiledges within vs; and by the estate of grace which wee enioy: In *Isay* 43.2. the Prophet saith, *We goe thorow water, and wee goe thorow fire,* heere is our danger; yea, *but the Lord is with vs, so that the Fire shall not burne vs, nor the Waters ouerflow vs,* heere is our Priuiledge, And in *Iohn* 16. 20. our Sauiour saith, *Yee shall weepe and lament, and the world shall reioyce; and yee shall sorrow,* there is our present Affliction; *but your sorrow shall bee turned into ioy,* there is our Priuiledge: and so in vers. 33. *In the world ye shall haue Affliction;* here is the hardest of our portion; *but bee of good Comfort, I haue ouercome the world;* heere is our Priuiledge to make vs amends; And so in *Matth.* 19.29. *We forsake houses and brethren, and sisters and father and mother, and wife and children and lands for Christs sake;* yea, but, *we receiue an hundred fould more in this life:* that is, in regard of many gracious and spirituall Priuiledges, and we shall inherit euerlasting life: Oh, that Gods Children had a liuely feeling of these things in their hearts; it would make them scorne al that euer Satan or his Instruments could doe vnto them, and they would bee so farre from grudging, as that they would reioyce in tribulation, and take exceeding comfort in all their sufferings. But ye will say, The Church visible consists of good and bad; haue the bad such Priuiledges?

uiledges? I answer, yes, some they haue by outward right and possession, the rest being found in the good, are freely affirmed of the whole from the better part: But most of these Priuiledges belong to the inuisible Church, how then are they Priuiledges of the visible? Answer. yes, As the same persons, that is, the chosen, being liuing members of both.

So much for the first point, that The Church of God hath many excellent Priuiledges.

Now in the second place wee come to know what these priuiledges are? Surely, they are more & greater then can be spoken or vnderstood; yet because though we doe enioy them, they are not such a comfort to vs, except we know them: Therfore I will labour to giue you some tast of them; They are of two sorts, some are humane, that are granted by men, and some are diuine granted by God himselfe. First, some are humane, granted by men, as by Kings and Emperours, Councels and States, either politicke or Ecclesiasticke; yea, sometimes by Heathenish States as well as Christian, for sometime God stirred vp Heathen men, to be beneficiall to his Church; & these priuiledges were outward, either of their persons from war, or of their goods from taxes, or the places consecrat to religious vses were freed from arrests, & such like; hence came priuiledged places: But these, as they came from men; so there is no such excellency nor comfort in them; & they were intended only or chiefly to Churchmen, as they call them, that is, the clergy. But yet euen in these things, let vs obserue Gods loue to his Church; for as it was the Lord that gaue *Israel fauour in the sight of the Egyptians, that they gaue them their iewels*, &c. *Exod.* 11.3. so it was the Lord that inlarged the hearts of those Princes & States to be beneficial to his Church: but the priuiledges we seek, are much more material & excellent, and are cõmon to the whole Church, people as well as ministers, & these are diuine priuiledges, granted immediatly by God himselfe. And these are of diuers sort; generally, they are of two sorts.

2 things handled viz. the priuiledges of Church and they be of two sorts. 1 humane.

2 diuine these of diuers sorts, generally, of two sorts.

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The Church of God is priuiledged, partly, in respect of others, and partly in respect of themselues: In respect of others they are priuiledged: First, in regard of their friends, whom God blesseth for them; and also in regard of their enemies, whom God curseth for their sakes, as in *Gen.* 12. 3. *I will blesse them that blesse thee, and curse them that curse thee*; Yea, they are priuiledged in respect of the world it selfe, whose substance & standards they are, *Isay* 6. 13. It was made, and is preserued, continued, altered, and shall bee destroyed for their sakes; As it was a great Priuiledge of the Arke of God, that where it entred and was well esteemed and vsed, as it was in the house of *Obed Edom*, the place and persons were blessed by it, & where it was not worthily esteemed, as amongst the Phylistims; they were accursed by it: So it is a great priuiledge to the Church, that they, that are friends vnto it, are blessed by it, at least in outward things; and that they, that are Enemies to it, are cursed and plagued for it. Secondly, they are priuiledged chiefly in respect of themselues, whereby they fared the better in their owne persons. And these Priuiledges are of two sorts: some concerne their outward and temporall estate, others concerne their inward and spirituall estate. First, some concerne their outward and temporall estate, as first, protection and defence against Aduersaries *Isay* 4. 5, 6. there the Church is called the Glory, and there is a promise of vniuersall Protection to it: so also defence from ordinary Euills that befall others, as *Psal.* 91. and likewise they are priuiledged, in regard of victory ouer their enemies, as *Psal.* 149. verse the last, *That they may execute vpon them, the Iudgement that is written; This Honour shall bee to all his Saints.* Last of all, the continuance of the very outward being of the Church through all Ages to the worlds end, is a Priuiledge to it, as in *Psal.* 46. 5. 6. the Prophet saith, *God is in the middst of it, therefore it shall not bee mooued.* Let the world

1. In respect of others, both friends and enemies

2. In respect of themselues.

1 temporall priuiledges.

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world doe what it will, yet it cannot deprive the Church of the outward being of it; it may waxe and wane as the Moone doth, yet as that hath alwayes a being; so shall the Church euer bee. These are temporall Priuiledges.

The second sort are such, as concerne our spirituall and eternall estate, and they also are of two sorts; such as are common to all the members of the Church: Hypocrites as well as true Beleeuers; as the vse and profession of the Word, Sacraments, Prayer, Fasting, Gifts of the ministry; Profession of the Gospell, Knowledge of Gods Will, and outward conformitie and obedience thereto; as also Historicall and temporary Faith, and some tast of heauenly things, *Heb.* 6. 2. and such other common gifts of the Spirit; *These, in the godly, tend to their eternall good, but in the wicked and reprobate, to their eternall condemnation.*

2. Spirituall priuiledges these. of two sorts
1 common to all the members.

Secondly, such as are proper to Beleeuers onely, as the Spirit of Adoption, and such like; and these are also of two sorts. First, matters of present possession; secondly, matters of future certainty. First, matters of present possession, and they consist of diuers kinds. First, wee are priuiledged in respect of God; Secondly, in respect of the Creatures; Thirdly, in respect of Gods ordinary dealings in the world; Fourthly, in respect of the workes, hee doth for vs; Fiftly, in regard of the graces hee workes in vs; Sixtly, in respect of the comfort hee impartes to vs; And lastly, in regard of the liberty he gines vs.

2. proper to the true Beleeuers, and these of two sorts.
1. matters of present possession of diuers kindes.

First, they are priuiledged in respect of God, hee is theirs, and they are his; God the Father is their Father, Master, and Preseruer; they are his Children, Creatures and Charge. Iesus Christ is their Head, they are his members; hee is their husband, they are his Spouse; hee is their Sauiour, they are his redeemed; hee is their Aduocate, they are his Clyents; hee hee is their Sheepherd, they are his Sheepe; yea,

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they in some sort are one with him, and hee with them; so likewise the holy Ghost, he is their master, they are his Schollers; he is their Leader, they are his followers; he is their Counsellour, they are his Clients; he is their Sanctifier, they are his Temple; hee is their Quickner, they are his frame and workemanship to a new Creature. Yea, the whole blessed Trinitie doe most graciously concurre by their personall Actions in euery part of our Saluation: here is a singular priuiledge; if we had no more but only this, it were enough to stirre vs vp to glorifie God, and to comfort vs against all our present afflictions; how truely then may we say with the Prophet, *Psal.* 144. last, *Blessed are the people that are in such a case, yea, blessed are the people, whose God is the Lord.* Secondly, we are priuiledged in respect of the Creatures, the holy Angels are seruants and attendants vpon the Church; they are ministring Spirits sent forth for their sakes: The Saints in Heauen acknowledge vs to bee Members of their Body, the Catholique Church, and doe instantly desire the full accomplishment of our saluation, that they and we may be perfected together. The Saints on earth loue vs, pray for vs, reioyce at our good; sorrow at our harmes: The wicked of the world oftentimes reuerence and admire vs for our holinesse, and the good things wee haue, though otherwise we be most odious to them; yea, all the vnreasonable and senseless Creatures, in heauen and earth, are at League with vs; yea, the Diuels are subdued to vs, and troden vnder our feete; yea, further, the damned in hell, that scorned and hated vs whilest they did liue, doe now acknowledge that our estate is exceeding happy; and curse themselues that they had so little grace in their life, as not to ioyne themselues to our Societies and practise our courses; yea, the whole world is ours, it was made for our vse and seruice, 1 *Cor.* 3. 22, 23. *euen all things are yours, and ye are Christs, and Christ is Gods.*

Thirdly,

Thirdly, in respect of Gods ordinary dealings and proceedings in the world, wee haue our priuiledges, whether he strikes or spares, giues or takes away, rains or shines, kills or giues life, blesseth or curseth, helpes or forsakes, whether it bee man or a beast, good or bad, whole kingdomes or priuate persons, Church or Commonwealth; we haue our priuiledge and our benefit in and by them, they are all done with a speciall Eye and intendment towards vs, and so they *all worke together for the best vnto vs*, as it is, *Rom.* 8.28. All Gods Iudgements are our Schoolmasters; his blessings, our comforts; his warnings, our counsellours; his lawes our rules; his dealings, our directions: Specially those dealings which God exerciseth towards our selues, are matters of speciall priuiledge to vs; when hee blesseth vs, that is a matter of speciall priuiledge to vs; for we haue them by promise, we esteeme and embrace them as pledges of his loue, and we vse them aright to the glory of the giuer: for want of which priuiledge, the very blessings of the wicked are heauy Curses: Againe, God chastens vs, and it is our priuiledge, hee chastens vs in the world, *that wee might not bee condemned with the world*, as it is in the 1 *Cor.* 11.32. and *to you is it giuen* (saith the Apostle) *not onely to beleeue in Christ, but also for to suffer for his sake*: For want of which Priuiledge to the wicked, all their present punishments are the beginnings of their Torments in hell; Againe, God sometimes takes away his Spirit from vs for a while; and then wee mourne and grieue, and being left to our selues, oftentimes wee sinne grieuously, and then our case is most fearfull, yet by vertue of our priuiledge in Christ, these very desertions of his, & sins of ours, work by contraries, for when we come to our selues againe, they work more grace in vs, and make vs wiser for the time to come, and worke more conscience in vs of our waies, & bring vs greater comfort afterwards, for wāt of wch the wicked are left in their sins, and are hardned therein

therein and perish for euer. Lastly, he kills vs and we die, but by vertue of our priuiledge in Christ, and his death; this very death of ours, is aduantage to vs, for a better life; whereas to the wicked it is the end of their happines; and the beginning of all their misery.

4 The workes God doth for the faithfull.

Fourthly, wee are also priuiledged in respect of the workes God doth for vs; what are these? First, hee

1. chuseth vs to saluation, whereas hee leaues others in the masse of the old *Adam* to perish iustly by their owne sinnes; this is a secret priuiledge, but yet the most excelent, and the foundation of all the rest; for because the Lord hath chosen vs, therefore wee haue all these Priuiledges; when hee hath chosen vs, then we must haue a being; why, God giues vs our being too: But you will say, God giues the wicked a being; yea, but we haue it for good, and not for euill, else it

2. were a thousand times better that we had neuer beene borne: Then he redeemes vs, and payes all our Ransome, and makes full satisfaction for vs; whereas hee lets all the rest of the world lye by it, bound in the chaines of their sinnes, till they haue paid the last farthing: Then hee calles vs, and that effectually; not

3. onely preaching to vs, but opening our eyes, eares and hearts, that wee may vnderstand and beleeue, and so be saued; whereas hee casts a vaile ouer the hearts of others, that though they heare, yet they might not vnderstand, lest they should be conuerted, and so be saued; Then he iustifies vs, imputing to vs his obedience, and

4. *couering vs with his owne righteousnesse*; the rest of the world, the Lord Iesus lets alone, standing defiled in their blood, vgly and odious with all their sinnes on them, before the face of God, an Angry Iudge, to condemne them, and to cast them into vtter darknes: Last-

5. ly, hee sanctifies vs, he changeth our hearts, and our wils, & our affection, and *subdues our nature and brings it vnder the Obedience of his blessed Will, reuiuing vs into his owne glorious Image*; whereas all the rest of the world

are

are left in the ſlauery and bondage of the Deuill being his Children, and hauing his Image on them (but this is more naturall to the next head) theſe things are ſo nearely depending on each other, that we can make no perfect and exact diſtinction; but, for Doctrine ſake, they are to be ſundred howſoeuer, that we may know varietie of our Priuiledges.

Fiftly, the Graces God workes in vs, are a Priuiledge to vs, as Faith in Ieſus Chriſt, and in all Gods promiſes; Repentance for our ſinnes, Mortification of the old man, and quickning of the new man; hatred of ſinne, and loue of righteouſneſſe; Loue to God, and his Religion, and to his Children; zeale for his Glory; patience in afflictions; ſtrength againſt temptations; he workes in vs knowledge, wiſedome, hope, perſeuerance, loathing of ſinne, and of the world, and a longing and haſting for the comming of the Lord Ieſus to Iudgement, and hee workes in vs a ſanctified heart, to make a ſauing vſe of the Word and the Sacraments, and of all occurrences that befall vs, and euery fruit of the ſpirit: and this God work in vs, either indeed, or at leaſt, in deſire, either more or leſſe, ſooner or later. Sixtly the Comforts God imparts to vs, many excellent Comforts he doth priuiledg vs in; he giues vs *the ſpirit of adoption, whereby wee cry Abba father*; aſſurance of his loue and fauour in Chriſt, and the pardon & forgiuenes of all our ſins, he giues vs peace of Conſcience and Ioy in the holy Ghoſt, cheering vs vp in all our tribulations and temptations, and in our prayers, and in all his holy Ordinances, that ſurely the end is good, and the manner profitable and comfortable, he giues vs alſo a Taſt of heauenly Ioyes, whileſt we are her; eternall life is already begun in vs, we feele ſinne daily dying in vs, and grace preuailing aboue nature, and wee feele the Spirit helping our infirmities, and comforting, directing and quickning vs, all theſe are reall performances and ſenſible Comforts actually enioyed, beſides the

promiſe

promise of greater and better hereafter; The consideration and expectation hereof is no small Comfort to vs, seeing we know *he is faithfull that hath promised*, and
7. will not deceiue vs.

Seuenthly, the liberties that are attained by vs are a priuiledge to vs; Consider what is or might be against vs, wee are freed from it, and looke what is or may be for vs; that we haue liberty in, for the first what is or might be against vs, that we haue freedome frō, for the *Son hath made vs free, Iohn* 8.36. First, Gods Iustice was against vs, to hurt vs, and to condemne vs for our sins; wee are sinners, and God is Iust, and hates sin, and how can we stand before him? But that we haue this priuiledge by Christ, that hee hath fully satisfied for all our sinnes, and so wee are freed from this danger; so that now to vs in Christ, God is a mercifull Father, not a Iust Iudge; yea, Christ hauing satisfied the Iusticeof God, to the full, for vs, we may reuerently challenge the Lord, in the Name of Christ, that he cannot punish vs, hauing punished one for vs; and so Christs merits, being all-sufficient, haue purchased all good things for vs; so that now Iustice is for vs, to giue vs that which is due to Christ; not against vs, to giue vs our owne deseruings: Secondly, the Law is against vs, and, like *Saul*, breathes out threatnings against the Church of God; saying, If thou doest not this, th ou shalt dye; but this is satisfied too; *Christ tooke on him the curse of the Law*, and so redeemed vs from it, *Galat.* 3. 13. Next to the Law comes sinne, that had defiled vs, and exposed vs to Gods wrath, and kept vs vnder, as slaues and seruants, that we could doe nothing but sinne; here is our priuiledge, euen *the blood of Christ that cleanseth vs and frees vs from all our sins*, so that the filth doth not appeare in vs, the guilt is not imputed to vs, and the dominion is ended, so that it doth *not raigne in vs, Rom.* 6. After sinne comes death, for *the reward of sinne is death*, and death had seized on vs for her owne, wee

Death destroyes him that had power of death, which is the diuell, and sets vs at liberty; so that we may now say with the Apostle, 1 Cor. 15. 56. 57. *The sting of Death is sinne, the strength of sinne is the Law, but thanks be to God, who hath giuen vs victory, through Iesus Christ our Lord.* Afterwards comes in hell for her share, and opens her mouth to swallow vs downe quicke: Hell, that house of horror, that should haue beene, by right, the house of our perpetuall habitation and aboade; but *Christ Iesus hee hath triumphed for vs ouer Hell and Condemnation, so that now there is no condemnation to them that are in Christ Iesus*, Rom. 8. 1. Lastly, the diuell, who is the ground of all these forces, hee had fingered vs, and got vs within his clutches, and wrapt vs vp in chaines and fetters, as his captiues and bond-slaues; Christ Iesus hee comes, and *looseth the workes of the diuell*, 1 Ioh. 3. 8. hee breakes these chaines, and subdues Satan; so that we may say with the Prophet, Psalme 124. 7. *the snare is broken, and wee are deliuered*; These are great and rare priuileges, I would haue you wisely to consider of them: For, *whoso is wise, will ponder on these things, that they may vnderstand the louing kindnesse of the Lord*; wee should labour to know these things, and to make vse of them, and to *stand fast in this liberty, and not to be intangled againe in the yoake of bondage*: In the second place, consider what was or could be for vs, and all that wee haue freedome into, *we haue bold accesse vnto the Throne of Grace, and an entrance vnto God the Father, through our Lord Iesus Christ*, Rom. 5. 2. Ephes. 2. 18. wee may goe boldly, and safely to God, and tell him our wants, and begge supply; we may *talke familiarly with him, as a man doth with his neighbour*, as *Iob* speakes, wee may come vnto God, and say, *Thou art my Father and my maker, despise not the worke of thy hands*; so we may goe to our Lord Iesus Christ, and say with *Thomas*, *My Lord, and my God*, hee by sight, wee by faith; so likewise we may goe to the holy Spirit, and say, thou art my Sanctifier and Comforter, and I am thy Temple, suffer not Sa-

tan to defile mee with ſinne: So likewiſe, we may haue free acceſſe to the Word, and to the Sacraments, and to all Gods promiſes, and we may lay our hands on them, and challenge them for our owne; So likewiſe, wee may alſo reach out our hands to all the creatures, as being our peculiar right; and laſtly, when we are on our death-beds; wee may with our Sauiour Chriſt, and with *Stephen*, ſweetly and comfortably, commend our ſpirits into the hands of God, and ſay, *Into thy hands O Lord I commend my ſpirit, for thou haſt redeemed me, O Lord God of truth*: this is an excellent priuiledge, that at the houre of death, when wee are aſſaulted with many ſore temptations, wee may throw them all from vs, and ſafely commend our ſoules into Gods hand; and if there were no other priuiledge but this, it were enough to make vs de-

8. ſire to be of the Church. The eighth Priuiledge, is the power that is conferred vpon vs, to admit or reiect, to binde or looſe, &c. (but this is to be ſpoken by it ſelfe in the eighth generall head following.) The laſt ſort of

2. matters of future certainties. Priuiledges are in matters of future Certainties; I ſay, matters of future Certainties, not of poſſibilities, that is too weake a word in this ſenſe; poſſibilities are for men, as that the ſonne ſhall haue this and this after his fathers deceaſe, and yet the ſonne may be diſappointed many wayes: but with God, future poſſibilities are vndoubted Certainties, they are as ſurely ours, as if we had them already. Now theſe are, firſt, perfection of all grace, now we haue them but *in part*, 1 Cor. 13. 9, 12. but hereafter wee ſhall haue them in perfection: The ſecond thing is the reſurrection of the body, but that (you will ſay) is common to the wicked too? It is true they, ſhall riſe too, but they *ſhall not be able to ſtand in iudgement*, Pſalme 1. 5. they ſhall *riſe to condemnation*, as our Sauiour ſaith, Ioh. 5. 29. It were better for them to lye ſtill, the graue is better then hell; ſo that it is no Priuiledge to them to riſe: Thirdly, wee ſhall ſtand dreadleſſe, and feareleſſe before the Iugdement Seat of God; alas, now

wee

wee are afraid of euery qualme, how ſhall wee ſtand dreadleſſe then? I anſwer, Then wee ſhall know God to be our Father in Chriſt, wee ſhall know that our peace is made beforehand, wee ſhall haue the righteouſneſſe of Ieſus Chriſt to couer vs, and then there ſhall be no ſinne in vs: this is it that will make vs ſtand dreadleſſe: whereas the wicked, for want of this, ſhall tremble and quake, and call to the mountaines to fall vpon them, and to the hills to couer them. Laſtly, we ſhall haue euerlaſting glory, life and happineſſe in heauen, inioying the fellowſhip of God and Chriſt, and the holy Spirit, and the bleſſed Angells, and there wee ſhall liue continually, praiſing and glorifying God, there we *ſhall haue fulneſſe of ioy and pleaſures for euermore*, Pſal. 16. To conclude therefore, let vs not debaſe our ſelues to ſinfull and vile, and ſlauiſh courſes, but let vs labour to walke in ſome good meaſure, anſwerable to ſuch great and high priuiledges as theſe are.

The Twentieth LECTVRE of the CHVRCH.

THe last point we spake of, was concerning the priuiledges of the Church, not humane, such as Kings and men endowed the Church withall; but diuine, such as God endues the Church withall; and therein wee handled two points; first, that there are such priuiledges belonging to the Church; secondly, what these Priuiledges are; there is something to be added to the last point, namely, what they are: For there are two speciall priuiledges, something questionable aboue the rest, each of them subiect to mistaking; and the mistaking of them is, and hath beene, the cause of much error: The first is concerning the infallible guidance of the Church by the Spirit of truth; and thereupon ariseth this question; whether the Church may erre or no? The second Priuiledge questionable, is concerning the necessity of being a member of the Church, if euer wee will attaine saluation; and thereupon ariseth this question; whether any can be saued out of the Church or no? These are the two points which I purpose to handle at this time. The first is concerning the infallible guidance of the Church, by Gods Spirit, whereupon ariseth this question, whether the Church may erre or no? And because error is a generall name, affirmed, as wel of matters of obedience, as of knowledge, of bad mãners as well as of false doctrine, therfore in plaine and large termes it shall be propounded and handled thus: whether the Church may erre either in manners or doctrine, or in both, or in neither? to open the way to the disclosing of the point, wee are to vnderstand, rightly, these

2. other speciall priuileges added and intreated on.

1. concerning the infallible guidance of the Church by Gods Spirit, and so whether the Church can erre or no, either in manners, or in Doctrine, or in both, or in neyther.

theſe words, Church and Error: Firſt, concerning the word Church; for whereas, ſometimes it ſignifies the whole Company of Beleeuers liuing on earth; ſomtimes, ſome one viſible Congregation profeſſing the Faith of Chriſt: the ſtate of the queſtion is not of both alike, but we muſt vnderſtand it far otherwiſe of the one then of the other: For whereas in the firſt ſenſe it containes Beleeuers onely, and all of them together, it muſt needs haue ſome ſpeciall Priuiledge aboue particular Congregations, at leaſt for ſome kinde of Error: Euery Beleeuer hath a Priuiledge, in that reſpect aboue an vnbeleeuer; therefore all together much more: ſo that if it bee poſſible that one or two might be ſeduced to Error, yet that all of them together ſhould bee ſo, it is impoſſible: And whereas, in the ſecond ſenſe, the Church conſiſts of Hypocrites, as well as true Beleeuers; yea ſometime all, or moſt of Hypocrites, therefore the Church, taken in this ſenſe, muſt needes bee more ſubiect vnto Error, then in the former ſenſe.

Secondly, concerning the word Error: The Word of God preſcribes euery true and right way, and euery ſwaruing from that is therefore called Error, whether it be in Doctrine or manners; becauſe it is a going from that true and right way, which the Word of God doth teach vs: And though Error, properly ſignifie a ſwaruing from the Truth, whether on the right or on the left hand, yet it comprehends ſgnorances too, that is, their not attaining to ſome heauenly Truthes: theſe Errors are of diuers kindes, eſpecially foure; Firſt, ſome are either fundamentall, or in ſmaller matters; Secondly, ſome are either of obſtinacy or of infirmity; Thirdly, ſome are either finite and for a time, others are for euer; Fourthly, ſome are either generall or particular. Firſt, ſome are either fundamentall, or in ſmaller matters; fundamentall Errors are ſuch, which, being held, doe race the very foundation:

Errors of foure ſorts.

I.

I. what a fundamentall Error is.

foundation: he that erres in this manner, cuts himselfe off from Christ, and cannot be saued; such was the Error of the Church of *Galatia*, in *Gal.* 5. 2. 4. where they ioyned the workes of the Law with Christ in the matter of Iustification, and therefore the Apostle tells them in the 2. verse, that *if they were circumcised, Christ should profit them nothing*, and vers. 4. *yee are abolished from Christ, whosoeuer is iustified by the workes of the Law, is fallen from Grace*: Other Errors are of smaller moment; as when men hold the foundation, but yet erre in building on it, and such, notwithstanding these errors, may bee saued, 1 *Cor.* 3. 12, to 15. the Apostle saith, that some *build hay and stubble vpon the Foundation*; but shall this turne to their damnation? No, *themselues shalbe saued*, saith hee; but what; without Repentance? No, for in the 13. verse it is said, *The day shall declare it, because it shall bee reuealed by Fire, and the Fire shall trie euery mans worke, of what sort it is*, that is, the Day or Light of Gods Truth shall dispell this darkenesse, and the Fier of Gods Spirit shall purifie and purge away these errors from them, so that they must repent of these errors: But then yee will say, what difference is there betwixt those that erre in the foundation, and those that erre in smaller matters; for they that erre in the foundation shall be saued too, vpon their Repentance. It is true; but yet there is great difference betwixt them; for first, they that erre in the foundation, are seldome and hardly reclaimed, not one amongst a hundreth: but they that erre in smaller matters, are vsually and easily reclaimed; for if the foundation bee ouerthrowen, all must bee reared vp a new; but if any thing, that is built vpon it, be amisse, it may be easily amended; yea those that erre in smaller matters, cannot chuse but bee reclaimed, as hauing the foundation; and therefore cannot possibly perish. Secondly, those that erre in the foundation, must repent particularly of that error, and must also embrace the contrary Truth, else hee cannot be saued; But

Errors in smaller matters what they be.

Difference betweene them that erre in the foundation, and them that erre in smaller matters.

1.

those

those that erre in matters of lesse moment, though they doe not repent of their error in particular: Nay, though they do not know them (for who knoweshis errors) yet if they repent in general of them, they shall find mercy & pardon from God: so that we see, there is a great difference betwixt these. Secondly, some errors are either 2.
of Infirmity or of Obstinacy; Of infirmitie, as when wee are either by negligence, Ignorance, Ouersight, weakenesse, as being taken tripping in a snare, against our knowledge, and against our purpose and holy desire, or by other occasions: such the Apostle speakes of *Gal.* 6.1. *Brethren, if a man be suddenly fallen into any offence, yee which are spirituall restore such a one*, &c: when as they see it not to bee an error, or if they doe see it to be so; yet they haue some weake desire and labour against it, but yet the assault is so strong, and their corruption so great, that they cannot ouercome it; this is an Error of Infirmitie: Some errors are of obstinacy, that is, when as the Partie knowes the right, and yet willingly declines from it; and these that thus erre, are so far from striuing against their Error, that they rather striue against a manifest Truth, to maintaine their Error; such an Error the Iewes are taxed for, by *Stephen*, *Acts* 7. 51. and by *Paul* himselfe, *Acts* 28. 26. where he applies a place out of *Esay* to them, shewing their obstinacie, that in *seeing they did see and not perceiue*, &c. so that this is an error of obstinacy, for a man to know the Truth, and yet willingly to decline from it. Thirdly, some are finite, and for a time onely, some finall and for euer: for a time onely, and vpon better Aduice they change their minde; such was *Peters* deniall of Christ, *Matth.* 26. 75. for which hee presently repented and *went out and wept bitterly*: Againe, some are finall and for euer, as when men liue and dye in sinne without any Repentance at all, at least without any true and sound Repentance; such was the sinne of *Iudas* in betraying Christ, he died desperately in it, without any true Repentance,

Mat. 27. 3, 5. Lastly, some Errors are particular, some are generall, and each of these in two respects, first, in respect of the persons that erre; secondly in respect of the things they erre in, for when as one or two or some few men in a Congregation are tainted with Error, here is a particular Error in respect of the persons, as it was in the Church of *Corinth*, when as but *some* of them *denied the Resurrection*, and not all 1 *Cor.* 15. 12. But when as all or the greatest part in a Church erre, this is a generall Error in respect of the persons; An Instance of this wee haue in the Iewes, when as they did all cry out against our Sauiour Christ, *Crucifie him, Crucifie him*: So, secondly, in respect of the things erred in, as when a man or a Church erres onely in one or in few things, this is a particular Error in that respect, so did the Church of *Pergamus*, *Reuel.* 2. 14. *I haue a few things against thee*; But when a man or a Church erres in all or the most things, this is generall also in respect of the things they erre in, as the Church of Rome at this day erres in all, or the most things and so their Error is generall in that respect, as also in respect of their persons. Now to apply all this to the subiect of the question, whether the Church may erre in all, or in any of these respects, or no? If wee vnderstand the Church in the first sense, for the whole Company of Beleeuers liuing on earth, in this sense the Church may be said to erre: first, in matters of smaller moment, not in the foundation; Secondly, of Infirmity, not of obstinacy; Thirdly, at least, onely for a time, not for euer; Fourthly, particularly, not vniuersally; either in respect of the persons or of the things: But if wee vnderstand the Church in the latter sense, of one particular Congregation, in this sense, the Church may erre in all these; which, that I may the more largely and distinctly, without Confusion, deliuer, and you apprehend, receiue it plainely in these Obseruations.

The First is this; That the Church militant (the whole Company of Beleeuers on earth) howsoeuer it hath

hath many excellent Priuildges by the Spirit of truth, yet it is not ſo exempted from Error, but that it may and doth oftentimes erre both in Doctrine and manners: I ſhall not neede to handle Errors in manners by themſelues, and Errors in Doctrine by themſelues, for each of theſe are tranſgreſſions againſt the Word & Wil of God, and they are both damnable; and each, alike, may take hold of the Church, 1 *Cor.* 13. 12. The Apoſtle *Paul* ſpeaking of himſelfe, being then a ſound, yea, a principall Member of the Church of Chriſt, acknowledgeth ingenuouſly much Ignorance, that hee knowes little to that hee ſhould know, he knowes but in part; Now Ignorance being an Error in a generall ſenſe, as wee heard before, then we ſee that the Apoſtle willingly vndergoes the Imputation of Error; and if he bee in Error, who can looke to eſcape? And therevpon it followes by neceſſary conſequence, that he erred in manners too; for wee cannot bee obedient in that wee doe not know; ſo that, as his knowledge was imperfect; ſo was his loue and obedience too: But for errors in manners, it is far plainer in *Rom.* 7. 22, 23. where the Apoſtle acknowledgeth that there was *a Law in* his *members rebelling againſt the Law of* his *minde, and leading* him *captiue vnto the law of ſinne*, &c: and this was not his infirmity alone, but it is the infirmity of all the Faithfull, the Spirit ſtirres them vp to doe good: yea, but, ſaith the Apoſtle, *Galat.* 5. 17. *the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh*, and theſe are contrary one to another, ſo that you cannot doe the ſame things you would: And our Sauiour giues an Inckling of this to his Diſciples in a kinde of Parable, *Ioh.* 13. 10. where he ſaith, *He that waſhed is needeth no (ſaue) to waſh his feete*, &c. which, though it be ſpoken in a negatiue ſenſe, as ſhewing, that nothing needes waſhing in them but their feete; yet, it is affirmatiue in force, ſhewing, that none is ſo cleanſed and purified, but that ſtill hee hath foule feete, that is, hee hath ſtill ſinne and error in him, and theſe muſt be cleanſed and waſhed

washed away, or else he can haue no part in Christ Iesus, as in verse 8: So likewise for error in manners, the Apostle *Iames* 3. 2. saith, *In many things wee sinne all*, there *all* are included, and that not in one kinde onely, as n a diuided sense, as if one should offend in one thing, and another in another thing; but in a compounded sense, not one, or many, but all sinne; and that not in one or few things, but in many: And for further confirmation of the Truth hereof, it is elsewhere negatiuely deliuered, as in the 1 *King.* 8. 46. *There is not a man that liues, and sinnes not*; now lay these two together, and we shall see; that none is exempted from error in manners: So for Error in Doctrine, *Rom.* 3. 4. where it is not onely affirmed, in generall, of all, and of euery one in particular, that *euery man is a liar*, that is, that he erres in some of his Apprehensions of the Truth; but the Apostle doth, likewise, so derogate the holding of the whole Truth entirely, and incorruptly, from man, that he appropriates it to God alone; so that it is as possible for man to bee God, as not to bee deceiued: So that the Doctrine is cleare, that the Church militant, that is, the Company of Beleeuers, liuing on earth, may, and oftentimes doe, erre both in Doctrine and manners; So much for proofe of the point out of Scripture.

Reas. 1 The Reasons of the point are these; First, mans frailtie; The members of the militant Church, true Beleeuers they are but men, and therefore naturally louing darkenesse more then light; and euill more then goodnesse, and howsoeuer the Spirit bee giuen them to enlighten them, and to relieue them against each Infirmity; yet, their weaknesse is such, that they are not so farre capable of the Spirit, [as that thereby they are enabled to vnderstand and know all Truthes, and practise all goodnesse; The Spirit, indeed, in it selfe is all-sufficient, but in them not so sufficient, nothing can be receiued, but according to the capacity of him that receiues it; be the master neuer so good to teach, yet if the

Scholler

Scholler be not capable of the Art he teacheth, he shall neuer bring him to it: so it is in this, the Spirit is sufficient to teach them all Truthes, but they are not capable of them; the Spirit is sufficient in them for Saluation, but not for perfect knowledge or obedience, and that by reason of their frailty, that they are not so farre capable of the Spirit.

The second reason is Satans malice and subtilty, who as he is the father of lyes himselfe, and the Author of all error and sinne; so hee ceaseth not to tempt both to error and wickednesse, and his labour is not altogether lost, but that he fastens some of his Infections, in both kindes, on the best men Liuing; or, at the least, as a hinderer, he hinders that truth and holinesse is not embraced, at least, not in that measure that it should: yea, and he soweth errors and sinnes, like Tares, vpon that good seede of Truth and holinesse, which Gods Spirit hath sowen in our hearts. *Reas.* 2.

Thirdly, whilest wee liue here we hane many occasions of Error, many deceiuers, false Apostles, Heretiques Scismaticks, many ill examples & perswasions, and sundry prouocations, and these are too strong for vs to withstand them all, and that at all times, at least, not so, that wee may be free from all Infection by them. 3.

Fourthly, Our perfection both for knowledge and obedience is respited to the life to come, & not attained to in this life by the perfectest, *Phil.* 3. 12. the Apostle saith, that he had *not attained to perfection, though* he were *inferior to no man*; no, it is not for this life, it is respited to the life to come; then the Church shall be *without spot or wrinckle, Eph.* 5. 27. and that, not onely by Imputation, as we are here; but, by actuall possession, then shall that be verified *Cant.* 4. 7. where the Church is said to be *all faire* and no spot in her; but that is for the Church glorious and triumphant, it cannot bee so with the Church militant, but they must sit downe vnder that ignorance and error which they cannot preuaile against, 4.

and

and pray daily, Lord forgiue vs our treſpaſſes: So you ſee the point made plaine by reaſons too.

Vſe 1. The vſes are theſe: Firſt, here is matter of Inſtruction, teaching vs to humble our ſelues, and to bee caſt downe in our ſoules, in that wee are ſuch vile and corrupt wretches, brutiſh in our ſelues, both for matter of knowledge and obedience, for ſo the Scripture ſets vs foorth, that wee are euen beaſts in both: Firſt, for knowledge, the Prophet ſaith, *Ieremy* 10. 14. *Euery man is a beaſt by his owne knowledge*, and for Obedience it is ſaid, *Iob* 15. 16. that *man drinketh vp Iniquitie as water*, &c.: concerning knowledge; Firſt, wee finde by experience that wee loue error and falſhood, and that we are ready to accept lyes at the hands of Sathan, and other deceiuers; wee embrace them with both handes, and make much of them, and hardly can abide to bee wonne from them; wee are ſooner and eaſier perſwaded from an hundred Truthes, then from one Error: Secondly, for Truth, wee know that naturally wee hate and abhorre it, wee cannot learne or finde it our ſelues, nor yet are we willing to receiue it from others, when it is brought tovs; no, not when God himſelf, and his Word, & his own bleſſed Spirit tenders it vnto vs; or if wee doe receiue it, it is but in part, to the halues deadly and coldly and fearefully, and wee are eaſily drawen from it, the Euill one catching it out of our hearts, our *mindes wauering, carried away with euery wind* or blaſt *of vaine Doctrine*; or if wee doe receiue it and ſticke to it, it is with much infirmity, wee are apt to defile it with our owne Inuentions, deuiſes, gloſſes, additions, detractions, miſtakings, doubts, diſtruſtes, idle and euill apprehenſions; *the Lord knowes the thoughts of man, that they are all but vaine*: So concerning obedience, we finde that, of our ſelues, we are prone to all ſin, and averſe from all righteouſneſſe, and in this wee doe much more reſiſt the ſpirit of Grace then the informer; the Reaſon is this, Truth and falſhood being of the vnder-

vnderstanding, reason and iudgement, the highest faculties of the soule, we can more easily submit to the power of the Word and Spirit; but good and euill being of the will and heart and affections, the more base and more carnall parts in vs; and the doing of good, and the forbearing of euill, being the denying of our selues, and the bridling of the course of nature, the forsaking of all our pleasures and profits, and indeed, the breaking of our hearts; It is death to vs to bee thus mastred, and this is the reason, that wee are much more vnwilling to reforme in matters of obedience, then in matters of knowledge, and that reformation, which wee doe attaine to in matters of obedience, is much more imperfect then in matters of knowledge: Let vs consider rightly of this, and seeing the case stands thus with vs, let vs be ashamed & *confounded before the presence of God*, and hate and *abhorre our selues in dust and ashes*; what, are wee ignorant of our selues, and yet will not learne? naught and sinfull, and canno: bee reformed? How doth this prouoke Gods Wrath against vs? what a deforming is this to his Image in vs? what dishonour to his name? what griefe is this to his spirit, that hee hath to deale with such peruerse and froward Schollers, that will not bee taught by him? either wee will not receiue his good motions at all, or else not as wee should; what reioycing is this to Satan, that can insult and say, I can perswade men to error and sinne, when as Gods Spirit, and his motions to Truth and righteousnes, are reiected? this is a great gratifying of Satan, and a great reioycing to him; besides, what hurt doe wee to those amongst whom wee liue? But specially, what wrong doe we to our owne Soules? this is to *forsake our owne mercy*, and herein our selues are the chiefest Enemies to our owne saluation; let vs confesse this to God, and bewaile it and instantly beg pardon of him for it, and striue the best we can against it, and let vs bee humbled all our daies, that we can striue no better against this brutish nature of ours.

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Vse. 1. The second vse is for Refutation of the Puritanes, those ancient hereticks, that held an absolute perfection in this life; and so the Papists and the Anabaptists are here refuted, that hold this error, that they offend not in manners; surely, this is a farre higher straine, then euer the Apostles attained to, for they erred all in manners, they all *forsooke Christ and fled, Matth.26.56.* but this was before the comming downe of the holy Ghost vpon them, but did they so afterward? yes, euen after they had receiued the holy Ghost, they erred in manners, *Iohn* the Disciple whom Iesus loued, would haue worshipped the Angell, *Reu.19.10.* and againe euen after admonition, hee would haue done the like, in Chap. 22. 8. and so, very likely, hee did it after Repentance too; And so wee see that *Peter* was reproued to his face, by *Paul*, for his sinne, *Galat.2. If this bee so in the greene tree*, Alas, Alas! *What shall it bee in the dry*: when *Peter* and *Iohn*, and the rest of the Apostles haue had their falls, shall any Puritan in the world bee so shamelesse, as to boast of perfection? This point shall neede no further Refutation; all Gods Children, from the first to the last, will condemne this Assertion, by their owne contrary clamentable experience in the whole race of their liues; I mention this the rather, because some papists, Anabaptists, and familists are infected with this presumption at this day.

3. Lastly, this serues for the Refutation of Papists, that challenge to their Church, and head, the Pope, an Immunity, yea, an impossibility of erring in Doctrine, as if it must of necessity be true, whatsoeuer they hold: whereas this wee are able to shew, how that they haue erred from themselues in many things, holding one thing this yeare, another thing the next, and one contrary to the other: so that except two contraries may bee true, they must needes erre in the one, or in the other, but of this more shall bee spoken hereafter. Thus wee haue seene the first point handled at large that the

Church

Church militant, howsoeuer it hath many excellent priuiledges, yet it is not so exempted from Error, but that it may and oftentimes doth erre, both in Doctrine and manners.

Now let vs come to the second Obseruation, and therein see how the Church may not erre. The Obseruation is this: That the Church militant is so guided by the Spirit of Truth, that though it be subiect to error, yet it cannot erre fundamentally, obstinately, finally and generally: First, not fundamentally, *Psal.* 62. 2. *he is my strength and my saluation and my defence, therefore, I shall not much bee moued*, that is, fundamentally; nor obstinately, *Psal.* 19. 13. *Lord keepe me from presumptuous sinnes*: nor finally, *Psal.* 55. 22. *the Lord will not suffer the righteous to fall for euer*, he may fall, but not for euer: nor generally in all her parts; but still some are reserued, *that haue not bowed their knee to Baal*, 1 *King.* 19. 18. these two, finally and generally, are neuer found in the true members of the militant Church: haply they may erre fundamentally and obstinately, but neuer finally and generally, *Psal.* 37. 24. *though he fall, yet shall he not bee cast off*, which, if it be vnderstood of our outward preseruation here, as the Text seemes to intend it, then much more of our preseruation from sinne and error, that though wee doe fall, yet not finally for euer: And *Psal.* 125. 1. *they which trust in the Lord, are like mount Sion, which cannot bee remoued, but standeth fast for euer*: And this is cleared by our Sauiours owne mouth, *Matth.* 16. 18. *vpon this Rocke will I build my Church, and the gates of hell shall not ouercome it*, hee saith not, shall not touch it, but onely not ouercome it. And *Psal.* 102. last verse, *the Children of thy Seruants shall continue, and their seede shall stand fast in thy sight*: So then the Church militant, though haply it doe fall, fundamentally and obstinately, yet it cannot fall finally and generally. *Doct.* 2.

The Reasons, First, it is Christs promise, that *the Gates of hell shall not ouercome it*, *Matth.* 16. 18. if there *Reas.* 1.

were

were no other reason, this were sufficient.

2. But secondly, the Church is *built vpon a Rocke*, *Mat.* 16.8. and therefore *cannot fall*; *Matth.*7.25.

3. Thirdly, Christ, God and man, knits and vnites vs, and if God knit the knot, who shall vnknit it?

4. Fourthly, Christ prayes for vs, *that we may not fall*, *Luk.*22. 23. and hee cannot be denied.

5. Fiftly, the vnchangeablenesse of Gods Loue, he admits none to bee of the Church militant, but whom hee loues; Now whom *God loues once, he loues to the end*, *Iohn* 13.

6. Sixtly, the presence of the Spirit is another Reason of it, *Ioh.* 16. 13. the Spirit of Truth is continually present with them, inlightning, quickning directing, perswading and reclaiming them from sinne and error; whereunto if wee adde the sufficiency of the Scripture, for all matters both for life and doctrine, what other direction can wee haue? or how can wee erre finally and generally.

7. The last Reason is drawen from Gods Loue and Care of his owne heauenly Truth, which if it be not beleeued at all, it is much disparaged; and if it be beleeued any where, then surely it must be in *the Church, which is the Piller and Ground of Truth*; therefore still, the Truth is aliue, at least, in some of the Church: so that the Church cannot fall finally and generally, for then the Truth must fall too.

Vse. The vses are these: The first vse is for matter of comfort to the faithfull, that howsoeuer if we be left to our selues, wee are weake, and darke, and blind, prone to sinne and error, and vntoward to grace and goodnesse; yet wee see Gods Grace is sufficient for vs, to keepe vs in his holy Faith vnto the end: It is true, that in regard of our selues, wee are like silly sheepe, ready to be a prey to the Beare and the woolfe; yet wee haue an heauenly shepherd our Sauiour Christ, and he hath still an Eye on vs, and lookes after vs; and rather then we

shall

ſhall be quite loſt, hee will bring vs home on his owne ſhoulders, *Luke* 15. Satan may, and does ſeeke to deuour vs, and to ſwallow vs vp quicke, but God hath ſet him his ſtint, ſo that neyther altogether, nor for euer hee can preuaile againſt vs, *Iohn* 10. 28. 29. *Chriſt knowes his ſheepe and hee will giue them eter-ternall life: and they ſhall neuer periſh, &c.* If wee be ignorant of any point, God will reueale it, if wee be doubtfull, God will reſolue it, if wee be out of the way, he will admoniſh and reclaime vs; *wee ſhall heare a voyce behind vs, ſaying, This is the way, walke in it, &c. Eſay* 30. 21.

The ſecond vſe is for reproofe of the Papiſts, and Lutherans, which hold, that the very choſen may fall away, and that finally, which cannot be held without blaſphemy; for by this they wrong God, making his election to be a meere caſuall thing depending on mans goodneſſe and perſeuerance therein: ſo likewiſe it is an exceeding wrong to the faithfull, for if they may fall away finally, after true conuerſion, what peace or quietneſſe can they haue to their conſciences? but ſtill they will be fearing and ſuſpecting, and diſtaſting their eſtate. So much for the ſecond Note. *Vſe 2.*

The third note of obſeruation is this; that no particular viſible Church, ſince the Apoſtles times, but may erre, and that fundamentally, and obſtinately, and finally, and generally, and ſo ceaſe to be a true viſible Church; I take my ſcantling ſince the Apoſtles times, becauſe the churches in their times, had the Apoſtles to be members of them, who, being infallibly guided by the Spirit, could not poſſibly ſo erre: and therefore the churches in their times, could not finally, nor generally erre. But the point is vndoubtedly true of all other particular churches, that they may erre fundamentally, obſtinately, finally, and generally, and ſo ceaſe to be true viſible churches; examples will cleare it; there is no Church, but hath erred in ſome kinde, both *Doct. 3.*

vnder the Law, and before the Law, yea, and in Paradiſe, as alſo in Chriſts time, yea, euen the churches whereof the Apoſtles were members, had their errors; but ſome churches may erre; and others haue erred fundamentally, and finally too: Take the Church of Epheſus for an example, that once was a true Church of God, and called *a golden Candleſticke*, and a *Piller of Truth*, 1 *Tim.*3. yet it erred in the Apoſtle *Iohns* time, yea, it is now vtterly and finaly faine away from Chriſt to *Mahomet*, and is vtterly cut off from Chriſt the foundation: but it may be ſaid, that the church of Epheſus may recouer againe, and ſo her fall is not finall: I deny not, but that it may be recouered, through Gods prouidence at the laſt; yea, but that is vncertaine, and therefore, for ought wee know, her fall is as well finall as fundamentall, and that which was her caſe, may be the caſe of any other particular church, and ſurely ſhall be, if they walke in her ſteppes, *Reuelat.*2.5. The like wee finde in many other Primitiue Churches, how many famous churches are faine away, that were true viſible churches in thoſe times? ſome to the Arians hereſie, ſome to the Donatiſts, ſome to the Nouatians, &c. The lamentable eſtate of the Iewes, Gods owne people, proues this point without exception, they are vtterly cut off from the foundation, Chriſt: Error, like a gangrene ſometimes ouer-growes all; but ſome may ſay, when may a church be ſaid to erre thus; ſeeing, though ſome may erre, yet happily not the reſt? I anſwer, then a church may be ſaid to erre, either when an error is embraced of all in generall, or ſpecially of thoſe that are the Paſtors and guides, and carry the chiefe face and port of the Church with them; which error if it be generall, in all, or the chiefeſt Articles of faith, and that after admonition they perſiſt in it, and condemne all other churches that hold otherwiſe; Then is that church degenerate into a faction, againſt the Church, and except ſome amongſt them impugne

their

their vntruthes, and these in some answerable number, or of some good place and quality in the Church, or in some knowne manner, that notice may be publikely taken of it, such a Church ceaseth (to vs) to be a true visible Church; but if there be such opposers in these vntruthes onely, and yet they hold with the factions in opinion, in some other truthes fundamentall; the Church (for their sakes) may be falsely reputed (by all that know that opposition) a true visible Church.

The reasons of the point are these: The same reasons that proue that the Militant Church may erre, hold directly for proofe of the first part of this obseruation, that a particular church may erre, and often doth erre; for if it be so in them, being all certainely chosen, much more in these, being all called, but few chosen: which also, well considered, will proue the latter part of this obseruation, that is, they may erre fundamentally and finally too; for in euery particular visible church, there are some few of Gods chosen, else it can bee no true church; Now these few dying, still, the Truth and the Church (where God in his Iudgement forsakes) decayes more, and more, loosing one truth after another, and one faithfull person after another, till at last, few, or none are left, not enough in number, at least in port and place, to beare the name of such a visible church.

Secondly, God tyes himselfe, and his grace, and saluation to no one particular place; and therefore hee may take it from one particular church, and giue it to another, that may bring forth better ffuits.

The first vse is for instruction to all particular Churches, to teach them to walke warily, and carefully, examining themselues by the Word, whether their courses be agreeable thereunto, and praying for the Spirit to enlighten them, and let them take heede of the doctrines and inuentions of men; if any error arise, presently let them oppose and suppresse it; If any doubt, let

them goe vnto the Law, and to the Testimony; If there be any difficulty, let vs pray for the Spirit, hee is the best expounder, and God hath promised to giue the Spirit to them that aske him; so though wee may erre, yet wee shall not erre finally, and generally: Let not any Church presume of it selfe, though it be neuer so pure, for as good Churches, as they, haue falne, and they may; yea, and without great heed, they are in as great danger of corruption, and so proceeding, of a finall fall and desolation: Neither let any man doat on the Church, be it neuer so glorious, as if it were an infallible Oracle, and the ground of our faith and saluation: rather search the Scriptures; if the Doctrine of a Church be agreeable vnto them, imbrace it, and build on it, not so much because of the Church, which may erre, and, haply will deny that afterward, which it once affirmed; but because of the Scripture, which is alwaies constant to it selfe, and vnchangeable. If the Scribes and Pharises teach out of *Moses* chaire, that which is *Moses* Doctrine, beleeue them, else beleeue them not.

2. The second vse is for confutation of the Papists, that say their Church cannot erre, for howsoeuer they propound it, as for the Church in generall, that that cannot erre, yet indeede, they plead onely for their owne Church; for they say that other Churches may erre; but we say that their church may erre, and that fundamentally, and finally too; and surely it is not far from it; yea, the Papists themselues, in this confute themselues; For, first, they confesse themselues that they may erre, for so say some of them, that they erre by excommunication, when they doe it without sufficent cause, others, of themselues, say, that they erre in canonizing of Saints, when they canonize some for Saints in heauen; which are diuells in hell: Secondly, they confesse that Councels may erre too: and thirdly, that their Popes may erre too: and lastly, that their people may erre, and therefore that the whole Church may erre: And

how

how can the Papists maintaine their doubting of salvation, with the not errring of the Church? yes, say they, though wee know what wee are now, members of the true Church, and therefore in the state of saluation; yet wee are not sure what wee shall be, whether wee shall continue so or not: but yet then they confesse, that there is assurance of saluation for the time present, though not for the time to come; and how also can they maintaine the falling away of the faithfull, with the not erring of the Church? For the faithfull are chosen of God; but some of these that are of a visible Church are only called; If then the chosen faithfull may fall away, then those that are onely called, much more: yes saith *Hosius*, Euery particular member may fall away, but the whole Church cannot: but I answer, that the only bar to stay men from finall falling away, is the decree of Gods election, which is tyed no more to all the Church in generall, then it is to euery man in particular; but they retort this on vs; you (say they) deny the finall falling away of the faithfull, and yet affirme the finall falling away of the Church; and yet also you call the Church the company of the faithfull: I answer, when wee say the faithfull cannot fall away for euer, wee vnderstand the chosen faithfull; But when we say the Church may fall away, we meane only the faithfull by profession, and by calling only, not by election; & when we say that the Church is the company of the faithfull, wee vnderstand it properly of the whole members, not of any visible congregation: and for that which they obiect, that the Church cannot erre, because the Church is the *Spouse* of Christ, *the Piller and ground of truth*; and because it hath the promise of the spirit: to this I answer; that these do belong properly to the whole militant Church, not to any particular visible Church; but onely by proportion, that is, so far forth as the faithfull and chosen are found in it: But notwithstanding this promise of the Spirit, they may sinne, and therefore they may erre too, for Gods Kingdome is the

Kingdome of righteousnesse, as well as of truth; and that holy Ghost is the Spirit of grace against sinne, as well as the spirit of truth against error; he is a sanctifier, as well as an inlightener. And so much shall serue concerning the first doubt and question, whether the Church may erre or no.

The second thing is concerning the necessity of being a member of the Church, if euer wee will attaine saluation; and so whether any may be saued out of the Church or no. *Extra fidem Ecclesiæ.* Morn. 451.

The second matter of doubt, is concerning the necessity of being a member of the Church, if euer wee will attaine saluation; And hence ariseth this question; whether any may be saued out of the Church or no? For this is one singular prerogatiue of the Church, that whosoeuer is of it, is in the state of Saluation, and whosoeuer is out of it, is in the state of Damnation. To this question I answer, that if we vnderstand it of *the inward communion of the faith of the Church*, that is, of the chosen; it is simply true, that without the Church, there is no saluation at all: And so also, if we vnderstand it of *the outward Communion in the profession of faith with the Church*, that is, of the called; it is true also, that, *ordinarily and vsually*, without the Church there is no saluation: So that it is true properly of the whole Militant Church, and yet it extends to the visible thus far, that if a man be where there is a visible Church, if he ioyne not with it, ordinarily he cannot be saued.

Doct.

Take then the obseruation thus, that Without the Church there is no saluation; vnderstand it properly of the Church Militant; but proportionably of the Church visible, *Esay* 60. 1. 2, 3. as there was light in Goshen, when all Egypt beside was in darknesse; so is there light and saluation in the Church, when the whole world besides is in darknesse, and the estate of Damnation. And as all that were not in the Arke, perished in the floud, so they that are not of the Church, cannot be saued, but must needes perish with the world; and that which the ancient fathers say, is true; that they which haue not the Church for their mother, haue not God for their father: and surely, they that are not of the Kingdome of heauen

here

here on earth, ſhall neuer be of that Kingdome which is in heauen.

The reaſons are theſe; Firſt, the Church is the fold, they that are not within this fold, are no ſheepe; neither haue they Chriſt to be their Shepheard. *Reaſ.* 1.

Secondly, Election, the promiſe of grace, Chriſt himſelfe, the holy Spirit, ſauing Faith, Holineſſe, Righteouſneſſe, the vſe of the meanes, all theſe are onely in the Church, and are no where elſe to be found: Therefore they which are not in the Church, can haue no part in theſe, and ſo can haue no part in ſaluation. 2.

The vſes are theſe, firſt this teacheth vs to labour to be members of the Church; If we liue in a place where the Faith of Chriſt is profeſt, and doe not ioyne our ſelues with them, it is a great and a damnable ſinne: euery one wil labour to be of that company, that hath beſt and moſt priuiledges, then labour to be of the Church; for that hath the moſt and beſt priuiledges, and labour alſo to bring others to the Church, ſpecially thoſe that are thine owne; labour that they may be of the Church, and ſo in the eſtate of ſaluation; Loue Sion, let thy heart be rauiſhed with the deſire and proſperity of Ieruſalem. *Vſe* 1.

Secondly, let thoſe that are in this State, let them walke in the light while they haue it, leſt it be taken from them, and then they cannot tell whither they goe. 2.

Thirdly, here we ſee the miſery of thoſe that are not members of the Church, for though they be elſe neuer ſo wealthy, witty, mighty, glorious, or otherwiſe worldly priuiledged, yet they are no better then of the damned crue, they are out of the eſtate of Saluation, without God, and without Chriſt in the world. 3.

Fourthly, this teacheth thoſe that are of the viſible Church, that as they haue communion with the Church in profeſſion; So alſo to haue communion with them in faith, elſe as good not to be of the Church, as not to haue our part in the effectuall meanes of ſaluation with the Church. 4.

5. Lastly, heere wee may learne, what is to be thought of those, that separate from the Church, as men cut off from the Church; and so if they be without the faith of the Church, they can haue no saluation.

The one and twentieth LECTVRE *of the* CHVRCH.

The seuenth generall head in the doctrin of the church, viz. the aduersaries and opposites of it.

WE haue already spoken of the 6th generall point propounded to be handled, namely, of the priuileges of the Church: Now we are to proceed to the seuenth, namely, of the aduersaries and opposites of the Church: for as the Church of God is endued with many excellent priuileges aboue all other congregations whatsoeuer; So no other company in the world is more subiect to aduersaries & oppositions, then they are; for such is the condition euen of the best and happiest estates, that can be attained to in this life, that they consist of sweete and sower mingled together; and commonly, they which haue the most sweete one way, haue the most sower another: So is the estate of the Church, a comfortable estate, the best and happiest that this life can yeeld, in respect of many excellent priuileges belonging to it; and yet no estate so maligned & spited at by so many, and so sore aduersaries, as the Church is: the wisdome of God hath so framed and appointed

1. it, as for the tryall of our patience and obedience, to see if

2. wee will receiue euill at the hands of God, as well as good; so also to draw vp our loue & affections to the meditation and desire of a further and better state in heauen, where

where there is all ſweet, no ſowre; perfection of good and happineſſe, without any mixture of any euill: Now the preſent eſtate of the Church being thus compounded of ſowre, as well as ſweet, of many dangers, as well as of many priuileges; It is needfull therefore, firſt, for mee to ſpeake of, ſecondly, for you to learne the one as well as the other; firſt for mee to ſpeake of them, for hee is a deceitfull Merchant, that in ſetting forth his Commodities to ſaile, ſhewes onely the beſt, and conceales the worſt: So, if I ſhould acquaint you with the Priuileges onely, and not with the aduerſaries too; I ſhould be a deceitfull handler of the Word and myſteries of God. Secondly, it is needful for you to learne both, that you may know what to truſt to, if euer you come within the walls of the Church, not to dreame all of priuileges and comforts; but make account aforehand, to meete with aduerſaries and croſſes, and oppoſitions of ſundry kindes: I ſpeake not this to diſmay any from ioyning to the Church (though this hath beene one ſpeciall meanes to diſcourage many) but I ſpeake this to ſtirre vp your ſpirits, and to fit and frame you beforehand for the tryalls that God hath appointed you for, that ſo you may *fight that good fight of faith*, againſt all your aduerſaries: that which I ſhall ſpeake concerning this matter, I will deliuer in theſe fiue points; First, I wil ſhew, that the Church of God hath many aduerſaries to oppoſe it, ſo long as it is in this world: Secondly, I wil ſhew what theſe Aduerſaries are: Thirdly, I will ſhew the dealing of theſe Aduerſaries againſt Gods Church; Fourthly, I will ſhew what is the dealing of the church, the faithfull againſt her Aduerſaries: And laſtly, I will ſhew the courſes and dealings of God, both how he carries himſelfe to the Aduerſaries, and alſo how he carries himſelfe to his Church. And hauing ſpoken of theſe particulars, I ſhall haue ſpoken ſufficiently of this point.

This handled in 5. points.

And firſt of the Firſt, that the Church of God hath many Aduerſaries to oppoſe it; The point offers it ſelfe

1. The firſt point that

the Church of God hath many Aduersaries to oppose it, deliuered in a Doctrine.

in a plaine and direct obseruation, and therefore so we will take it, and so proceed in the handling of it: And the obseruation is this; That the Church of God so long as it is in this world, is alwayes incountred and assaulted with many aduersaries, that seek to disquiet their peace, and hinder their good proceedings; Marke the parts of the obseruation, First, I say, they are *Aduersaries*, there is their quality, they are Aduersaries, full of hatred; Secondly, I say they are *many* Aduersaries, there is their number: Thirdly, I say, that they *encounter* and *assault* the Church, there is their worke: Fourthly, I say, they doe *alwayes* assault it, there is their diligence: Lastly, I say, they *seeke to disquiet their peace, and hinder their good proceedings*, there is their end: I shall not neede to make a curious Application of any proofes to euery one of these particulars (though I doubt not, but that many of the places brought for proofe would affoord it): It will be sufficient, that I proue the maine matter plainely and directly: Therefore for the proofe of this obseruation, see it first in a shaddow, *Mat.* 8.24. where Christ and his Disciples are in a Ship vpon the Sea, and this Ship is troubled with Tempests, and ouerflowed with waues: Now although this be but a story, and that there be no intendment in the place to be applyed to this; yet vnder this is fitly shadowed out the estate of the Church in this life: Imagine the Sea to be the world, and the ship to be the Church, and the tempests and waues to bee assaults and incounters, that the Church is subiect vnto, and the Winds to bee the Aduersaries of the Church; And then we shall see in this shaddow, the obseruation bee plaine, that no ship is more tossed in the Sea with Winds and tempests, hindering their course, and indangering their estate; then the Church is, beaten against by the assaults and oppositions of aduersaries, troubling their peace, and hindering their good proceedings: See it more plainely in a Comparison of Gods owne Making and applying, *Cant.* 2.2. where the Church is compared

pared to *a Lilly amongst thornes*; Now the Lilly is a tender, yet a glorious plant; so glorious, that Christ prefers it before *Salomon* in all his Royalty; but the thorne is a shrubbed Plant, rough and full of Pricks: And the Church, so long as it is here, is a Lilly among thornes, hath many aduersaries continually vexing it like so many pricking thornes in her sides, euen on euery side round about her. See it also in a Parable of our Saviours making, *Mat.* 13. 25. &c: where the Church is compared to *wheate among Tares*; as the wheate is among tares, so the Church is among her Aduersaries, the seede of the wicked; And as the Tares hinder the growth and take away the luce from the good Corne: so the wicked disquiet the Church, and seeke to hinder and keepe her downe from growing, And how long shall they do this? why, *till the Harueſt*, vers. 30. that is, *till the end of the world*, vers. 39. Then so long as the Church shall bee in this world, shee shall be encountred and assaulted with many Aduersaries, that shall seeke to suppresse it, as the Tares the wheate: See it yet more plainely in a vision, *Reu.* 12. which is not a bare and empty vision, like a Dreame, but a beholding of things as in deede and truth they are; In the first vers. there is *a woman cloathed with the Sunne, and hauing the Moone vnder her feete*, that is the Church of God; In the third verse there are her Aduersaries, a *Red Dragon*, Red with wrath against the Church; there is but one Aduersary named, but he hath many heads and hornes, that is, many complices and retinues: In the seuenth verse, there is their work, *the Dragon and his angels fought against Michael and his Angels*, that is, against the Church; And in the fourth vers. there is their end, *to deuoure the Childe*, that is, to hinder all good fruits, that should be brought forth and grow vp in the Church; And this he neuer giues ouer, not though himselfe be foyled and cast vnto the earth; for *there hee persecuted the woman*, vers. 13. nor yet though the woman bee carried away from him *into the wilder-*

neſſe,

nesse, yet there he persecuteth her, vers. 14. and 15. nor yet though he bee disapointed of his Attempts, yet hee giues not ouer, but *makes warre with the remnant of her seed* vers. 16. 17. So that this place teacheth euery particular the point obserued. See it yet more plainely affirmed by the Lords owne mouth in the former testament, and set downe as an ordinance and worke of God himselfe, *Gen.* 3.15. *I will put Emnity betwixt thee and the woman, and betweene thy seede and her seede, he shall break thine head, thou shalt bruise his heele*: here is a plaine opposition betwixt Satan and his seede, and the Church and her seede; and this is continuall; for when his head was broke by our Sauiour, *Matth.* 4. in ouercomming him in his temptations, but specially at his death; yet still he seekes to assault the Church, and to bruise her heele. And the same in effect is iustified by Christ himselfe, in the new Testament, *Iohn* 16.33. *In the world ye shall haue affliction, but be of good Comfort: I haue ouercome the world*, &c: As if hee should say, so long as you are in the world, looke for affliction, it is your portion here, to be afflicted and assaulted with many aduersaries. Yet last of all, see it most plainely in the experience of all Ages, In the fourth chapter of *Nehemiah* vers. 7. 8. *when Sanballat and Tobiah, and the Arabians and the Ammonites, and the Ashdodims heard that the walls of Ierusalem were repaired, they conspired altogether to come and to fight against Ierusalem, and to hinder them*: So in *Heb.* 11.35,36,37. where the estate of the Church in this world is set downe to bee this, that *many were stoned, many racked, others hewen asunder, and others slaine with the Sword*, &c. These are the assaults and oppositions, that the Church is to expect in this life; So the Apostle 1 *Cor.* 4 9. to the 13. speakes of the like oppositions, that the Church meetes withall in this world, that *they were as men appointed to Death, a gazing stocke vnto the world, to Angels, and to men*, &c: *made as the filth of the world, and the off scowring of all things*: And in the 1 *Thes.* 2.18. the Apostle

ſtle ſaith, that hee *would haue come vnto them, but Satan hindred him*: ſo that wee ſee that Satan, and his Inſtruments aſſault the Church continually, and hinder their good proceedings. So in *Pſal.*2.1.2.&c. *the heathen rage and the people murmure, the Kings of the earth bande themſelues, and the Princes are aſſembled together againſt the Lord and his Chriſt.* And in *Act.*4.27. in both theſe places Chriſt himſelfe is propounded for an example in this caſe, that ſo all that beleeue in him and profeſſe him, may know what to truſt to; *Herod* and *Pontius Pilate*, and the Gentiles, and the people of *Iſraell*, all were gathered together againſt Chriſt; if it were ſo with our Sauiour, it muſt needs bee ſo with all his members: If they hated and oppoſed him, they will hate and oppoſe them, for *the Seruant is not aboue his Maſter*: what Church euer was there in the world, yea, or what one true member of the Church, that canno by th eir owne experience giue Teſtimony to this Truth? Either in captiuity, or out of it; either vnder the Law, or before the Law; or after the Law: Either Apoſtles, Prophets or Patriarkes, all from the firſt to the laſt; yea *Adam* himſelfe in Paradiſe, ſee how hee was encountred and ouercome, and ſo caſt out of Paradiſe, which all mankind rues to this day: There is no place nor ſtate, but heauen free, there, and no where but there, ſhall the Church be triumphant, there ſhee is alwayes militant, aſſaulted and fought againſt by many Aduerſaries, that ſeeke to diſquiet her peace, and hinder her good proceedings. So much for the proofe of the obſeruation: Now let vs ſee the Reaſons of it.

Reaſ. 1. And the firſt and chiefe Reaſon, is the Iuſtice of God vpon the Serpent, for when God ordained that Enmity betwixt the Serpent and his ſeede, and the woman and her ſeede, *Gen.*3.15. hee was in a courſe of Iuſtice, as a Iudge inflicting; this is a puniſhment vpon the Serpent, becauſe he ſeduced our firſt Parents: So that howſoeuer theſe oppoſitions light heauily and iuſtly on the

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faithfull, yet it hits them onely, as it were a by-blow, for their chasticement; the maine stroke is inflicted on the Serpent and his seede, as their deserued punishment.

2 Secondly, Satans Spite and Enuy against good men, and good things, is another Reason of it; It is hee that stirrs vp and blowes all these Coales, as after shall bee shewed: It is gall and Death to him to see either good men, or good things prosper; And therefore he bends himselfe against them with all his power and might.

3. Thirdly, the church, and the men of the world haue contrary mouers; the world hath flesh and Nature to be their mouer; the Church hath grace and the spirit to be their mouer: And so they haue contrary wills, the one set vpon good, the other wholly vpon euill: and so also they haue contrary Ends, the Church aymes at Gods Glory, and at the Kingdome of heauen; the wicked at their owne pleasures and profits, and they tende to hell; and therefore of necessity there must bee a perfect opposition of the one against the other in all their Courses, as the Apostle saith, *Galat.* 5.17. *the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh* and these two are contrary.

Reas. 4. Fourthly, It is the nature and condition of the good to bee crossed and opposed, and it is the nature and condition of the wicked to trouble and vexe and hurt and fight against him that is more righteous then himselfe.

5. Fiftly, Christ is *a Signe to bee spoken against*, *Luk.* 2. 34. and therefore they that professe and beleeue in him, cannot but be mightily opposed, not onely, because they are members of a militant head; but also for that very cause, because they professe and beleeue in him.

6. Sixtly, It is so, for the Triall of the faithfull themselues, and of their faith; First of the faithfull themselues, so saith the Apostle 1 *Cor.* 11.19. *There must bee Heresies euen among you, that they which are approued among you may bee knowne*; And so the Apostle, 1 *Pet.* 4. 12.

12. *thinke it not strange concerning the fiery Triall, which is amongst you to proue you.* So likewise, these oppositions are for the trial of Gods graces in vs, of our loue to Iesus Christ, whether wee loue him vnfaignedly and meerely for himselfe, or for our owne ease and good and safety; for, if we loue him not for himselfe, but for these, then when these faile, our loue will faile too: So also it is for the triall of our Faith in his promises; to see whether we will still build and rest vpon them in all our Crosses, with all manly Confidence, when in outward appearance it is vnlikely, that they should bee performed and stand: So it is also for the triall of our Patience, to see if wee will quietly endure all Crosses and oppositions, and speaking against of Sinners, and all manner of euill dealings for Christs sake. Lastly, it is for the triall of the corruption that is in vs; For commonly many corruptions breake out of our hearts in these oppositions, as wee see in *Iob*, who was a Iust and vpright man, and yet we see in his afflictions, what a Sea of corruption burst out of him. These are the Reasons that the Church hath so many aduersaries and oppositts.

The vses are these; The first vse is matter of Instruction teaching vs what to esteeme of the life of a Christian in this world (for that which is the portion of the whole church in generall, is also the portion of euery member in particular) what is the life of a Christian here? Surely, a continuall warfare against many Aduersaries; so that when thou entrest into the profession of the Gospell, know that thou entrest into a Sea of troubles, and a world of oppositions; dreame not therefore of outward peace and ease there, for that state cannot affoord it; but looke for warres and bickerings continually either within or without, either with one enemy or other; and when thou hast passed one or many conflicts, do not sit downe, and say, now I hope my payne is past, but bee sure, that so soone as one trouble is ended, another will follow it at the very heeles. A state of worldly Tranquil- *Vse.* 1.

Tranquillity and peace is a moſt dangerous eſtate, and where there is ſuch a ſtate, wee may feare, that the Diuel poſſeſſeth all in peace there, as our Saniour ſaith, *Luk.* 11.27. And in *Luk.* 6. 21, 22. he ſaith, *Bleſſed are yee that weepe, for yee ſhall laugh; Bleſſed are ye, when men hate you,* &c. there is the eſtate of the faithfull: *but woe be to you that laugh now, for yee ſhall waile and weepe: woe be to you when all men ſpeake well of you,* verſ. 25. 26. there is the eſtate of the Reprobate; Do wee laugh and haue we our pleaſure now, and doe all men ſpeake well of vs? then certainely wee are not of the number of the bleſſed, but our eſtate is a woefull eſtate; wee muſt take this as a Rule, that to whom *Abraham* our heauenly Father may ſay, *Sonne, remember that thou in thy life time receiuedſt thy pleaſure,* to thoſe ſhall be alſo ſaid after this life, *now thou art tormented, Luke* 16. the Torments of hell are the end of ſuch an eſtate: but on the contrary if it be with vs, as it was with *Lazarus*, that our heauenly Father may ſay of vs, that we haue had our paines here; he ſhall alſo affirme of vs after this life, as of him, *but now hee is comforted*; paynes are bitter here, but they are ſweete hereafter: I doubt not but Gods children haue many times peace here, and yet goe to heauen; and the wicked may haue many croſſes, and yet goe to hell: But I ſpeake here of croſſes and ſufferings that befall vs for Chriſts cauſe, and for his ſake becauſe, wee are the Church of Chriſt; and theſe we muſt look for in this life, as Chriſt was *a Signe to bee ſpoken againſt, Luk.* 2.34. or a butt to ſhoot at, ſo is his Church, and euery particular member, and this is it wee are to looke for in this world, heere is our warfare, in heauen is our crowne: And therefore while we liue here, let vs looke for many Aduerſaries and oppoſitions.

Vſe. 2. The ſecond vſe is for matter of reproofe, and that of many, for there are many that make the croſſes and oppoſition of the Church, as a ſtumbling blocke to hinder them from heauen, and to make them fall into hell: For, firſt

firſt, it keeps many from entring into the Church; what, ſay they, Shall wee enter into ſo many troubles? If they could ſeparate the Church from the croſſe, then they would be of the Church, like vnto the high Prieſts and the Scribes, and the Elders, and Phariſies, in *Matth.* 27. 42. that ſaid, *Let him come downe from the Croſſe, and wee will beleeue in him*; ſo theſe men, if yee can ſeparate Chriſt from his croſſe, they will beleeue in him: Secondly, it is a ſtumbling blocke to many to make them flie away from the Church, at leaſt for a time, ſo did the Diſciples of Chriſt, *Matth.* 26. 56. when their Maſter was in trouble for his life, *they all forſooke him and fled*; this was but for a time: But many in the time of oppoſition and perſecution, fall away finally from the Church, ſuch are they that are compared to *the ſtony ground*, *Mat.* 13. 20. 21. *that receiued the ſeed of the Word with ioy for a time, but becauſe it was not rooted in their hearts, therefore when perſecution commeth, they fall away*: Thirdly, it is a ſtumbling blocke to others, that are beholders of theſe oppoſitions, cauſing them to paſſe hard and vncharitable cenſures on vs, either ſcoffingly by way of inſultation, as they did ouer our Sauiour, in *Matth.* 27. 43. *He truſted in God, let him deliuer him now if hee will haue him, for he ſaid, I am the Sonne of God*; becauſe our Sauiour was brought to a ſhamefull death, therefore they ſcoffe at him, and inſult ouer him, as if he were not the Sonne of God, and ſo this was a ſtumbling blocke to keepe them from beleeuing in him: or elſe it cauſeth others to paſſe hard cenſures on vs, reprochfully taxing vs as notorious ſinners, becauſe wee are ſo continually moleſted, as they did of our Sauiour, *Eſa.* 53. 34. they thought him to be a wicked man, and that therefore he was plagued and ſmitten of God; and ſo in *Acts* 28. 4. they iudged of *Paul* when the *viper hung vpon his hand, that hee was a wicked man*; and therefore, *though hee had eſcaped the Sea, yet vengeance would not ſuffer him to liue.* Thus many make the perſecutions and oppoſitions of the Church as a ſtumbling

blocke, to keepe them from ioyning with the Church: these are all here reproued.

Vse 3. Stirring vp to many duties.

The third vse is for matters of exhortation, to stirre vs vp to the practice of many duties: Is the Church opposed with many aduersaries, then we must learne, first,

1. to *fight*, and to take vp armes, and to beare vp our selues with good spirit and courage against all our aduersaries; the Apostle, 1 *Cor* 16. 13. exhorteth vs to this duty, *Stand fast in the faith, quit your selues like men, be strong, &c.* seeing we are matched with so many aduersaries, wee must fight manfully, and quit our selues like Christian men, for shall they fight against vs, and that continually; and shall wee lye still, either not fighting at all, or if wee beginne to fight, shall wee like cowards giue ouer, and suffer them to trample vs vnder their feete? God forbid; this were not onely to bring our selues and our soules into our enemies hands, but also to deliuer God himselfe (as much as in vs lyeth) and his cause and Religion into the hands of his enemies; If wee be opposed in an outward fight, as men, wee are ready to take vp armes, and to strike againe, and to make all resistance, where wee should not; but in this case wee should rather yeeld, and *giue place, and not resist euill*, as our Sauiour teacheth vs, *Matth.* 5. 39, *&c.* Being therefore opposed as Christians, and members of the Church, and our faith being dearer to vs then our liues; and the Lord hauing giuen vs an expresse charge to resist and fight it out; why doe we not then quicken vp our spirits, and resist euen vnto blood, if neede require, that so these aduersaries may not haue their wills on vs. Se-

2. condly, as wee must fight, so wee must fight *lawfully*, as the Apostle saith, 2 *Tim.* 2 5. that is, as we must fight on a good ground, so wee must fight by good and lawfull meanes, when wee come to haue bickerings with the wicked; wee must not doe by them as they doe by vs, to quit them like for like; if they wrong vs, wee must not wrong them; or if they slander, or reuile, or ouer-

reach

reach vs, wee must not doe the like by them; no, wee must fight against them by lawfull meanes, such as are infallible by Gods Word; we are to deale so by lawfull courses against them, as they doe vnlawfully against vs. Thirdly, that wee may striue lawfully, wee must *put on the whole Armour of God, Ephes.6.11.* as wee must fight, so we must be armed; our aduersaries come forth armed against vs, and shall we goe forth naked against them? No, wee must be armed too; yea, they are in compleat harnesse, well appointed in euery respect to hurt vs, and yet to keepe themselues harmelesse; so must wee haue compleat armour too, from the head to the foot, wee must haue *the helmet of saluation, the brest-plate of righteousnesse the shield of faith, the sword of the spirit, the Girdle of verity,* and we must *be shod with the preparation of the Gospell of peace.* Besides, as they are furnished by the diuell their captaine, so must wee by God our captaine, vpder whose colours we fight, we must *put on the whole armour of God*; and that this may be pressed the more vpon vs, the Apostle doubleth his exhortation, in 13. verse, and saith, *For this cause, take vnto you the whole armour of God.* Fourthly, we must *watch*, so the Apostle cõmands vs, 1 *Cor.*16.13. and *Peter*, 1 *Pet.* 5.8. *Be sober and watch*; wee must watch, for first our aduersaries are many, secondly, euery one assaults, thirdly, they watch to ouerthrow vs, fourthly, they haue much craft and subtilty amongst them, euen as much as the Diuell can put into them, and therefore wee had neede to watch continually, and to stand on our guard, and to haue our eyes open, and to cast euery way about vs, to discouer and preuent the enemy, and to saue our selues, remembring still, that the enuious man preuailed in his purpose against the good seed, while men were sleeping, *Matth.* 13.25. that is, while they were not watchfull and wary to preuent him. The fifth duty which we must practice, is, that with our fighting and watching, we *take all opportunities* and aduantages for our owne defence, wee must learne of our aduersaries, who are exceeding wise

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in doing euill: so wee must be wise in doing good; as they spie out their best aduantages when they are strongest, and best prepared, and when it will be most for their benefit, and our hurt, and when wee are weakest and most vnprouided, not so able to make our party good against them; so must wee doe against them, specially, wee must take such aduantages as God affoords vs in his Word, when wee read how others of Gods children haue defended them selues in such assaults, let vs take aduantage by their example, and still in all our assaults let vs lay vp something for our defence, against another time. 6. Sixthly, Let vs *throw away all hindrances*, 2 Tim. 4. 2. *no man that warreth, intangleth himselfe with the affaires of this life, &c.* Souldiers carry little with them to the warre, but cast away all that is troublesome to them; so must wee throw away all hindrances that may trouble vs in this fight, as the loue of the world, and of our selues, and of pleasures, yea, and if neede be, *we must loaue father and mother, wife and children* too, and throw them all away, rather then they should comber vs in this battell; wee must rid our hands of all things, but what necessity ties vs to, that so we may be free from incombrances in the mannaging of this spirituall warfare: The Apostle in the 1 *Corinth.* 9 26, 27. propounds himselfe for an example in this case, *so fight I* (saith he) not as one that beateth the ayre, but *I beat downe my body, and bring it in subiection, &c.* hee knew, that if hee did not beat downe his body, and so cast this hindrance away, he should but beat the ayre, teaching vs, that wee must throw away all that hinders vs in the mannaging of this Spirituall fight. 7. The seuenth duty is, *confidence in Gods loue*, wee must cast our selues by faith vpon the power of God, as the Apostle exhorts, *Ephes.* 6. 10. *My brethren, be strong in the Lord, and in the power of his might*, and if we doe thus, it shall goe well with vs in this our battell; and this faith and confidence is not onely a part of this fight, but the very victory it selfe, as the Apostle saith,

saith 1 *Iohn* 5.4. *this is the victory whereby we ouercome the world, euen our faith*; and in this respect it is called *a shield to quench all the fiery darts of Satan*, *Ephes.*6.

The eighth duty which we are taught from hence to practise, is the duty of prayer, this is a speciall meanes to preuaile in our fight, therefore the Prophet *Dauid* saith, *Psalme* 56.9. *when I cry, then mine enemies shall turne backe*; and this the Apostle *Paul* practised in his spirituall fight, *when the messenger of Satan was sent to buffet him, he besought the Lord thrice, that it might depart from him*; and the same Apostle, *Ephes.*6.18. exhorts vs hereunto in many termes; pray *alwaies*, with all *manner* of prayer, and *supplication*, in the *Spirit*, and *watch* thereunto, with all *perseuerance*, wee must haue helpe and strength, else wee cannot withstand our enemies, they being so strong, and we so weak; and whence should we haue helpe, but from God? And how shall we obtaine it of him but by prayer? and therefore wee must pray alwaies vnto God, that he would helpe and strengthen vs in our fight, and that hee would daunt and draw all good successe from our enemies that so they may not preuaile against vs, but that wee may preuaile against them, *Exod.*17.11. *When Moses held vp his hand, Israel preuailed, and when hee let his hand downe*, Amaleck *preuailed*; so it is with vs when we hold vp our hands to God by prayer, wee shall preuaile against our spirituall enemies; but if wee let downe our hands, neglect this duty, this dutie of prayer, they will preuaile against vs. 8.

The last duty which wee are hence taught to practise, is patience, wee must *possesse our soules with patience, holding out to the end of the fight*, and being well content with our present portion, sighing for deliuerance, and yet waiting the Lords good leasure, with an expectation of helpe and comfort to all our crosses, and a seasonable and ioyfull deliuerance from all our crosses, and a recompence in heauen, with a Crowne of glory, for all the crosses and miseries which wee doe heere endure. And so much 9.

for the first point; that the Church of God hath many aduersaries, &c.

The second point, what these aduersaries are, and they are many.

The second point is; who, and what these aduersaries are? Surely they are very many in number: In generall, they are all they that are not of the Church, for so is our Sauiours Rule, *Luke* 11.23. *Hee that is not with me, is against me*; The particulars are many, and therefore not easily to be comprehended within one artificiall diuision, therefore take euery one by themselues.

1. The first aduersary or opposite is a false Church, that is, such as pretend themselues to be the Church, when indeed they are not, but are destitute of that which giues the true being of the Church, that is, of Christ Iesus: want of Discipline, and such like materiall points, may make an vnwholesome, and an vnsound Church, but so long as Christ Iesus is truely professed, they are true Churches: The Turks and the Iewes are false churches, hauing a false being, because Christ is not professed by them.

2. *sort.* The second sort are those that are not yet admitted into the Church, and they are not onely Infidells and Reprobates, which neuer were, nor euer shall be of the Church, but also Gods chosen children before their calling are bitter enemies of the Church; as the Apostle *Paul*, hee was as great an aduersary against the Church, till hee was called, as the world could yeeld.

3. *sort.* The third sort of opposites to the Church are heretikes, they are such as stiffely maintaine any grosse opinion against the faith professed in the Church; some such there were in the Church of Corinth, 1 *Cor.* 11.19. and these opposites are of all sorts, some are greater heretikes, others lesse, and accordingly they are more or lesse opposite; yet they are all aduersaries, and that in an high degree, euen to the faith which is the life of the Church; at least in such particulars as they oppose. All the embracers of heresies are enemies, but the broachers of them most of all.

The

The 4th sort of opposites are Schismatikes, those that make a diuision or rent in the Church, withdrawing themselues from the outward fellowship of those that professe the sauing truth, of these the Apostle speakes, *Heb.* 10.34. that they *withdraw* themselues *to perdition*, these are dangerous aduersaries, for they doe not onely make a rent in the Church (but as much as in them lies) they *deuide Christ*, as the Apostle speaks, 1 *Cor.* 1.13. of both these opposites, the Heretike and the Schismatike, it may be said as the Apostle saith, 1 *Iohn* 2.19. *They went out from vs, because they were not of vs*; Now as Heretikes are opposite to the faith of the Church; so are Schismtikes to the vnity of the Church; and as Schismatikes are opposite to the whole Church, so specially they are opposite to that Church from which they separate. 4. *sort.*

The fifth sort of aduersaries, are Apostates, that reuolt from the faith, and fall to their old estate of nature and sinne, such was *Demas*, 2 *Tim.* 4. 10. who *forsooke* the Apostle *Paul, and embraced this present euill world.* And this is the fearefullest estate of all the rest, for if they so persist (as they hardly euer recouer) they fall into *the sinne against the holy Ghost, which shall neuer be forgiuen*; of such the Apostle speakes, *Hebr.* 6.4,5,6. that *it is impossible that they which were once enlightened, and haue tasted of the heauenly gift, &c. if they fall away, that they should be renued againe by repentance*: and *Heb.* 10.26. *If we sin willingly after wee haue receiued and acknowledged that truth, there remaineth no more sacrifice for sinne.* 5. *sort.*

The sixth sort of opposites are persecutors, that doe not onely not regard the Church, and the truth, but they hate and persecute it, and those that loue it, and that not in a meane degree, but for the most part they are blood-suckers, and nothing will satisfie them, but eyther the soules of professors, if they forsake the truth, or their bodies and liues, if they continue stedfast in the truth. 6. *sort.*

The 7th sort of opposites are Hypocrites, or Counterfeits, such as pretend Religion when as yet they affect it 7. *sort.*

not sincerely and in truth, they goe to the Church, heare the Word, receiue the Sacraments, &c. but they do it not with a single and sincere affection; If these be Ministers then they are *false Apostles*, such as the Apostle speakes of, 2 *Cor.* 11. 13. *that are deceitfull workers, and transforme themselues into the Apostles of Christ*: or if they be of the people, they are *false brethren*, such as the Apostle speakes of, *Galat.* 2.4. that are *crept into the Church*, to spye out our liberty; these are the more dangerous enemies, because they are so neere to vs; as it is in a family, there is most danger by those of the same household if any of them be a thiefe, he may set the doores open to let others in; they are most dangerous, as first, being least suspected; for if wee did suspect them, wee would beware of them; secondly, as hauing fittest opportunities to doe vs mischiefe, because they know our courses, and so can the more easily betray vs: as *Iudas* knowing our Sauiours walke, was the fittest Instrument to betray the Lord of life, *Iohn* 18. 2.

8. *sort.* Eightly, excommunicate persons are aduersaries to the Church, who, though they doe not voluntarily depart from the Church, as Schismatikes doe, yet are they worthily cut off from the Church: such was the *Incestuous person*, 1 *Cor.* 5. 5. these are in a fearefull estate, for they haue no comfort by the prayers of the Church, being cut off from the body, they can haue no communion with it, and till such times as they repent, and are reconciled to the Church, they are to be accounted of as opposites, as Heathens and as Publicans.

9. *sort.* Ninthly (we come to those that are more spirituall enemies) the world, that is, the people, and fashions of the world; the people of the world, they hate vs because wee are none of their society, as our Sauiour saith, *Iohn* 15. 19. And the fashions of the world, which we are not to yeeld vnto in any hand, *Fashion not your selues according to the world*, saith the Apostle, *Rom.* 12. 2. These are dangerous enemies, and it is hard for vs to preuaile against the whole world.

Tenth-

Tenthly, *the flesh*, that is, the vnregenerate part in our selues, this alwaies *fights against the spirit*, *Gal.* 5. 17. and seeke the destruction of our soules. 1 *Peter* 2. 11. *Abstaine from fleshly lusts, which fight against the soule*; this is a pestilent aduersary which wee carry alwayes in our bosoms, and cannot possibly either flie from it, or cause it to fly from vs, which is the singular mischiefe of this enemy, aboue and beyond all others. The diuell himselfe, if we resist him will fly from vs, but this we carry alwayes about with vs. 10. *sort.*

The eleuenth aduersary is sinne, this is a deadly enemy to the soule too, the Apostle saith, *Rom.* 7. 11. 13. *Sinne tooke occasion by the Commandement, and thereby slew me: and sinne, that it might appeare sinne, wrought death in mee.* 11. *sort.*

The last Aduersary is the diuell; hee is the aduersary of all aduersaries, and the commander of all the rest. And this being the principall opposition of all, we will speake, God willing, the more largely and particularly of it by way of obseruation. 12. *sort.*

And the obseruation is this, That Satan is the Grand-aduersary, and the capitall and chiefe enemy of the Church of God, and the Generall of the field fought against the faithfull; all other aduersaries are his souldiers, and his forces and instruments, *Gen.* 3. 15. The maine enmity betwixt vs and our aduersaries, is from the Serpent himselfe, as hee being the head, all other are but his seed, *Reuel.* 12. 3. 7. *The red Dragon the diuell, he fought and his angells*; hee is the Arch-enemy, the other are but his angells: 1 *Pet.* 5. 8. *your Aduersary, the diuell, &c.* What, are there not many aduersaries besides him? yes, but he is an aduersary by way of excellency, the aduersary of aduersaries, he hath the rule of all the rest, *Eph.* 6. 12. the Apostle saith, *We wrestle not against flesh and blood*; Doe wee not wrestle against flesh and blood? yes, that wee doe, but they are but instruments, the author of them are *principalities and powers, &c.* *The* *Doctr.*

diuell

diuell and his angells, Matth. 13.28. *Who sowed the Tares amongst the good Corne? the enuious man* did it; as who should say, whatsoeuer the meanes were, yet he was the chiefe Agent, and therefore they are called *his seede*, vers. 38. and therefore hee is said to *deceiue the whole world*, *Reuel.* 12. 9. because hee leads the world after him to doe his will, he it is *that works in the children of disobedience*, *Ephes.* 2.2. as he being the mouer, and they his engines, he their father, they his children: So that Satan is the Grand-aduersary of Gods Church, all other aduersaries are but his instruments, &c. See this proued further in euery particular enemy before named; first, all false Churches, whose are they? *the Synagogues of Satan*. *Reuel.* 2.9. secondly, they which are without, not yet admitted into the Church, they are his too, they are vnder his *power*, *Acts* 26.18. thirdly, Heretikes, they are his, *Reuel.* 2.24. fourthly, Schismatikes are his, *Iames* 3.14.15. Satan himselfe was the first Schismatike, and that in heauen: fifthly, Apostates are his, and Apostacy is *by the working of Satan*, 2 *Thes.* 2. 3. 9. sixthly, Persecutors are his, *Reu.* 2.10. the diuell is said to *cast some of them into prison*, when as persecutors did it: And 1 *Iohn* 3. 12. *Cayne that slew his brother*, is said to be *of the wicked one*, that is, of the diuell, seuenthly Hypocrites are his, false apostles are Satans Ministers, 2 *Cor.* 11. 15. the diuell was in *Iudas heart*, *Iohn* 13.15. and the wicked Iewes are said to be of *their father the diuell*, *Iohn* 8. 44. eighthly, excommunicate persons are his vassalls, 1 *Tim.* 1. 20. *they are deliuered to Satan*, ninthly, the world is his, *hee is the Prince of the world*, *Iohn* 14.30. yea, he is *the God of the world*, 2 *Cor.* 4.4. tenthly, the *flesh* is his *messenger*, 2 *Tim.* 12. 7. Lastly, *Sinne* is his *Snare*, 2 *Tim.* 2.26. So that the diuel erects false churches, possesses them that are without, inspires Heretikes, incenseth Schismatikes, seduceth Apostates, incourageth persecutors, begets hypocrites, triumphs in the excommunicate, commands the world, and hath them in a string, prouokes the flesh, inticeth

ticeth to sinne, he imployes all and euery one of them busily and eagerly in the disturbance of Gods people.

The Reasons are these: First, God himselfe is the generall of the Church, therefore Satan is the generall and commander of all their enemies. *Reas.* 1.

Secondly, Satans outragious and incessant malice against God and his Faithfull, to which, if wee adde his strength, it is a sufficient Reason to prooue that hee is the Grand enemy of the Church. 2.

Thirdly, if there be any losse to the Aduersaries, it is his losse, if there be any gaine to them it is his, If they preuaile against vs, there is so much added to his kingdome, if wee preuaile against them, there is so much detracted from his kingdome, therefore it is reason that hee should bestirre himselfe, and all his Instruments against the Church. 3.

The Vses are these: First, this teacheth vs that seeing Satan is the conductor of all these forces, therefore wee are to be the more vigilant and prepared and armed to resist him. It is the Apostles owne Inference, *Ephes.* 6. 13. *For this cause* (saith hee) *take vnto you the whole Armour of God*, for what cause? why, because *we wrestle not onely against flesh and blood, but against principalities and powers*, &c: vers. 12. and 1 *Pet.* 5. 8. *your Aduersarie the diuell goeth about like a roaring Lion, seeking whom he may deuoure, whom resist* (saith the Apostle): so that if hee bend himselfe, and all his forces against vs, we should labour to bend all our forces against him to resist him. *Vse* 1.

Secondly, here wee are taught what to esteeme of all wicked people that oppose the Church, whosoeuer thou art that troublest the Church, thou art no better then the Diuels souldier and slaue, he is thy master and captaine, and so the motions of the flesh are the Diuels darts; the euill examples of the world his brokers, he sets them all to worke, and hee shall pay them their wages: No meruaile therefore though Gods children *Vse* 2.

are

are carried with such a zeale against the wicked, for they are but diuels, as it were, and therefore our Sauiour saith, *Goe yee cursed into euerlasting Fire prepared for the diuell and his angels, Matth.25.41.*

Vse 3. Thirdly, let vs consider the wonderfull power and mercy of God; here is the wonderfull power and loue of God that keepes vs so long and so safe from so many Deuils (as I may say) that are continually beleaguering vs.

Vse 4. And therefore lastly, this should encourage Gods children in the fight, because so oft as wee resist (I say not onely so often as wee ouercome them, but so oft as wee resist) them, and keepe them from preuailing ouer vs; so many victories we get ouer the Diuell himselfe, and so many wounds we giue to the Serpents head; but, on the contrary, so often as they preuaile against vs, so many victories they get ouer vs, and so many wounds they giue vs: also let the Promises of God encourage vs, that not a bone of ours shall be broken, nor the gates of hell euer preuaile against vs.

The two and twentieth LECTVRE *of the* CHVRCH.

TOuching the ſeuenth generall point propounded to bee handled in the Queſtion concerning the viſible Church, namely, of the Aduerſaries that oppoſe & ſet themſelues againſt it, wee haue propounded theſe ſeuerall heads to ſpeake vnto: Firſt, that the Church of God hath many Aduerſaries and oppoſites, ſo long as it is in this world: Secondly, what theſe Aduerſaries are; Thirdly, their dealing againſt the Church; Fourthly, the courſe and dealing of the Church againſt her Aduerſaries: And laſtly, the courſe and dealing of God to both: The two firſt points wee haue already ſpoken to; Now God willing wee are to ſpeake of the three laſt points.

The 3. point then, that we now firſt are to ſpeak to, is how the aduerſaries behaue themſelues in oppugning and fighting againſt the Church; for as in all other conflicts and encounters, It is a great aduantage for a man to know the carriage of his Aduerſaries fight: ſo in this ſpirituall conflict that the Church doth mannage againſt her Aduerſaries for the Lord of hoaſts; It is a ſingular helpe to vs, and a very needfull thing to be well acquainted with the proceedings of our enemies, to know their weapons, purpoſes, Stratagems and practices, and the whole courſe and manner of their fightings againſt vs; for thereby wee ſhall be the better armed

The third point which is, how theſe Aduerſaries oppoſe vs.

med and fitted to meete with them at euery turne, & to ward off their blowes, and defeate their enterprises, and to match their assaults, and to preuent and auoide their dangers: This was a singular helpe to the Apostle *Paul*, the faithfull Souldier of Iesus Christ in his fight, 2 *Cor.* 2. 11. marke the reach of the place, the Apostle was not ignorant of his Aduersaries enterprises, he knew them well enough, and thereby hee preuented Satan from circumuenting him: And this helpe our Sauiour would haue all his Disciples furnished withall; and therefore he fore-shewes, *Matth.* 10 16, 17. their enemies dealings against them, that so they being forewarned, how their Aduersaies would deale with them, they might also bee fore-armed how to answer them, and bee prouided against all their attempts; *Behold* (saith he) *I send you as sheepe among wolues*, &c; and so in the 19. 20, 21, 23. &c, verses; our Sauiour still foreshewes the manner of their Aduersaries dealings against them, *the brother shall betray the brother to Death*, &c; and that they should *bee hated of all men for his names sakes*, &c: And in *Matth.* 24. from the 9. to the 26. vers. our Sauiour makes a great discourse to this purpose. And in the 25. verse, he purposely specifies this prediction: *Behold I haue told you before*, thereby calling on them to consider aduisedly of it, as who should say, that that very prediction and foretelling them of it, were a sufficient Caueat, at least a very necessary helpe in their fight, against their Aduersaries: And so in *Luk.* 21. from the 8. to the 19. verse, where he first acquaints his Disciples with their Aduersaries courses; and then teacheth them how to defend themselues from them; where our Sauiour shewes plainely by his owne practice, how needfull it is to know our Aduersaries fight, that so wee may wisely and safely encounter them: If ye aske me what their dealings and attempts are against the Church? I answer, Of sundry sorts; yea, indeed of all sorts: And therefore take

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the matter fully and plainely in this Obseruation.

The Aduersaries of the Church, as they are great and many, so they doe assault vs euery way, they leaue no meanes vnattempted, whereby they may procure the vtter ruine and ouerthrow; at least, the hurt and trouble of the faithfull: Their maine Intent is to ouerthrow the faithfull, if they can possibly; but if they faile in that (as the Lord keepes them from that) yet rather then they will sit still and doe nothing, they will bee doing all the mischiefe and harme to them that they can; I shall not need to distinguish the courses of Satan himselfe from his Instruments, they are in effect all one; for what himselfe doth, hee stirres vp his instruments to doe the like, and what they doe, it is not of themselues, but by his appointment; so that the discouery of the one, is also the discouery of the other. For proofe of the obseruation, see what the Apostle *Peter* saith, 1 *Pet.* 5. 8. *Your Aduersarie the Deuill like a roaring lyon, goes about seeking whom hee may deuoure*, that is to say, hee casts about euery way to doe vs hurt, one search will not serue his turne, but he searcheth euery corner, and spies euery aduantage, still going about and seeking to deuoure: In *Matth.* 5. 11. Our Sauiour giues vs a sufficient Intimation of their malicious disposition against vs, that *they will not sticke to speake, all manner of euill falsly against vs*, and they that will not sticke to speake, if it were in their power, will not sticke to doe all manner of euill to vs: To display the point more at large, wee will descend to some particulars: First, let vs consider the matter they strike at, or the marke they shoote at; Secondly, the manner of their opposition; first the marke they shoote at, is either Religion it selfe, or the Persons that professe it, and indeede, whatsoeuer they doe against our Persons, their quarrell is against our Religion, to goare that through our sides; so that if wee would leaue our Religion, our Enemies would leaue to hurt vs, Religion is their Quarrell: so

Doctr.

The matter they strike at.

saith

saith our Sauiour, *Matth.* 10.22. *you shall be hated of all men*, that is true indeed, but it is *for my name*: First the persons that professe Religion, is the marke they shoot at, see this in the example of *Iob*, in the 1 and 2 Chapters, see how Satan set himselfe against him, in *his Cattell, seruants, Children, wife, body*, and if he might haue had his will, against his life and soule too; and see how hee musters vp his forces against him euery way, *theeues, fire, winds, botches, wife* and *friends*, and all at once to ouerwhelme him with an heape of temptations: In the new Testament wee find this true in the example of the Apostles, 1 *Cor.* 4.9. to the 13. *I thinke* (saith he) *that God hath set out vs the last Apostles, as men appointed to death, for wee are made a gazing stocke*, &c: *we hunger and thirst, are naked and buffetted*, &c: so we see how hee setts himselfe against the persons of the faithfull; See also how he sets himselfe against their profession, *Acts* 4. 18, 21. *Peter* and *Iohn* are *charged to preach no more in the Name of Iesus, and threatned if they doe*: And *Acts* 5. 18. the *Apostles are laid hands on, and put in prison*; and in the 33. vers. *they consult to slay them*; and in the 40. vers. *they beate them and command them againe not to speake in the name of Iesus*, what could the Deuill haue done more against the Gospell, as things then stood; All these places both the former and these latter proue that they set themselues against their persons and their profession both: but the former are more directly against their persons; the latter more directly against their profession: So wee see the practices of our Aduersaries against our persons, and against our profession, yet, here is the difference, that they oppose against Religion for it selfe, but they oppose against our persons for our Religion. Secondly, for the manner of their opposition, they doe it sometimes openly, sometimes secretly; openly, so did *Saul Acts* 9.1, 2. when he went with open mouth to make hauocke of the Church; sometimes they doe it secretly, that is, when either they cannot doe it openly with

1 against the persons of professors.

2 against their profession.

The manner of their opposition.

1 secretly.

at all; or at least when they cannot doe it openly with such safety to themselues, and such hurt and danger to their enemies; thus it was in *Galat.* 2.4. the *false brethren crept in craftily into the Church, to spy out their liberty*, that so they might the better bring them into bondage; we shall find both these kinds of oppositions, *Act.* 6.9, 10, 11. where *certaine of the Synagogue disputed with Stephen*, and thought to haue borne him downe openly, but *when they were not able to resist the wisdome and spirit by which he spake, then they secretly suborned witnesses to accuse him falsely.*

Secondly, againe, sometimes they oppose by strong hand as *Herod*, Acts 12.1.2. *he stretched forth his hands to vex certaine of the Church, and he killed* Iames, *the brother of* Iohn, *with the sword*; and when Satan doth thus oppose, hee is a Lyon, sometime by fraud and subtilty hee opposeth the Church, and then hee is a Serpent: and so in *Acts* 7.19. *Stephen* saith, *the Egyptians dealt subtilly with the Israelites.* the third thing in the manner of their opposition, is the meanes or weapons, whereby they fight against Gods Church, and they are infinite, I shall touch those onely that are most materiall, and the first kinde is carnall reasons, and these are the fittest weapons for carnall men to fight withall, and readiest against the truth and the Church, as they being both spirituall and professed enemies to flesh and blood; See how they flourish with this weapon, first with multitude; yours cannot be the true Religion (say they) for, but few embrace it, the multitude is against you, and *it is euery where spoken against*, as they said to *Paul*, *Acts* 28.22. Againe, saith the false Church, wee haue far greater pomp and glory, and *greater riches*, *Reuelat.* 17.4. besides, say they, you haue no great men to applaud you; *doe any of the Rulers beleeue in him*, say the Iewes? *Iohn* 7.48. Lastly, there is, say they, no point of your Religion, either pleasing to nature, or almost iustifiable by reason; and therefore (saith carnall reason) yours is not the true Religion, but you must needs be of the right way: If these kind of

2. openly.

3. The means or weapons wherby they fight against Gods Children.

1 carnall reasons and therein.

1.

2.

3.

4.

2. Religious pretences, and herein, 1. Scriptures. 2. that they are the Church. 3. miracles.

weapons preuaile not, then they take other kind of weapons, and close in neerer with vs, forcing vs with Religious pretences, and so striuing to beat vs with our owne weapons, they pretend that they haue the Scriptures, so did the diuell, *Matth.* 4.6. that they are the Church, as the wicked Iewes did, *Ierem.* 7 4. so for miracles, they pretend they haue them too; they haue *the effectuall working of Satan, with all power and signes, and lying wonders*, 2 *Thes.* 2.9. so they pretend to be *Abrahams children*, *Iohn* 8 39. and to be *Moses Schollers and Disciples*, *Iohn* 9.28. yea, to be *Gods owne seede*, *Ioh.* 8 41. So they pretend to be *Prophets*, *Reuelat.* 2.20. yea, to be the *Apostles of Christ*, 2 *Cor.* 11 13. yea, and to be *Angells of light*, verse 14. and for outward holinesse, they will haue more then ordinary, as the Scribes and Pharises had, *Matth.* 23.27. And for simplicity, which is the proper note of Christs sheep, they will so cunningly pretend it, that you would take them for sheepe of Christs owne fold, and they cannot be discerned to be rauening Wolues, till they bewray it in their workes; and therefore our Sauiour saith, *Matth.* 7.15. *Beware of false prophets, which come to you in sheepes clothing, &c.* And when they faile this way, then they will fall to more grosse dealing, flattering vs with faire promises, as the diuell dealt with our Sauiour, *Matth.* 4 9. such and such things will I giue you, if you will doe thus and thus; if this will not preuaile, they will labour to seduce vs with lies and errors, as the Serpent did *Eue*, *Gen.* 3.4, 5. or else they will labour to corrupt our sincere worship of God, with *inuentions and traditions of men*, as the Pharises did, *Mat.* 15.3. If they can preuaile none of these waies, then they will raise vp slanders and false reports, against our persons, howsoeuer wee carry our selues, as they did against Christ and *Iohn Baptist*, *Mat.* 11.18. *Our Sauiour came eating and drinking, and they say, behold a Drunkard, and a Glutton*: Iohn Baptist *came neyther eating nor drinking, and they said hee had a diuell*; so they raised vp false reports

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3. more grosse dealing.

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ports of our Religion, as they did in the Apostles time, *Rom.* 3.8. Some say that he taught, that we might do euil, that good may come thereof, &c. If this be not enough, they will *breath out threatnings* against vs, as *Saul* did against the Church, *Acts* 9.1. If that serue not their turne, they will procure Lawes and Decrees against vs, as they did against *Daniel*, *Dan.* 6.7,8. and Letters of State, as *Saul* did, *Acts* 2.9. And their last, and sorest and commonest weapon of all, is blowes, persecutions, banishments, imprisonments, and all the punishments they can deuise, as their hatred is deadly against vs, so they cease not to pursue vs to the very death: cruell blood-suckers they are, for when they cannot sucke Religion out of our hearts, yet they will sucke our liues, and our bloods out of our bodies: In a word, there is no one thing in the world, but the diuell and his instruments catch at it, and take hold of it as a weapon in their fury, to hurt and strike at Gods children withall.

The reasons of the point are these; First, the silliness and nakednesse and weaknesse of the faithfull; and their condition in this life is such, that they are euery way exposed, and of themselues lie open to the danger of their enemies; somethings they cannot doe to defend themselues for want of power, and worldly wisdome, as God knowes, they be very simple and weake; and other things they must not do, for want of warrant from God, without which, their tender consciences dare doe nothing, whereas, if they could and might shift for themselues, by hooke or by crooke, as others doe, it might be a good safegard to them: and hence it is, that our enemies assault vs euery way. *Reas.* 1.

The second reason is drawne from the multitude of their enemies, they are so great, and swarme so ouer all the earth, and therefore how can the faithfull escape, but that needs they must be assaulted euery way, that which one saith not or doeth not against them, another doth: 2.

Satan is a hunter, and the wicked are his hell-hounds; and the faithfull, they are in the field of this world, like a silly Hare in the field, beset about with hounds in euery corner, so that it is impossible for her to escape them, but that still he is assaulted; how can the faithfull choose then, but be assaulted euery way.

3. Thirdly, adde to their multitude, their malice and diligence, that they snatch at all aduantages, and let not any oppertunity slip to satisfie their blood thirsty malice.

4. Fourthly, the enemies of the faithfull are assisted by Satan continually, and very effectually, so that if they do lacke power, or subtilty, or meanes, any helpe inwardly or outwardly, hee is ready at hand to make supply; and when earth and hell too, men and diuells doe altogether ioyne their forces against Gods poore Church, what can be expected but vtter ruine, at least great hurt.

5. Fifthly, God permits these things for a time in this world, this is their very houre and power of darkenesse, none is able either to helpe vs, or to hinder and bridle them, but God alone; and therefore hee letting the diuell loose on them, and giuing way to his instruments, they must needes haue their full force and strength to attempt what they will against them, though yet the Lord bridles them, that they cannot accomplish it.

6. Sixthly, Is it so, that the faithfull may be tryed as in the fire, that if there be any blemish in them, it may be purged, and that their faith may appeare much more precious then Gold.

7. Seuenthly, It is so, that the wicked may make vp the full measure of their sinnes, and so a iust and full measure of wrath, and vengeance against their soules.

8. Lastly, It is so, that the Lord may glorifie himselfe the more in the preseruation of the one, and the confusion of the other, *Exod.* 9. 16.

Vse 1. The vses of the point are these: First, this shewes vs the

the exceeding great danger that the Church, and euery member thereof, is subiect to in this world; there is no danger that can possibly be imagined, nor no one thing named in the world, that a man may be endangered by, that the faithfull can safely say, I am free from the danger of it; See how many dangers one silly soule was beset withall, the Apostle *Paul*, 2 *Cor.* 11. 26. that was *often in perills of waters, in perills of his owne Nation, in perills amongst the Gentiles, in perills in the City, in perills in the Wildernesse, in perills in the Sea, in perills amongst false brethren*; he was in perill euery way, and yet these were but dangers; besides which, hee had many forcible and cruell blowes laid on him, as wee may see from the 23. to the 28. verse, *In labours more aboundant, in stripes aboue measure, in prison more plenteously, in death often, &c.* Many men maruell that the faithfull being so dearely beloued as they are of God, should be so often foyled, that they should fall into so many troubles, yea, oftentimes sinfull and reproachfull euills; but if they could see but halfe the dangers they are in, they would rather maruell that they fall into no more, yea, that they are not vtterly ouerthrowne, and that they are not ouer-throwne by their enemies, no reason can be giuen, but that, *Lam.* 3. 22. *It is the Lords mercy, that we are not consumed*, and Psalm. 124. 1. 2, 3. *Except the Lord had beene on our side, may Israel now say; Except the Lord had beene on our side, when men rose vp against vs, they had swallowed vs vp quicke, when their wrath was kindled against vs*; And this is a gracious and a comfortable vse, which wee are to make of all the straights, that wee are driuen to in this life, not so much to looke on the multitude and greatnesse of the dangers which wee are in, but on the mercifull protection and all-sufficient grace of God in Christ, that doth so vphold vs, that let our enemies doe what they can, and all that may be done, yet wee shall not be left as a prey to be swallowed vp by them: In the 2 *King.* 6. 15, 16, 17. The Prophet *Elishae's* man, when hee saw that they were

compassed about with an host, hee was stricken with great feare, and cryed out, *Alas, Master, what shall we doe?* But *Elisha* answered, *Feare not, for they that be with vs, are more then they that be with them*; And when *Elisha* had prayed, and that the Lord had opened his seruants eyes, *he saw the mountaine full of Horses and Chariots of fire round about his Master*: and as it was with him, so it is with vs, it is a great terror to vs, to see our selues assaulted and compassed about with our enemies, and to see dangers on euery side; but let vs looke about vs, and see also the mercifull protection, and all-sufficient grace of God in Christ, which embraceth vs on euery side, so that our enemies can no way preuaile against vs, and this will be a great incouragement and comfort to vs, against all the assaults that our enemies make against vs.

Vse 2. The second vse teacheth vs, that seeing wee haue so many enemies, that assault vs euery way, then we should hold fast by God, and cleaue steadfastly and wholly to him alone; first, by a liuely confidence in his truth, and promise, and saluation, with an assured perswasion that hee will neuer faile vs, nor forsake vs; it was Israels case, and *Moses* direction, *Exod.* 14.13. when their enemies were behinde them, and the red Sea before them, and the mountaines on each side of them, and no way for them to escape; *Moses* saith to them, *Feare not, stand still, and behold the saluation of the Lord, which hee will shew to you this day, &c.* and so the Lord did deliuer them; there wants neither will nor power on Gods part, if there be not want of our apprehending and relying vpon it; as wee must cleaue vnto God by confidence: So secondly, we must cleaue to him by prayer, for it is not enough for vs to beleeue it, but wee must begge it too, wee must lift vp our eyes and hearts to God in humble and hearty prayer, for helpe and deliuerance, and wee shall haue it: you shall see this course taken, and the successe of it both together in the 2 *Chron.* 32. 20, 22. *When* Senacherib *came vp with his host against Ierusalem,*

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then Hezechiah *the King, and the Prophet* Esaiah *prayed against them, and cryed to heauen, and the Lord sent an Angell which destroyed all the valiant men and Princes of* Senacheribs *host, and saued* Hezechiah, *and the inhabitants of Ierusalem, from the hand of* Senacherib, *King of Assur*: thirdly, wee must cleaue to God by vsing the meanes that he tenders to vs for our reliefe, either by resistance, or by escape; if hee affords vs meanes to fight and resist, then we must withstand our enemies to the vttermost of our power, *Iames* 4.7. *Resist the diuell, &c.* If God tender opportunity by flight, take the benefit of that meanes; so Christ teacheth vs, *Matth.* 10.23. *If they persecute you in one Citty, fly into another*: and this did the Apostle *Paul* practise, *Acts* 9.25. hee was let downe in a basket through the wall, and so escaped form his enemies; so that if opportunity be offered vs of flight, wee must take it, alwaies considering, that this is the best course for vs to take, which God offers vs opportunity of, and wee may be bold to wait for a blessing on it: fourthly, wee must cleaue to God, by walking with God in obedience to his will; make, and keepe thy peace alwaies with God, whatsoeuer thou dost, keepe him thy friend, whosoeuer be thine enemy, and this thou must doe by walking in his waies, and then *he will giue his Angells charge ouer thee, to carry thee in their hands, that nothing may hurt thee*, *Psalme* 91.11, 12. and *Psalm.* 34.7. The Prophet saith, that *the Angells of the Lord, pitch their tents round about them that feare him, and deliuereth them*; If thou feare God, and labour to please him, then thine enemies may goe about thee, againe and againe, seeking to deuour thee, but still they shall finde the tents of Gods Angells euery where round about thee, to deliuer thee, that they should not hurt thee.

The third vse teacheth vs how to carry and behaue ourselues to all things in the world, euen to euery thing we heare and see, surely very warily and suspitiously, for feare left the enemy haue laid a snare in them to intrap *Vse* 3.

thee, and therefore, when wee vse any of these things, let vs sanctifie them to vs by the Word and Prayer, and this wee must doe, if not for any good and blessing that wee expect by them, yet at least, for feare of some euill that the enemie intends against vs in them; specially wee are to *carry our selues very warily* to the men of the world, euen *to all those that are without*, take notice of them, as enemies most dangerous; such enemies as are euer seeking, or ready to seeke thy destruction; haue little to doe with them, but euen as thou needs must, and so thou shalt be safest from their danger: learne Christs Lesson, *Matth.* 10. 17. *Beware of men, for they will deliuer you vp to Councells, &c.* and follow his example, *Ioh.* 2. 24. *when many beleeued in him, because of his miracles, yet hee would not commit himselfe to them*, because he knew them all: There are many more particular duties to be learned hence, but because they are more naturall to the next point, we will referre them thither.

The 4. poinr, how the Church is to carry her selfe to her aduersaries.

Now come wee to the fourth point, and that is this, namely, how the Church is to carrie and behaue her selfe to her aduersaries: they must not cowardly lye downe vnder their feete, and suffer them to trample on them, but they must oppose against them, and that not rashly, and desperately, and presumptuously, hand ouerhead, but as their warfare is spirituall and Religious, so must they carry themselues accordingly in it: I will deliuer it by way of obseruation; take it thus: Gods Church and chosen must so carry themselues in all their courses against their aduersaries, that they may mannage a good fight of faith against them, such as may well beseeme the Lords battels, and the souldiers of Iesus Christ 1. *Tim.* 6. 12. The Apostle bids *Timothy fight out the good fight of faith*, shewing vs, that it is a fight that wee are put to, and wee must fight it out, and it must be a fight of faith; first, because our faith is it that is specially stricken at by our enemies, and maintained by vs, and also it is the chiefe weapon and meanes whereby we fight;

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so likewise the fight we make, must be a good fight, well mannaged in euery respect; and that *Timothy* might see that *Paul* chargeth no more on him, then he practised in himselfe, hee professeth, that hee for his part had done so, and taketh his death on it, as it were, 2 *Tim.* 4. 6, 7. *I am now ready to be offered, &c. I haue fought a good fight, I haue finished my course, and haue kept the faith, &c.* And this is euery mans duty, 1 *Pet.* 5. 9. *whom resist steadfast in the faith*, except wee will be deuoured by Satan, and carried quicke to hell; wee are to resist, and that in faith, and it must be a stedfast resistance, in a stedfast faith; And the Apostle, *Ephes.* 6. 10. hauing exhorted to be strong in the Lord, because the strongest, if hee be not well appoined with armour and weapons, may be ouerthrowne; therefore in the 11. verse, hee teacheth vs, how to fight, furnishing vs with armour and weapons, and discretion how to vse them, *put on the whole armour of God, &c.* Now that wee may be able to make a good fight of faith, against our aduersaries, wee are to consider, first, what wee haue to doe in this fight; secondly, how wee are to doe it: First, what wee haue to doe in it, and that is two things, there is a double worke to be done in this fight, defensiue, and offensiue, wee are to defend our selues, and to oppose our aduersaries; and therefore the Apostle, *Ephes.* 6. making mention of the weapons of our Christian warfare, reckons vp not onely a Shield and an Helmet, but a Sword too: the first work then to be done in this fight, is defensiue; we are to saue our selues harmelesse, for wee are deare and tender to God in Christ, euen as the Apple of his eye, and therefore wee must defend and keepe our selues the best wee can, this counsell the Apostle *Iohn* giues vs, in his 2. Epistle, verse 8. *Looke to your selues, that yee loose not the things yee haue done*: So likewise our Sauiour giues vs counsell for our bodily preseruation, *Matth.* 10. 23. *If they persecute you in one City, flie vnto another*; and God hauing promised, that not one haire of our head shall perish,

2. things to be done, that we may be able to make a good fight.

1. What is to be done in it, and therein 2. things.

1.

periſh, wee are to vſe all the good meanes wee can, that it may be accompliſhed; It will be replyed, that our Sauiour himſelfe did otherwiſe, *Matth.*26.53. hee would not defend himſelfe, though hee might haue had Legions of Angells to defend him; I anſwer, the caſe is not alike, for he knew it was his fathers will, that he ſhould thus yeeld, as you may ſee verſ. 54. hee did it that the Scripture might bee fulfilled; but wee doe not know this, and therefore we are to defend our ſelues, if lawfully we can; But yet, if we ſee plainely, that God will haue our liues, it is as great a ſinne in that caſe to ſeeke to ſaue them, as in the other caſe to looſe them, as wee ſee *Matth.*10.39. and howſoeuer we our ſelues ſpeede, though wee doe looſe our liues, and all wee haue; yet, wee muſt bee ſure to defend our Faith, and maintaine our Religion; a good Souldier will looke to defend his head ſpecially, ſo muſt wee looke to Chriſt, that he and his Goſpell be defended, whatſoeuer become of vs; ſo did the Martyrs, *Reuel. 6.9. they were killed for the Word of God, and the Teſtimony they maintained.* The ſecond work to be done in this fight is offenſiue, we muſt fight againſt our Aduerſaries, and here our *firſt* reach muſt be to winne them, if it bee poſſible; But if wee cannot doe this, then *ſecondly*, we are to ſeeke to ouerthrow them in their courſes and practices; yea, and in their perſons too, if wee haue a warrantable calling from God: Thirdly, wee are to ſtop their mouthes, that they may not iuſtly be opened againſt vs; and the beſt meanes to do this, is by our holy Conuerſation, ſo ſaith the Apoſtle, 1 *Pet.*2.15. that *it is the Will of God, that by well-doing we put to ſilence, the Ignorance of fooliſh men.*

The 2 worke to be done.

Secondly, we muſt conſider in this fight, how wee muſt doe it; firſt, it muſt be done in a ſimple wiſdome, ſo our Sauiour teacheth vs, *Matth.*10.16. *Behold, I ſend you as ſheepe among wolues, bee therefore wiſe as Serpents, and innocent as Doues*; policy and wiſdome is neceſſary in euery fight, and ſo it is in this, but let vs take

2 thing how it is to be done.

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heed wee turne them not into craftes and ſubtilties, but let them bee ſuch as may come from a ſingle and ſimple heart: ſecondly, all we doe in mannaging this Battaile, muſt be done in holineſſe, we muſt ſtill be conſulting with God by Prayer, as *Dauid* did *Pſal* 69. 13. when the wicked ſpake againſt him, hee made his Prayer to God, and *Pſal.* 109. 4. he ſaith, *for my friendſhip they were mine enemies, but I gaue my ſelfe to Prayer*: Thirdly, it muſt be done in meekeneſſe after the example of our Sauiour, of whom the Apoſtle ſaith, 1 *Peter* 2. 23. that *when hee was reuiled, reuiled not againe; when he ſuffered, he threatned not; but committed it to him that iudgeth righteouſly*; wee muſt not render euill for euill, nor curſe for curſe, but contrariwiſe, we muſt bleſſe, as the ſame Apoſtle teacheth vs, 1 *Pet.* 3. 9. Fourthly, that we doe, muſt be done in pitty and compaſſion, though they haue no pitty on vs, nor on thẽſelues; yet we muſt pitty them, becauſe wee ſee them running to hell and deſtruction, and that Satan hath them in his Clutches: thus our Sauiour had pitty on Ieruſalem, though they were his bitter enemies, and wept for them, *Luk.* 19 41. and thus he had compaſſion on them that crucified him, *Luk.* 23. 24. *Father, forgiue them, they know not what they doe*; here was a compaſſionate heart indeed. Fifthly wee muſt doe it in obedience to Gods Ordinances, as being our portion, ſo did *Ierem.* chap. 10. 19. *woe is me* (ſaith hee) *for my deſtruction, and my greiuous plague*; *but I thought it is my ſorrow, and I will beare it.* Sixthly, we muſt doe it in zeale for the Lord of hoaſts, as *Dauid* did *Pſal.* 69. 9. *the zeale of thine houſe hath eaten mee vp*; And ſo our Sauiour in *Ioh.* 2. 14. when hee ſaw men defile the Temple of God with buying and ſelling, *he made a whip of ſmall cords and draue them all out*, and this hee did in zeale to Gods houſe verſ. 17. Seuenthly, wee muſt doe it with cheerefullneſſe and good courage, *quit you like men*, ſaith the Apoſtle 1 *Cor.* 16. 13. Eightly, it muſt be done in Faith, ſo ſaith the Apoſtle 1 *Pet.* 5. 9. *whom*

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9. *resist stedfast in the Faith*; Ninthly, it must bee dont
10. with watchfulnesse; *Be sober and watch*, 1 *Pet.* 5.8. Tenthly, it must be done in the name of the Lord of Hoasts, that is, in his power, and in his strength, *Psal.* 118, 10, 11, 12, 13. the Prophet saith, *all Nations haue compassed me, but in the Name of the Lord shall I destroy them; they haue compassed me, they haue compassed mee, but in the Name of the Lord shall destroy them*, &c. And thus he encountred *Goliah in the Name of the Lord of Hoasts*, 1 *Sam.* 17.45. we must disdaine all other matters, and say, as the same Prophet doth, *Psal.* 20.7. *some trust in horses, and some in Charriots, but we will remember the Name of the*
11. *Lord our God*; Eleuenthly, It must bedone *in the blood of the Lambe*, *Reu.* 12.11. that is, in a true conformity to the Death of Christ; when they oppose vs, we must labour what we can to be made therby cõformable to the death of Christ, this is the way to ouercome in the blood of
2. the Lambe. Tweluethly, we must doe it by giuing them no aduantage, but wee must preuent them euery way, as they euery way attempt vs; wee must be both able and ready to satisfie their carnall reasons, and to vnmaske their religious Pretences, and to defeate both their open and secret practices.

Reas. 1. The Reasons of the point are these: first, it is a good cause wee haue in hand, therefore let vs not marre it with ill handling; many of the faithfull relying vpon indirect and vnlawfull courses, haue suffered shamefull foiles; but when they haue followed Gods directions, not one amongst twenty, that haue beene foiled; therefore wee must *fight a good fight*, because the cause is good.

2. Secondly, Gods glory is the chiefe matter wee fight for, and there is no hope to get glory to God, but by good meanes, and by practising his owne Instructions.

3. Thirdly, we seeke our own good and safety of soule and body, and therefore it is most warily and religiously to be laboured in, and we must contemne all meane

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in this fight to procure good to our ſelues, except they be procured by ſuch meanes as are pleaſing to God. 4.

Fourthly, wee haue a promiſe from God, of a happy victory, and of a *Crowne of Glory*, if we *fight a good fight*, and therefore let vs not make our ſelues vncapable of it, either by neglecting any good courſe in this fight, or by practiſing any euill courſes therein.

Fifthly, This fight is for the pulling downe of Satans kingdome, which wee cannot doe, but as wee are endued with Gods owne ſtrength, and armed with Gods owne weapons; *Dauid* had a ſore enemy of *Saul*, and in the 1 *Sam.* 24.5,6,7. wee may reade that he had a fit opportunity to be eaſed of him, if hee would haue laid his hands on the Lords anointed, but hee knew that was not the way, it was none of Gods courſes, and therefore he forbare it, and except wee may doe it in God, it were better not to be done at all. 5.

Laſtly, the *Crowne of Righteouſnes is laid vp for vs*, but conditionally, that we *fight a good Fight*, and not otherwiſe, 1 *Tim.* 4.7,8. 6.

The vſes of the point are theſe: This ſhould teach vs in the firſt place to examine our ſelues, whether our hearts bee thus affected, & our practices thus framed in fighting the Lords battels againſt our enemies, let vs ſee whether we haue managed this fight with ſimple wiſedome in holines, meeknes, compaſſion, in obedience to Gods ordinãce, &c: as before we haue bin taught; If we haue failed in the leaſt of theſe, let vs be touched in our hearts for it, as *Dauid* was in the 1 *Sam.* 24. 26. *when he had but cut off the lap of Sauls Garment*, though he had not taken away his life, yet *his heart ſmote him* for this: And let vs for the time to come labour to reforme, wherein-ſoeuer wee haue failed, and looke better to our ſteps euer after: But if we haue taken theſe courſes, and obſerued theſe directions; then it may bee a great Comfort to vs, whatſoeuer the Iſſue be, whether wee haue ouercome or not; if we haue ouercome, how bold- *Vſe* 1.

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ly may we goe to God, and giue him thankes for his owne victory, and not for ours, becauſe wee haue got it by his meanes and courſes: If they haue ouercome vs, yet wee may haue comfort in our foiles, that it hath not beene through our miſ-behauiour, we haue done as God would haue vs, and therefore there is good hope, that though now we be ouercome by our enemies, yet at laſt, wee ſhall ouercome them; howſoeuer we are ſure not to looſe our Crowne, becauſe wee haue ſtriuen lawfully, for the Crowne is promiſed to them that ſtriue lawfully, as well as to them that ouercome.

Vſe 2. The ſecond vſe is to teach euery one of vs to labour to bee well fitted, prepared and furniſhed for this fight, euery one of vs hath a fight to make againſt our Aduerſaries, either inwardly or outwardly or both, and therfore it is needfull for vs to prouide, and to be in a good readineſſe before hand; Reaſon teacheth vs this, for when once wee know that we haue Enemies, and that they haue a purpoſe to inuade the land, we do preſently then get vs more munition and weapons, and all manner of furniture needfull for our defence; Let grace then teach vs and quicken vs vp to be as wiſe for the Lords battailes, as we are for owne; Our Enemies are alwaies aſſaulting vs, let vs therfore get faith, & wiſdome, and holineſſe, compaſſion, meekeneſſe, and all manner of ſpirituall Armour, that we may defend our ſelues, and hold our owne, and ſtand faſt and ſafe againſt all their aſſaults; And that wee may be thus fitted and prouided: Firſt, we muſt be well acquainted with Gods Word, for there the Lord teacheth vs how to fight, and preſcribes vnto vs, all manner of weapons, and how wee are to vſe them, and chargeth vs to reſiſt our enemies, and encourageth vs with the promiſe of helpe, and comforts vs with the aſſurance of victory, this is our cheife helpe againſt our Enemies: Secondly, wee muſt marke well the courſes of our enemies, their power, malice, ſubtilty and diligence, that thereby we

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may bee quickned to a more carefull and through resistance. Thirdly, wee must obserue our owne former experience, we must consider where we haue been foiled before time, and there to looke better to it, and to preuent it another time; And also consider where thou hast put the enemy to the worst, and be carefull to vse the same meanes still; Fourthly, obserue also the examples of other of the faithfull in the like case, especially of the old beaten Souldiers of Iesus Christ, as of *Abraham*, *Iob*, *Dauid*, *Paul*, and the like; Let vs obserue their ouersights and their failings, and shunne them; also obserue their religious practices and courses and follow them, not doubting but God will blesse them to thee, as hee did to them: Principally, let vs obserue our Captaine Iesus Christ, and follow his Example as farre as wee can. Lastly, let vs be earnest with God, from whom euery good thing comes, that as he hath appointed vs his Souldiers, so he would furnish vs with helpe fitting thereunto. And so much shall serue for this fourth point, namely, how the Church behaues and carries her selfe against her Aduersaries.

The fifth and last point concerning the Aduersaries and opposites of the Church, is, how the Lord in this case, carries himselfe both towards the Church, and towards her Aduersaries; for the Lord sees and beholds all on both sides, yea, and he works on both sides too, though in a contrary manner, hee is for and with the Church in mercy to deliuer them; and hee is with the wicked in Iudgement to confound and ouerthrow them. Then the obseruation is this:

The 5 point how the Lord carrieth himselfe to his Church and their aduersaries.

Doctr. That in all the Battailes that are mannaged betwixt the Church and her Aduersaries for Gods Truth, the Lord so carries himselfe on both sides, and to both, that he is altogether for and with the Church to helpe and deliuer them, and altogether against their enemies to confound and destroy them: so saith the Prophet, *Psal.* 34. 15, 16. *The Eyes of the Lord are vpon the righte-*

ous,

ous, and his Eares are open to their cries, but the face of the Lord is against them that doe euill, to cut off their remembrance from the earth: So in *Esa.* 66. 5. the Prophet saith, *Heare ye the Word of the Lord, all ye that tremble at his Word: your brethren that cast you out for my names sake, said; Let the Lord be glorified: but yee shall appeare to your Ioy, and they shall be ashamed.* And *Phil.* 1.28. *In nothing feare your Enemies, which to them is a token of Perdition, and to you of saluation, and that of God:* Thus God was with the Israelites to saue them; and with the Egyptians to drowne them in the red Sea, Let vs see this point proued a little more plainely in particulars: God is with and for the faithfull in many respects.

How God is with the faithfull in many respects.

1. First, as a party in the cause, fighting with them and for them, *Reu.* 2.7. *Michael and his Angels fought,* &c: and thus God is with his Church either inwardly or outwardly; Inwardly *teaching them to fight, Psal.* 144.1. and *strengthning them,* and *comforting them, Luk.* 22. 43. and *defending them, Psal.* 118.13. and *giuing a blessing and good successe to them*; Or outwardly, as supplying them with meanes, and raising vp friends and Captaines and such outward helpes, Thus hee raysed vp *Ioshua* and others to deliuer his Church; And so by ministring to the faithfull many gracious opportunities, either to preserue themselues, or to ouerthrow their enemies.

2. Secondly, God is with his Church as a Deliuerer to saue them from the hands of all their enemies; so *Dauid* acknowledgeth, *Psal.* 70.5. that *God is* his *helper and deliuerer*; And *Zach.* 2.8. the Lord promiseth to bee *a wall of Fire about Ierusalem*; And in the 9. Chapter and the 8. vers. the Lord saith, that he will *campe about his house,* and *no oppressor shall come vpon them.*

3. Thirdly, hee is with his Church, as a Rewarder to Crowne them after the fight, *Reu.* 2. 10. *be thou faithfull vnto the Death, and I will giue thee the Crowne of Life,* 2 *Tim.* 4 8. *I haue fought a good fight* (saith he Apostle)

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I haue finished my course, from hence forth is laid vp for me a Crown of rhteousnesse, which the Lord, the righteous Iudge shall giue me that day; thus the Lord rewards & crowns vs, and for this end, he counts al our flittings, and *keeps all our teares in his bottle*, and puts them all in his Regiſter, *Pſ.* 56.8. So we ſee, that God is with, and for his Church to defend them: firſt, as a party in the cauſe: ſecondly, as a deliuerer to ſaue them from their enemies: Thirdly, as a Rewarder, to crowne them after the fight.

How God is againſt the enemies of his Church many waies.

On the other ſide he is againſt their enemies, and that many waies, nay, euery way: Firſt, to deride them, *Pſal.* 37 12, 13. *The wicked practiſeth againſt the iuſt, and gnaſheth his teeth at him, but the Lord ſhall laugh them to ſcorne, &c.* and *Pſal.* 2.4. *The Lord ſhall haue them in deriſion*: 1.

Secondly, to deſeat them, *Iob* 5.12. *hee ſcattereth the deuices of the crafty, ſo that their hands cannot accompliſh that which they enterpize*, *Pſal.* 129. 1,2. *They haue oft times afflicted me from my youth, but they could not preuaile againſt mee*: *Iſa.* 33.11,12. and Chap. 8.10. *take Councell together yet it ſhall be brought to nought, pronounce a decree, yet it ſhall not ſtand, for God is with vs.* 2.

Thirdly, to blinde them, as he did the *Sodomites*, *Gen.* 19.11. and as he did the *Aramites*, 2 *Kings* 6.18. 3.

Fourthly, the Lord is againſt the aduerſaries of his Church, to terrifie them, *Iob* 18.6. *The light ſhall be darke in his dwelling, &c.* thus he terrified *Moab*, and made them ſore afraid of the *Iſraelites*, *Num.* 22.3. And thus he terrified the *Aramites*, with the noiſe of a great Army, and made them *fly, when none purſued them*, 2 *King.* 7.6,7. 4.

Fifthly, hee is ſometimes againſt them, to turne their hearts to his Church, that they ſhould be of their ſide: thus dealt hee with *Paul*, *Acts* 9.1. compared with the 20. verſe. 5.

Sixthly, he is againſt them, to ſet one of them againſt another, to ſheathe his Sword in his fellowes bowells, as hee did the *Midianites*, *Iudg.* 7.22. and as he did the *Philiſtims*, 1 *Sam.* 14.20. 6.

7. Seuenthly, to confound them, *Isay* 45. 24 *all that prouoke him shall be confounded.*

8. Eighthly, sometimes God is against them, to take many of them away, *Esa.* 7. 10.

9. Ninthly, hee is alwaies against them, to punish them in diuers kindes; by waters, as hee did the *Egyptians*, drowning them, *Exod.* 14. 28. or by fire consuming them, as hee did the *Sodomites*, *Gen.* 19. or by an Angell destroying them, as hee did the Camp of *Ashur*, *Esa* 37. 36. or from heauen, raining haile-stones vpon them, as hee did vpon the *fiue Kings*, *Ioshua* 10. 11. or by women, to be slaine by them, as *Sisera* was by *Iael*, *Iudg.* 4. 21. and *Abimelech* by a woman on the wall, *Iudg* 9 53. or by base creatures, to be annoyed, and deuoured by them, as hee did the *Egyptians*, *Exod.* 8. 6. and the 10. 13. and *Herod*, *Acts* 12. 23. for, as there is nothing in the world, but the diuell and his instruments take aduange of it, to fight against the faithfull; so on the other side, there is nothing in the world, but the Lord takes aduange of it, to fight against them.

10. Lastly, if they escape all these things in this life, yet they shall be sure, that God will punish them to the full, and pay them home in hell, 2 *Thes.* 1. 6. 9.

Reas. The reasons of the point are these: First, that which the aduersaries doe against the Church, they doe against God himselfe; It is *the Lords battell*, and not ours, as *Iahaziel* said to *Iehoshaphat*, 2 *Chro.* 20. 15. and therefore he will mannage it for the defence of his Church, and the destruction of their aduersaries, hee that toucheth the Church, toucheth the Apple of Gods eye, *Zach.* 2. 8. and *Ioel* 3. 34. the Lord saith to *Tyrus*, when they cast lots for his people, *What hast thou to doe with me?* And to *Saul*, *Acts* 9. 4. when hee went to persecute the Church, *Saul, Saul, why persecutest thou me?* and 1 *King.* 19. 22. when *Zenacherib* railed against Ierusalem, and lifted vp himselfe against them, the Lord saith, *Whom hast thou railed on? &c. Euen against the Holy one of Israel:* and in *Ezech.*

*Ezech.*35. from the 3. to the 6. verse. The Lord threateneth, against Mount *Sier*, that *because they had put the children of Israel to flight by the Sword, therefore as I liue (saith the Lord) I will prepare thee to blood*; that which the aduersaries doe against the Church, they doe it against God, and therefore hee will defend his Church, and punish and destroy them.

Secondly, it is his promise to the one, that hee will defend them, and his threatnings against the other, that hee will ouer-throw them, *Esa.*43.2. *When thou passest thorow the water I will be with thee*, *Exod.*23.22. *I will be an enemy to thine enemies, and afflict them that afflict thee*, *Zeph.* 3.19. *I will bruise all that afflict thee.* *Reas.*2.

The third reason is, Gods loue to his Church, hee loues them dearely, and therefore will defend them, *Zach.*2 4,5,8. 3.

The last reason is the iustice of God against his enemies; it is a iust thing with God, to recompence tribulation to them that trouble his Church, 2 *Thes.*1.6. 4.

The vses of the point are these: the first is for reproofe, and first it reproues the faithfull themselues, such of them as are suspicious and fearefull to encounter with their aduersaries, that thinke there is no way when their enemies assault them, but desolation, measuring things by sense, and not by faith; Why, *The Lord is with vs to defend vs, why then should we be afraid, though ten thousand rose vp against vs?* secondly, it reproues the presumptuous aduersaries, that thinke when they preuaile, that God hath forsooke his Church, as *Psalm.* 71.11. and *Matth.* 27.43. or that hee doth not regard their trouble *Psalm.* 94. 6,7. or that hee could not redresse it, 2 *Chron.* 32.14. Lastly, it reproues the graceless and carnall beholders that ascribe all to the meanes, and doe not beleeue Gods hand to be all in all in defending his Church, and destroying their enemies. *Vse* 1.

The second vse is for comfort to the faithfull, both *Vse* 2.

in that God is with them to helpe them, and then if he *be with vs, who shall be against vs?* and to giue them a *good issue, and a plentifull reward*; as also in that God is against our enemies to confound them, and all their courses taken in hand against vs.

Vse 3. Lastly, this is for terror to the wicked; It is terror enough for them to know that God fauors those whom they persecute, much more terror is it to them to know, that the Lord is bent against themselues with all his wrath and power to confound and destroy them; I will shut vp all with the Speach of the Prophet, *Psalm. 34.19. Great are the troubles of the righteous, but the Lord deliuereth them out of all*; The troubles of Gods children are great and many, yet let vs shew our selues to be righteous men, iustified by the blood of Christ, and wee shall finde it to be true, as it is in the note; that the Lord will be altogether with vs, to saue and defend vs, and altogether against our enemies to confound and destroy them.

THE

The three and twentieth LECTVRE of the CHVRCH.

HAuing propounded nine ſeuerall heads to be ſpoken to concerning the viſible Church, wee haue through Gods aſſiſtance ſpoken of ſeuen of them. It remaines therefore now, that wee come to the eighth, namely, the power and authority of the Church: A point which was named and pointed at before, amongſt the Priuileges of the Church; For ſurely the power that God hath endued the Church withal, is none of her ſmalleſt priuileges, if it be not one of her greateſt; as the greateſt priuilege of a King, is his Kingly power and authority: then wee pointed at it, but wee reſpited the full handling of it to this place, partly, becauſe in the beginning, wee propounded it as one of the principall heads in this queſtion; but eſpecially becauſe it is both large and waighty; large, and ſo requires; waighty, and ſo deſerues worthily to be handled in a ſeuerall Title by it ſelfe; it hath alſo ſome affinity & neerneſſe with the fifth head, namely, the Gouernment of the Church, for many of the ſame things that are incident to the Gouernment of the Church, are alſo incident to the authority of it, and ſuch things wee will onely touch as wee meete with them, referring you for further knowledge of them to thoſe places that already they haue beene handled in: But there are ſomethings belonging to the pow-

The 8. generall head of the Church, viz. the power and auhority of it.

er of the Church, which could not ſo fitly be reduced to the gouernment of the Church; and theſe are the points which, God willing, here wee will ſpeake vnto: The power and authority of the Church; I call it power and authority, for in effect they are both one; It is true, that they are ſometimes diſtinguiſhed, and then this is the difference; power, ſignifies an ability to doe a thing; and authority, a warrant from God to exerciſe that ability: but here they ſignifie one and the ſame thing, and the reaſon is plaine; becauſe the Church of all other ſorts doth abſolutely deny her ſelfe, to haue any power to do ought but that which ſhe hath authority and warrant from God to doe.

And in it 3. things to be ſpoken vnto.

The points that I will ſpeake of concerning this matter, are theſe: Firſt, that the Church of God hath power and authority belonging to it: Secondly, what manner of power and authority this is; And thirdly, what it is that ſhee hath power in.

1. that there is a power.

Firſt, that there is power and authority belonging to the Church; for howſoeuer ſhe be weak in outward forces, and contemptible in the eyes of the world, and for the moſt part ſpurn'd out, ouer-borne and troden vnder foote by the Potentates of the earth, and for the managing of any temporall adminiſtration or ſtate, able to doe little, and warranted to doe leſſe, yet, if ſhe be taken within her owne element, that is, in Church affaires, ſhe is armed with much power, and great authority: euery State and ſociety hath power and authority annexed to it, whereby it is vpholden; the Church then being the worthieſt State, and happieſt Society that is, hath it much more; for there are many offices and duties of diuers kindes and ſorts, daily and neceſſarily to be performed in the Church; wel-doers muſt be encouraged, ſinne muſt be puniſhed, lawes muſt be executed, orders muſt be obſerued, and obedience muſt be practiſed, theſe and ſuch like muſt be daily performed in the Church: Now, without power, nothing can be done, and with-

Reaſ. 1.

out authority nothing must be done; And therefore the Church must haue power and authority. Againe, the greateſt and waightieſt workes that are done in the world, are done in the Church; the conſcience commanded; ſoules conuerted, comforted and ſaued; Gods owne life wrought into the hearts of men; Chriſt and his Kingdome of grace, that is highly aduanced; Satans kingdome and his power quailed, and ſubdued; therefore the Church muſt needes haue great power to effect ſuch great workes. 2. Laſtly, ſhee muſt haue this power and authority, that ſhee may be able to hold vp her head againſt her aduerſaries, that doe commonly and ordinarily except againſt her, ſaying, By what authority doe you theſe things, as they did to our Sauiour, *Matth.* 22. 23. and to *Moſes*, *Exod.* 2. 14. *Who made thee a man of authority, &c.* ſo that except ſhee be furniſhed with ſufficient authority, there is no hope that they or their proceedings ſhould finde any acceptance: the people were aſtoniſhed at Chriſts Doctrine, becauſe *he taught with authority, and not as the Scribes*, *Mat.* 7. & *Mar.* 1. 27. *hee commands euen the foule ſpirits with authority, and they obey him*, as who ſhould ſay, if he had not commanded them with authority, they would neuer haue obeyed him; they would know good cauſe why firſt: This ſerues firſt to incourage the Church to the doing of her duty in excecuting Gods Lawes, and in aduancing his ordinances, ſeeing ſhee hath power ſufficient in her owne hands to ſtrengthen and countenance her preceedings, and to make them effectuall; It would neuer grieue a man to beſtow time and labour in good endeauours, though with much danger, and with many oppoſitions, when hee knowes before-hand, that he hath power and authority enough to be beare him out in it; therefore this ſhould eucourage the Church in her duty heerein: And alſo this ſerues to reproue thoſe, that lightly eſteeme of the Church, and of that which ſhee doth, as if they were nothing worth; but let ſuch know,

3.

Vſe 1.

Vſe 2.

that the Church is a powerfull worker, and that that Doctrine which she teacheth, is a word of great power, able to saue or to destroy, and the Censures that she passeth, are Censures of power, able to kill or giue life, and whosoeuer withstandeth these, shall finde them matters of power to their destruction in hell, if they be obstinate: but whosoeuer obeyes them, shall finde power enough in them, to bring them to God and to his Kingdome. So much for that first point.

2. point, what manner of power it is, and in it things asserted.

The second point, is what manner of power this is: for this wee must looke well into, lest mistaking, wee goe too farre, or come too short, each being a dangerous error; you shall vnderstand therefore, that this power is not humane, but diuine: Secondly, not temporall, but spirituall: Thirdly, that though it be spirituall, yet it is bounded and limited.

1 that it is not humane, but diuine.

First, it is not humane, that is, it is not of men, though they be men that exercise it, and howsoeuer, where it is publikely practised, it is vsually, and needfully ratified, at least permitted by the authority of the temporall State, yet it hath not his power from men; but it is diuine, and hath his power directly from God himselfe; the first beginnings of this power is from him, as wee may see, *Matth.* 10. 1. to 5. where our Sauiour calls his Disciples and giue them *power to preach & to cast out diuels, and to heale the sicke, &c.* and the promise of more power is also from God, as his owne free gift, *Matth.* 16. 19. *I will giue vnto thee the keyes of the Kingdome of heauen, and whatsoeuer thou shall binde on earth, shall be bound in heauen;* And so the performance of more power is from him, as deriued from his owne Pattent, *Matth.* 28. 18. 19. *Goe teach all Nations, &c. teaching them to obserue all things,* and *lo I am with you to the end of the world*; The Church is furnished with power from Christ, euen as hee is from his father, *Ioh.* 20 21. 22. *As my Father sent mee, euen send I you, &c.* and yet a more full increase of this power is from God too, *Luke* 24. 49. *Behold, I send the promise*

of

of my father vpon you, but tarry yee in the City of Ierusalem vntill ye be endued with Power from on high. And *Acts* 1.8. *yee shall receiue power after that the Holy Ghost is come vpon you*; These places proue, that the Power which the Church is endued withall, is not humane, but diuine, conferred God himselfe.

And the Reason is plaine, because *all Power is from God*, *Rom.* 13.1. And *there is no power but from aboue*, as our Sauiour tells Pilate, he could haue no power, except it were giuen him from aboue; If all power, euen the power which the wicked haue, be from God, much more is the power and authority which the Church hath, from God too; And that after a speciall manner, so much the more immediately, as the Church is more nearer ioyned to Christ, then any other State whatsoeuer; And so much the more rightly, as Christ is more rightly a spiritual King then a temporall, as *Ioh.* 18. *my Kingdome is not of this world*, &c: And so much the more properly, as Christ is the head and ruler of the Church more properly, then of the Commonwealth: And so much the more effectually, as the Lord doth more *magnifie* himselfe in Church causes, then in causes of the State. Reas. 1.

This teacheth, first, that if the power and authority which the Church hath, be from God, then we haue the more and greater assurance that it shall stand fast for euer against all oppositions of men or Diuels, as *Gamaliel* said, *Acts* 5.38.39. *If it be of God, yee cannot destroy it*, &c; if it be of God so directly, it must needs stand most firmly aboue all other power whatsoeuer. Vse 1.

Secondly, it teacheth the Church, that they bee the more wary and carefull in executing this power, that they abuse not Gods owne Power to the satisfying of their owne humors and lusts, but that they vse it to that end God hath appointed it, that is, to his Glory and the Churches good. 2.

Thirdly, seeing this power is so directly from God, then

then this teacheth vs, that it must bee the more dutifully obeyed and submitted to, of them that liue vnder it, else *if wee despise it, we despise not men but God*, as it is *Luk.* 10. 16. *hee that despiseth you, despiseth me*, &c. But

Quest. you will say, Is then the Church to bee obeyed in all things? Must all her sayings be beleeued? All her lawes obeyed, and all her proceedings yeelded to, as if they were Gods owne proceedings, and so bind the Conscience?

Answ. I answer, no; for sometimes shee saith false things, and doth that which is directly euill, and therein we are altogether free from her Authority, as that being vsurped, and not from God; and as shee therein bewraying some frailty and infirmity, and not exercising this diuine power: But you will say, how shall I know when she speakes true or false, when shee doth right or wrong? I Answer, The Lord hath giuen both her and vs the Word to rule and measure things by; this is the rule that she must goe by in her proceedings; and this is the rule that wee must measure her proceedings by: But sometimes the Church inioynes things in themselues indifferent, neither simply good nor bad, neitheir simply commanded nor forbidden in the word; In this the Church is to be yeelded to for order sake, as she hauing therin a general power from God; but yet the Conscience is not subiect to them, because the particular choice and determination of these indifferent things is from themselues, & out of their own lawfull liberty; I note this the rather, because some not only in the popish church but among vs too, stick not to affirme, that the churches constitutions in this latter kind, be of diuine authority, and to be accoũted as the Constitutions of God himself: But I haue shewed you, how you are to receiue and to submit to them, for order sake, & in respect of the general power she hath from God in these things.

How we may know when the Church speakes true or false.

Two things asserted, that power of the

The second branch of this second point is, that this power is not temporall, but spirituall; and therefore it is not so often called a Sword to smite, or a scepter

to

to sway, as Keyes to open and shut; and what doth it open and shut? Euen *the Kingdome of heauen*, *Matth.* 16. 19. and therefore it is a spirituall Power. The Ciuill Magistrate hath to do about our bodies, goods and outward State, the Church hath to doe with the Soule and Conscience and the inward man; Temporall power and authority serues to maintaine a temporall Life begun and ended here; spirituall Power and Authority maintaines a spirituall Life begun here, but perfected and finished hereafter in the life to come; Temporall power rules by the lawes of men, spirituall Power rules onely by the Lawes of God; temporall power fights and defends it selfe by the materiall Sword and worldly Policy; Spirituall Power renounceth these, and therefore Christ said to *Peter*, *Mat.* 26. 52. *put vp thy Sword into his place, for all that take the Sword, shall perish by the Sword*; Christ would not bee defended by the Sword; Spirituall Power betakes it selfe to better Weapons, to spirituall and heauenly Weapons, 2 *Cor.* 10. 4, 5. *the Weapons of our warfare* (saith the Apostle) *are not carnall, but spirituall, mighty through God*, &c: they are not carnall, but spirituall; not weake, but mighty; and that not of themselues, nor through the power of him that vseth them, but through God: And what are these weapons? They are the Word and the Spirit, Faith, Repentance, Prayer, &c. It is true, that sometimes both these Powers do concur together in the Church, that is, when the Magistrate is Christian; and surely, then Gods worke goeth happily forward, and then this is a blessed thing both for our Soules and bodies too, if wee haue grace so to vse it: but though they doe sometimes concurre, yet they are neuer confounded, though they be not diuided, yet they bee distinguished; they must each of them keepe in it's owne ranke, and manage their seuerall Charges by seuerall administrations; The Church is not to vsurpe on the temporal power, for that is flatly forbidden, *Matth.* 20. 15, 16. *the Gentiles*

Church is not temporal, but spirituall.

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raigne ouer them, but it ſhall not be ſo amongſt you, ſaith our Sauiour to his Diſciples, and 1 *Pet.* 5. 3. *Be not Lords ouer Gods Heritage*; Nor is the temporal power to vſurpe the Spirituall; for ye ſee how *Vzziah* was ſtricken with leproſie for medling with the Prieſts Office, 2 *Chron.* 26. 16. to the 19. And it was well hee eſcaped ſo, for by the law he deſerued Death, *Numb.* 18. 7.

The 3. thing aſſerted: that the Power of the Church is limited and ſcantled within the bounds of the Word.

The third Branch of the ſecond point is, that though it bee a ſpirituall Power, yet, it is not vnbounded, but it is limited and ſcantled within the bounds of the Word; For the ſame God that hath ſet markes and *bounded in the earth for the Sea that is ſhall not ouerflow them,* *Iob* 38. 11. he hath alſo preſcribed in his Word, certaine marks, limits, and bounds for the power of the Church, and ſo farre the Church muſt goe and no further: The Body and Spouſe haue power to doe many things, yet ſtill they are to bee ruled by the direction of their Head and Husband; And ſo long as the Church containes herſelfe within theſe bounds and limits it goes well with her, God proſpers her, and he hath promiſed (and will performe) a bleſſing to her, but if ſhe goe beyond theſe bounds and tranſgreſſe againſt God: It is a feareſull and dangerous caſe, the bond is broken, all flyes aſunder, the walls and hedges of the Church are troden downe, and the Boare and wild Beaſts enter in, and ſpoile and make a prey of all; Gods yoke is ſhaken off and then men runne into ſtrange outragious vnwarrantable and exorbitant Courſes, fitter for lawleſſe Infidels, then for Chriſts Diſciples, and by this meanes Gods Church will bee degenerate into Synagogues of Satan, and Religion turned into Ignorance, ſuperſtition, profaneneſſe and meere licentiouſneſſe; And by this meanes Anti-Chriſt himſelfe hath clymed vp into the Seate of Chriſt. The reaſon is plaine in the very like caſe, 1 *Sam.* 15. 23. Becauſe that they haue reiected God and his yoke, and gone beyond their bounds, therefore God will reiect them and caſt them off from being his

his Church; The Church therefore must consider, like a modest Spouse, that shee hath power indeed, but to what, to that that shee will and list her selfe? No, but to that, which Christ her husband will haue her to doe; so farre as in the exercising of her power shee walkes with God, shee may goe on safely and boldly: But if when God stayes, she will not stay, but still goe on forward, at her owne perill be it.

The fourth branch of the second point is, that though it be a bounded and limitted power and authority, yet it is the greatest power on earth, it reacheth not onely to the people, but Kings and Princes must obey it; I say, they are vnder the power of the Church, though they be aboue the persons, that exercise this power, as may appeare in the Example of *David* and *Nathan*, the Person of *Nathan* being subiect to *David*, and yet *David* subiect to the Power of his reproofe: Secondly, as it reacheth not onely to the meanest, but to the highest; so it reacheth not onely to the outward man, but euen to the Inward also; the very Spirit and Conscience though it be free from all other power, yet it is subiect to this; I say not to the Church it selfe, but to that spirituall and diuine power, which it in Christs Name doth exercise: Lastly, whereas no other authority or power reacheth so high as heauen, or so low as hell; this power of the Church extends to both, it cuts off from God, and deliuers ouer to Satan; And againe it releases out of Satans lawes, and reconciles vs to God, and brings vs to heauen: So much for the second point, what manner of power this is.

The 4. thing asserted, that the power of the Church is the greatest power on earth: Kings are vnder the power of the Church, though they be aboue the persons that exercise it.

The third and last point is this, Namely; what is it, that the Church hath power in? The Church hath a double power, one ouer persons and another ouer things; ouer persons, and that in two respects, either as they are members, or as they are officers; As they are members, and that in two respects also, either as they are not come into the Church, or as they are come in already,

The 3 point is, what it is that the Church hath power in, & it is double 1. ouer persons, and that 1 ei-

ther as members either not come in to admitte.

Who are to be admitted.

ready; as they are not come in, and that in two respects too; either to admit them as members, or to repell and refuse them: If yee aske, who are to be admitted? The Answer is, all those that are called, *Acts* 2.39. *the promise is made to you and your children, and to many that are afarre off, euen to as many as the Lord our God shall call*; For seeing the promise belongs to them, and so they are, for ought wee know, within the Couenant, then they ought to be admitted into the Bosome of the Church, and to bee admitted as members thereof: If yee aske, how we shall know that they are called? The Answer is plaine, yee shall know it by their profession of faith in the Church, and by their profession of Repentance; by their profession of faith, as *Acts* 8. 12, 37. *As soone as they beleeued* Philip, *which preached the things that concerned the Kingdome of God, and the Name of Iesus Christ, they were baptized both men and women*, And verse 37. *Philip said to the Eunuch, If thou beleeuest with all thine heart, thou maist be baptized; then he answered and said, I beleeue that Iesus Christ is the Sonne of God*, &c: 38. *and he baptized him*: And so, by the profession of Repentance, *Matth.* 3.6. *they were baptized of* Iohn, *confessing their sinnes*: And both these you shall finde together, *Acts* 2.37.38. when *they were pricked in their hearts* at Peters Sermon, *they said, Men and Brethren what shall we doe to be saued*; Peter *said vnto them, Amend your liues and be baptized euery one of you in the Name of the Lord Iesus Christ, for the remission of sinnes*; as if he had said, repent and beleeue: for amendment of life doth necessarily imply purpose of obedience; and so the profession of Repentance is a promise of obedience, and this is precisely required, *Exod.* 19.5. to the 8. where the Lord sent to the people of Israel, to know whether they would obey him, before hee would enter into Couenant with them: To which agrees the practice of *Iosiah*, and the people in the case of Reformation or renewing their admission: when they had broken their Couenant with God

God, 2 *Chron.* 34.31,32. he renued the Couenant betwixt God and his people, and caused all that were found in Ierusalem and in Beniamin to stand to it; If you aske what is the meanes and act of Admission? The answer is, that it is baptisme, *Mat.* 3.6. *Act.* 8.37,38 *Acts* 2.41. *they that gladly receiued the Word were baptized, and the same day there was added to the Church aboue three thousand Soules*; Now this Act being once receiued, is neuer to bee recall'd, though the Couenant be afterwards neglected and broken; for one entrance stands good for our whole estate: In so much, that if I fall after Baptisme, and that so greiuously, as that I be cut off by the censure of the Church, yet if I returne againe, the Couenant is to bee renued, but not baptisme, no more then circumcision in the former Testament was to be renued in the like case; but if men were neuer before baptized, then though they bee of yeares of discretion, yet they are to receiue Baptisme. But whether hath the Church power to compell men to be members? No surely, faith cannot be forced vpon any, yet if the Magistrate be Christian, he by his authority, may, and must compell men to come to the outward meanes, else wee deny him the priuiledge of his authority, and of our subiection: So did *Iosiah* cause all that were found in Ierusalem, and *Beniamin* to stand to the couenant, 2 *Chron.* 34.32. As they haue power to admit into the Church, so they haue power to repell and keepe out; and this wee finde to be plaine, *Acts* 8.36.37. *See, heere is water* (saith the Eunuch) *what doth let mee to be baptised?* Philip *said vnto him, if thou beleeuest with all thine heart, thou may'st, &c.* as who should say, where faith is wanting, it is a sufficient let to keepe from baptisme, and so from being admitted into the Church; But what shall children doe then? I answer, they, if they be the seed of the faithfull, are presupposed to be within the couenant, and so they are to be reputed, as *Gen.* 17.7. God saith to *Abraham, I will establish my Couenant betweene mee and thee, and thy seede*

The Act and meanes of admission.

This not to be renued vpon any falling away.

How far the Magistrate may compell.

Or, to repell them.

after thee; and *Acts* 3.29. *The promise is made to you and to your children*, saith the Apostle, and so in the 1 *Cor.* 7. 14. *The vnbeleeuing wife is sanctified by the beleeuing husband, &c. else were your children vncleane, but now are they holy*, and therefore where children are tendred by faithfull parents to the Church, they must admit them, so far as they haue power, and that is to baptisme, *Marke* 10. 13. 14. as it was with circumcision in the time of the Law, the children of the faithfull, all that were males, were circumcised; so it is in Baptisme, which succeedes in the roome of that; all the children of beleeuing parents, are to be made partakers of it: So you see the Church hath power ouer persons that are not come in, and that either to admit, or repell them.

Or, secondly, as come in, to keepe them in, or cast them out.

Secondly, they haue power ouer persons, as they are come in already, and that either to keepe them in, or to cast them out; to keepe them in, as in *Reu.* 3.11. Our Sauiour saith to the Angell of the Church of Philadelphia, *Hold fast that thou hast, that no man take thy Crowne from thee*; and what was the Angels Crowne, but the faithfull in that Church? So the Apostle *Paul* calls the Thessalonians his Crowne; and how must hee hold them fast, and keepe them in? By confirming, exhorting, reprouing, comforting, and instructing them, bearing with their weakneſse, admitting them to the Lords Table, and vpon their repentance, loosing them from their sinnes: So the Church hath power to cast out, for their obstinacy in sinne, and so to binde them in the chaines of euerlasting damnation: that the Church hath this power, it is plaine, for the Word of God is powerfull each way, *It is the sauour of life vnto life*, vnto some, to other, *It is the sauour of death vnto death*; so the Censures of the Church are wonderfull powerfull, *Iohn* 20.23. *whose sinnes yee remit, they are remitted, and whose sinnes soeuer yee retaine, they are retained*, saith our Sauiour to his Disciples: And so we see how the Church did cast out the Incestuous man, in 1 *Cor.* 5.4,5. and how they receiued him

him in againe, in the 2 *Cor.* 2.7,8. The next point is the power that the Church hath ouer members, as officers, and herein the Church hath power to choose or refuse, to place or displace, to choose and place, *Acts* 6.5. *and the saying pleased the multitude, and they choose* Stephen, &c. to refuse and displace, as in *Acts* 8.21. *Peter* refused *Simon Magus*, when he would haue *bought gifts of the holy Ghost for money*: and in the 1 *Tim.* 5.11. *refuse younger widdowes, &c.* and in the 1 *Kings* 2.27. to the 35. we may read how *Salomon* displaced and *cast out* Abiather *from the Priests office*; But of this I haue spoken sufficiently before the matter of Church gouernment, and therefore as I promised, I will referre you thither.

Or thirdly, ouer members as Officers, to choose, or refuse, place or displace.

Now in the second place, the Church hath power ouer things, and these things are of diuers kindes, some are matters of substance, some of circumstance: the Churches power in matters of stubstance, is eyther touching the Scripture it sefe, or in things besides the Scripture: as touching the Scripture, and that is eyther touching the credit and authority, of Scripture, or the sense of it: first, of the credit and authority of Scripture, which is called into question, and much disparaged, not onely by those that are without, but euen of those that professe themselues to be within, and to be members of the Church, which should most lighly esteeme it: some of of her champions, as they pretend, challenge at least an equall, yea, indeed a superiour authority to the Church, aboue the Scripture: and therefore the point to be discused here is, whether the authority of the Church be greater then the authority of the Scripture? It is not denyed, but that the Church hath some authority concerning Scripture, as wee shall heare afterward, but that it hath authority equall with or aboue Scripture, is not to be granted.

Secondly, the Church hath power ouer things, and these either matters of substance, as touching the Scripture, and therein first touching the credit of the Scripture,

And herein whether the authority of Church bee greater then the authority of the Spripture.

I will draw this point into an obseruation, which shall be this; That howsoeuer the Church of God is endued with great power and authority from aboue, yet

Doctr.

the authority of the Church is not greater then the authority of the Scripture, no, it is not equall with it, but the authority of the Scripture is greater and higher then the authority of the Church: here are two parts of this obseruation: First, that the authority of the Church is not greater then of the Scripture: secondly, that the authority of Scripture is greater then of the Church; the same places that proue one, proue both, *Ioh.* 4. 39. The woman of Samariah hauing had conference with our Sauiour, and beleeuing him to be the Messiah, *she went and told it in the Citty*, and it is said in the 39. verse, that *many of the Samaritans beleeued in Christ for the saying of the woman*; but it is said in the 41. verse, that *many moe beleeued, because of Christs owne words*: The voyce of the woman, what is it but the voyce of the Church? shee beleeuing in Christ her selfe, propounds him vnto others: which is the Office of the Church in this case; well, the people beleeued for her saying; but doe they rest vpon that as the chiefest authority of their faith? No, for verse 41. *many moe beleeued for his owne word*, and verse 42. they that did beleeue for the saying of the woman, acknowledge a greater and surer cause of their faith, disclayming the former as insufficient; now say they, *wee beleeue not for thy saying, for wee haue heard him our selues, and know that this indeede is that Christ the Sauiour of the world*: and is not Christs voyce to vs now the voyce of the Scripture? Therefore eyther they much wronged the womans voice in preferring Christs before it, or else the Church is not of greater authority then the Scripture, but the Scriptures of greater authority then the Church, *Iohn* 5. 33. to the 39. *Iohn* bare witnesse to the truth, that Christ was the Messiah, and his voyce therein is the voyce of the Church: But doth our Sauiour rest there, as if the truth were thereby sufficently confirmed? no, he disclaimes it in that respect, verse 34. *I receiue not the record of man*, and appeales to a higher and greater witnesse, euen to his Fathers, who did

did speake more sufficiently for him, and doth not the Father speake in the Scriptures? So that as the Testimony of *Iohn* is not greater then that of the Father, but the Testimony of the Father greater then of *Iohn*; so the authority of the Church is not greater then the authority of the Scripture, but the authority of the Scripture, is greater then that of the Church: And in the 39. verse of that Chapter, hee appeales from the Testimony of *Iohn* by name to Scriptures; *Search the Scriptures, for they testifie of me, as they being a greater witnesse, then the witnesse of Iohn*: So in *Luke* 16. from verse 27. to 31. the rich man being in hell in torments, intreats father *Abraham*, that *Lazarus* might goe and forewarne his brethren, that they might not come into those torments; No, saith *Abraham*, they haue *Moses* and the Prophets, and if they will not heare them, they will not heare him; The case is plaine, if *Lazarus* had come to his brethren and told them that they should take heed of their brothers courses, for hee was now in hell in torments for their sinnes; if hehad done thus, had not his voyce been the voyce of the Church? For what doth the Church, but instruct, exhort, reproue, and forewarne men from Sinne, that so they might keepe them from hell; and yet *Abraham* referres them to Scriptures, as of greater authority, and if *Lazarus* had come thus, it had beene by miracle too; which would haue added waight to his words; and yet for all that, hee referres them to the Scripture, to *Moses* and the Prophets, with a plaine affirmation of greater authority in them to perswade men from hell, then if one had risen from the dead to perswade them: The last place that I will adde for proofe of this point, is in *Iohn* 10.3.4. *the sheepe of Christ, they follow Christ*, that is, the faithfull they beleeue in him; why? *because they know his voyce*; as who should say, there is a secret skill, that God hath endued them withall, whereby they discerne the voyce of Christ from any other; and that voyce of his, they heare and beleeue

it; why, becauſe the Church tels them ſo? No, that is not it; but, becauſe it is his voyce, and he hath ſpoken it: So that the authority of the Church is not greater then the authority of the Scripture, but the authority of the Scripture is greater then the authority of the Church: this is a materiall point, not onely againſt the Papiſts, but euen in our conſciences, that we may know what is the maine ground which wee are to reſt vpon, the Church, or the Scripture.

Bellarmy de Verbo Dei, interpret. 246.

Reaſ. 1. The Reaſons are many, firſt, the Scripture is the foundation of the Church, *Epheſ.* 2.20. *you are built vpon the foundation of the Prophets and Apoſtles, Chriſt Ieſus himſelfe being the chiefe corner Stone*, that is, ye are built vpon the Scripture; then the Scripture is the foundation, and the Church the building; now we know that the foundation may, and oft times doth ſtand faſt without the building, but the building cannot ſtand at all without the foundation, therefore the foundation is a farre ſurer ſtay then the building, and the Scripture then the Church.

2. Secondly, the Scriptures is the immortall ſeede, whereof the Church is begotten, 1 *Pet.* 1. 23. now which is greater, the ſeed that begets, or the fruite that is thereof begotten.

3. Thirdly, the Scriptures are of greater authority to beget faith, then Chriſts own miracles, and therefore of greater authority then the Church, *Iohn* 5. 36. to the 39. Our Saviour appeales from the voyce of *Iohn*, which was the voyce of the Church, to his miracles, as being of greater authority, and yet he appeales from his miracles to the Scripture, as being of greater authority then them both; And *Luke* 16. 31. *If they heare not* Moſes *and the Prophets, neither will they be perſwaded, though one riſe from the dead*: and 2 *Pet.* 1. 17, 18, 19. miracles are of greater authority then the Church, and the Scriptures are of farre greater authority then miracles; that the Scriptures are of more greater authority then the Church; I will make it plaine by a *Simile*: In a Family, the wife being

ing of more authority then the childe, her word ſhall ſtand when the childes ſhall not ſtand, yea, but the husbands word is of more Authority, then the wiues, for his ſhall ſtand, when hers ſhall not; then it followes, that the husbands word muſt needs be of greater authority then the childes.

Fourthly, that which ſpeakes true alwaies, muſt needs be of greater Credit, then that which doth ſpeake true but ſometimes; but the Scriptures ſpeake alwaies true in euery tittle, as the Lord himſelfe, who cannot lye, ſpeaking in euery ſentence of it; *all Scripture is giuen by inſpiration from God*, 2 *Timoth.* 3.16. but the Church ſpeakes ſometimes falſe, for *euery man is a lyer*, *Rom.* 3.4. therefore the Scripture is of greater authority then the Church: or take it thus more plainly. God is to be beleeued before man, but the voyce of the Scripture is the voyce of God himſelfe; and the voyce of the Church is but the voyce of man; therefore the voyce of the Scripture is of greater authority, and is to be beleeued before the voyce of the Church. *Reaſ.* 4.

Fifthly, our aſſurance of any truth, ſtands more on that into which it is laſt reſolued, then of that which being but a meanes thereto, is it ſelfe proued by it: As for example, If I be ſure the King will giue me an hundred pounds, becauſe hee hath promiſed, and paſt his word for it; this promiſe is but the meane of this aſſurance, that which my aſſurance is laſt reſolued into, is the honeſty of the King; for if I be not principally reſolued on that, his promiſe can giue mee no certaine aſſurance; Now our aſſurance of the truth of Scripture, is laſt reſolued into the authority of the Scripture it ſelfe; the Church is but a meanes, bringing vs thereto, and it ſelfe leaning thereon: For, if I beleeue the truth, becauſe the Church ſaith it, then I muſt be ſure that the Church ſaith true, but how ſhould I doe it, but by the Scriptures; therefore my aſſurance of the truth, ſtands on the authority of the Scripture, not of the Church; 5.

and so the authority of the Scripture is greater then the authority of the Church: an Angell from heauen is not to be beleeued besides the Word, *Gal.* 1.8.

6. Lastly, the practice of the faithful is answerable to this, both of teachers and learners: the Teachers, they haue referred the people still for certaine proofe of the truth to the Scriptures, *Esa.* 8.20. *to the law and to the testimony*, if they speake not according to this Word, it is because they haue not light in them, *Acts* 10.43. *to him giue all the Prophets witnesse*, saith *Peter* to *Cornelius*, referring the truth hee taught, to be tryed by the Scripture: and so this hath beene the practice of the learners, *Acts* 17. 11,12. *The men of Berea seached the Scriptures to try whether the things were so, as* Paul *had taught them*; and yet *Paul* was a principall member of the Church, and in his Doctrine, hee was specially guided by the Spirit, more then euer any Church was since; and the Bereans are commended for this, and not accounted curious; So that the Teachers and the Learners, haue still referred themselues, for the tryall of the truth, to the Scriptures, and not to the Church: and therefore the authority of the Scripture, is greater then the authority of the Church:

Obiect. Yea, but you will say, so the Scriptures are vsually referred to the censure of other Scripture; and yet that is no proofe, that therefore one Scripture is of greater authority then another, how then doth this proue, that the Scripture is of greater authority then the Church?

Answ. I answer, yes, It proues the first ponit of the obseruation plainely, that is, that the Church is not aboue the Scripture, which is the maine controuersie: Nay, if it be well considered, it proues the second point of the obseruation, that the authority of the Scripture, is greater then that of the Church; I say, it proues it as sufficiently, though not at the first sight so plainely, for still in euery kinde, there must be one highest, which all the rest must settle vpon, else there will be no stay at all, but we shall runne on infinitely, and without end: now

the

the Scripture or the Church is the higheſt thing, in this kinde, whereon we are to reſt, for they cnanot be equall; then the Scriptures muſt needs be higheſt, and if they be referred to any at all, it muſt be to themſelues, for there is none greater nor higher; as in the matter of an oath, *Heb.* 6. 13. to 16. *men ſweare by him, that is greater then themſelues*, But *God ſweares by himſelfe, becauſe there is none greater to ſweare by:* So likewiſe the Church is referred to the Scripture for trial, becauſe the Scripture is higher then the Church; but Scripture is referred to Scripture, becauſe there is none higher to be referred to, nor there cannot be two higheſts in one kinde, for that is againſt nature and reaſon too; and therefore when the ſayings of the Church are referred to the approbation of Scripture, it is the referring of them to an higher; and ſo the authority of the Scripture is greater then the authority of the Church.

Vſe 1. The vſes are theſe; The firſt is matter of refutation, againſt the Papiſts, that vſually diſparage the holy Scriptures, and ſet them downe too low, and doat on the Church, aduancing it too high; their reach therein, is not ſo much the loue they beare to the Church it ſelfe, but that thereby, they might exalt themſelues, and their owne Church, and that their faith might be reputed the onely true ſauing faith, becauſe their Church teacheth it: So that God and his Word muſt goe downe, that they might be lifted vp; but if it be true, that the Church were aboue the Scriptures, yet, except they can proue their Church to be the only true Church of God (which they are neuer able to doe) it helps not their cauſe; It is ſtrange to ſee and heare, what monſtrous and blaſphemous ſpeaches and poſitions, many of them haue deliuered to this purpoſe, as that the Scripture is of no more authority without the approbation of the Church, then *Eſops* Fables, Oh, horrible blaſphemie! there are ſome others of a better kinde, that are more modeſt, that ſay, that the Scriptures are to be fitted to

The blaſphemous ſpeeches of the Papiſts concerning the Scripture without the approbation of the church.

the times, and the ſenſe thereof is to be altred as the times alter; others there are that ſay, that the Churches are not bound to take the Scriptures as true, without the allegation of the Church; and that the Church hath authority to reiect or allow Scripture, and that yee may know, that by the Church, they meane their Romiſh church, and by that the Pope: hearken how blaſphemouſly they aſcribe vnto him all power in heauen and in earth, that hee may diſpence againſt the Apoſtles and their Canons, and againſt all the commandements of God in the old and new Teſtament, &c. Here the world may ſee, that the church of Rome is that *whore of Babilon*, an impudent, and ſhameleſſe ſtrumpet, that ſets ſuch a braſen face, and belches out ſuch whoriſh, filthy blaſphemies againſt God and his Word; the very naming of theſe poſitions, is refutation enough for them in any Chriſtians iudgements. To come to their beſt poſitions in this controuerſie: Firſt, the Church, ſay they, is ſupreme Iudge in all controuerſies of Religion; but yee ſee by this obſeruation that it is not ſo; God is higher, and the Scripture is higher; the Spirit indeede is the Iudge, and the higeſt Iudge ſpeaking openly, and plainely in in the Word, and ſecretly in the minde and heart of euery beleeuer, 1 *Ioh.* 2,20,27. *you haue anoyntment from that holy one, and know all things*; And againe, *the ſame anoynting teacheth you of all things*: yea, but ſay they, are not men ſent to the Prieſts to enquire at their mouthes, *Mal.* 2.7. and is not the Prieſt the higheſt Iudge then? I anſwer, What are wee to goe to the Prieſts for? for the Law, not for their owne Iudgement, whereto if they ſpeake, wee are to receiue it, yet not becauſe it is their ſaying, but Gods Law, but (happly) they can deliuer no other but Gods Law, that is flatly contradicted, verſe 8. where the Prophet ſaith, that they are gone out of the way, and haue cauſed many to fall by the Law: yea, but ſay they, the high Prieſt was the Iudge, as wee may ſee, *Deut.* 17.8,12. But hee was to iudge according to

The Church of Rome is that whore of Babilon.

The beſt poſitions of the Papiſts in this controuerſie, Anſwered.

1. Poſition.

Obiect.

Anſw.

to the Law, as we may see in *Vers.* 11. so that except they will arrogate more to themselues, then the messengers of the Lord of hoasts did vnder the law; they cannot be Iudge nor Iudges of the Scripture.

The second position of theirs is this, That whatsoeuer the Church saith, we must take it as a Law and obey it; It is true, that whatsoeuer the Church saith, according the Law and Word of God, we must obey it, not otherwise; The Scribes and Pharises were to bee obeyed, as they sate in *Moses* chaire, that is, as they taught his Doctrine, *Matth.* 23, 2, 3. but if they transgresse and bring in the precepts of men, and their owne traditions, as sometime they did, then is their Doctrine vayne, and to be reiected, *Marke* 7, 7, 8. so that it is plaine that the Church is to bee beleeued and obeyed, so long as they goe according to Gods Word; but when they swerue from that, they are no more to be beleeued, *Esa.* 8. 20. *to the Law and to the Testimony*, if they speake not according to this Word, it is because there is no light in them, except they speake according to the Scripture, they are but darke and blind guides, no light in them at all; and that which is pretended to the contrary, *Matth.* 18. 17. is directly vnderstood of Church Censures, which yet are not simply authenticall in themselues, but as they are proceeded in Christs name, *ver.* 20. that is according to his order, else there is no danger in it, *Iohn* 9. 34.

2 *Position.*

How the Church is to be beleeued and obeyed.

Their last Position is this, which is directly against this obseruation, namely, That the authority of the Scripture depends vpon the authority of the Church. In which grosse assertion they, first, dishonour God exceedingly, as who should say, man is to bee beleeued before God; at least that God should not be beleeued, but because of man; Besides, whence had the Scripture its authority in the writers of it, from God or man? Surely from God, he is the author himselfe of Scripture, 2. *Timothy* 3. 16. *every Scripture is giuen by Inspiration from*

3 *Position.*

Answered.

Reasons against it.

from God: then it must haue its authority from God, who is the author of it; Againe, who giues vs faith? the Church? No, it is the worke of God, *Iohn* 6.29. Therefore that wee beleeue the Scripture to be Scripture, or any booke of it to be Scripture, it is wholly from God himselfe, who workes Faith in vs to beleeue it; Well, say they, it is of God indeed, that the Scriptures haue their authority; but yet by meanes of the Church.

Ob:

Answ. I Answere, It is true, as the Church is the propounding witnesse thereof, but not as enduing it with authority, for that is from God alone, and it is a great dishonour to him, to giue any part of it to any other: Secondly, as

2. it dishonours God, so it disgraceth the Scriptures, making them inferior to the Church, whereas indeed they are the cause of the Church, and subiecting them to the arbitrement of man, whereas all our faith and discerning, and thoughts are to be framed by direction from

Ob. Scripture: But they except and say, It is no disgrace to the Scriptures, that the Church is thus aduanced; no more then it was to Christ, that his Apostles gaue witnesse to him; I Answer, yes, for they make the Church

Answer. aboue the Scripture in this case, but the Apostles were witnesses of Christ, as his vnderlings and Disciples:

Reply. They reply; But the Protestants doe magnifie euery one himselfe, as much as we doe the Church? I An-

Answer. swer, No, for euery one of vs beleeue that we are in the right, because we goe by the right rule of the Scripture, and the Spirit, and so farre as the Church goes by that rule, we will follow her as soone, yea sooner then any particular man. Thirdly, this weakens and, indeed, ouer-

3. throwes Religion, setting it vpon man, a ground weake and insufficient, whereas Religion must stand vpon Di-

4. uine authority, else it is not sound. Fourthly, it spoiles the faithfull of their surest comfort, which is this, that

5. God is the author of their faith, and not man; Fifthly, it bereaues the Church of her maine hould, and defence against the aduersary, for whiles she saith, the Religion

which

which she professeth is true, because shee saith so her selfe, she layes her selfe open to the scoffes & insultations of the aduersary; For by that reason euery Religion wilbe a true Religion, seeing the professors thereof will say, It is true, as well and as confidently as the Church; whereas if she say, her Religion is true, because God saith so in his word, and so prooues it; this is sufficient to stop their mouthes, or else to leaue them without excuse.

Vse. 2

The second vse is for Instruction, teaching vs how to carry both our selues towards the Church, and towards the Scriptures, that is, with an euen hand, as our Sauiour said of tribute money; *giue vnto Cæsar that which is Cæsars, and vnto God that which is Gods*: So must we giue vnto the Church, that which is the Churches, and vnto the Scripture, that which is the Scriptures: First, esteeme of the Scripture as Gods owne Word, 2 *Pet.* 1. 21, 22. *able to make vs wise to saluation, and perfect to euery good worke*, 2 *Tim.* 3. 15, 16, 17: Secondly, esteeme of the Church as *the Piller*, that is, as the keeper and vphoulder of *the truth*; 1. *Tim.* 3: 16. not that light, but *a witnesse of that light*, *Iohn* 1. 8. she is to inquire, search, propound, expound, pronounce, teach, approue, & iudge, according to Scriptures themselues, and not otherwise; she is as the woman of Samariah, that propounded the Messiah to the men of the city and brought them to him, but *when they heard him, they say, now we beleeue not for thy saying, but we haue heard him our selues, and know that this is indeed that Christ*, *Iohn* 4. 42. So the Church propounds and brings vs to the Scripture, but when we looke into it and heare it speake, then we beleeue. But ye will say, how then do we know which is Scripture, or how shall we know that the contents therein are true, and of God? I Answer: First, wee shall know it from the Scripture it selfe; as the Sunne is knowne by his owne light, so the Scriptures are knowne by their owne light, God speaking and shining in the Scripture: Doe wee then

How we must esteeme of the Scriptures.

How we must esteeme of the Church.

4. Wayes how we may know the scripture to be the Scripture.

6 Rules concerning our beleeuing what the Church saith of the authority of the Scripture.

then beleeue the Scriptures because the Church saith they are Scripture, No, but because the Scriptures themselues say so, 2 *Tim.* 3.16. 1. Secondly, we shall know them by the Spirit working in vs, together with the Word, and perswading vs that they are true, 1 *Iohn* 5.6. 2. Thirdly, they are made knowne to vs by the miracles, whereby they were first confirmed, *Iohn* 20.30,31. 3. Fourthly, wee know them by the testimony of the Church, that is, that congregation that truly professeth the saving faith of Christ; So that first, not euery company, that professe themselues to be the Church, but professing the saving faith, are to be beleeued; And secondly, not whatsoeuer the Church saith, is to bee beleeued, but that which she saith by the euidence of the Scripture it selfe, and interpretation of the Spirit: And thirdly, that which is so beleeued, is not chiefely to bee beleeued because she saith so, but in a second place, after the Word and Spirit; And fourthly, not formally or essentially, but instrumentally, as an outward instrument 1.2.3. 4. onely; Fifthly, and that which shee doth say so, shee speakes not, infallibly, but with some saylings, errors and imperfections, mans corruption still bewraying its 5. selfe, euen when he is much inlightned: Sixthly, that which she speakes without error, is not absolutely to be beleeued, because the Church saith it, but conditionally, because shee speakes according to the word and the Spirit: There must be a perswasion in vs that the Word is of God, else there is no profit by it, 1 *Thessa.* 2.3. 2 *Peter* 1.19,20. 2 *Tim.* 3.16. And therefore 6 still the Preface of the Prophets is, *Verbum Domini.*

And so much shall seue to be spoken concerning the authority of the Scripture.

THE

The foure and twentieth LECTVRE of the CHVRCH.

CONcerning the power of the Church yee haue heard how it extends it selfe to persons and things (for so we diuided it, for our more easier proceeding in the point) that which concernes persons wee haue already spoken of; And that which concernes the thing wherein the Church hath power wee haue entred into and shewed, that they are of two sorts, eyther matters of circumstance, or matters of substance. The Churches power in matters of substance are eyther in matters touching Scripture, or besides Scripture, touching Scripture, and that I shewed was of two sorts, eyther touching the authoritie of Scripture; or the sense of Scripture. Of the authority of Scripture, we spake in the last Lecture; Now wee are to speake of the sense of Scripture, which wee shall be the longer in handling, because looke what was wanting in the former point, shall be here supplyed. Touching this point, what authority the Church hath in the sense of Scripture, it is as materiall, and as difficult a point as the former: First as materiall, for after we are made acquainted with the letter of Scripture; so that we know which are Canonicall bookes, written by the Infallible direction of the Holy Ghost, and that euery thing contained in them is the vndoubted truth of God, wee are still as far to seeke in matters of faith as before till we proceed further and be acquainted with the sense and meaning

The second thing the Church hath Power in about the Scripture is the sense of it, and how farre it hath power therein.

meaning of Scripture; for the Word of God is not so much the letter, as the sense; and the Scripture is not so much the bare written word, as the right meaning, and vnderstanding of that which is written: That what a man saith, is his speech indeed, in common acceptation; But yet if it bee not taken in the sense hee meanes it, he will and may iustly disclaime, as none of his speech: A mans meaning is contained in his words, as the things signified in the signe, because words are the signification of our meaning; but the subiect of them wherein it properly rests and is seated, is the breast of the speaker; So the Word of God is in the Scripture, as the signe, whereby God signifies his meaning, but the subiect of them, wherein properly the meaning of them restes, is in God himselfe; so that this is a materiall point to be knowne. Secondly, it is as difficult a point as the former, for after we heare which is the right letter of Scripture, it is as difficult to know which is the right sense, as before it was to know which was the right letter; for the same words sometimes haue diuers significations, and one and the same sentence may be vnderstood many wayes; and diuers men, are of diuers minds, expounding one and the same Scripture diuers wayes; euery man abounding in his owne sense; the true beleeuer expounding it to the maintenance of the true Catholique faith; the Heretique to the maintainance of his Heresie; Yea among and true beleeuers themselues, one interprets the same words to that opinion that he fauours, and another to a contrary that he fauours; What is to be done in this case? The Church is here thrust vpon vs, as the onely or chiefest vmpyre in these differences, and that alone to be the true sense, which shee pronounceth; And surely I see not, but that the Church may as probably and plausibly challenge authority to deliuer which is the meaning of Scripture, as which is the letter of Scripture. We haue giuen the Church her due, touching the former,

Hieron. in Epist. ad Gelat. cap. 1.

former, acknowledging her authority in and about the letter of Scripture, but not ouer or aboue it; and so God willing, we will deale as ingenurously in this concerning the sense of Scripture; But yet we will limit and bound it within certaine necessary cautions and limitations; And that we may doe so, we will handle it by way of Obseruation.

The Obseruation is this; That howsoeuer the Church hath great authority in expounding Scripture, yet she must not expound it as shee list, and according to her owne minde, but according to Gods minde, and the meaning of the Scripture it selfe. *Doct.* But say some, the Church will not, nor cannot expound them, but according to Gods minde, and therefore, this is a needlesse Obseruation; I Answer; It is true that the Catholique Church, that is, the whole company of the faithfull cannot do otherwise; *Ob.* But particuler visible Churches may and oft times haue expounded Scripture to their owne minde, and not according to Gods minde; And therefore it is reason that they should bee thus bounded and limited; we will proceed then to the proofes of the obseruation: And first, I will prooue it by rules; And secondly, by examples; The rules in the Scripture are plaine for this note, and that first in generall, *Esay* 8.20. *To the law & to the Testimony*, &c. whosoeuer is the speaker, and whatsoeuer he speakes in matters of God, and of Religion, and therefore specially in expounding Scripture, it must be according to the law and the testimony; that is, according to the meaning that God intendeth therein, and so in the 1 *Peter* 4.11. the Apostle saith, *Let him that speakes, speake as the words of God*, that is, in Gods sense. As in generall all must thus speake Gods Word, so specially the Preacher, or whosoeuer that takes vpon him to expound Gods Word, he must speake it as the Word of God, that is, not onely for the manner of it, reuerently and zealously, as becomes the Word of God; but for the matter much more, that is, in the same sense *Answer.*

that

that God himselfe hath spoken it, as hee being then in Gods stead, and deliuering his message, else he speakes his owne words not Gods; Secondly, more particularly, *Iohn* 5.39. *Search the Scripture* saith our Sauiour, he doth not bide them, take the Scriptures, and reade them, and giue what sense of them they thinke good; But he bids them *search* them, that is, examine them and consider aduisedly of them, lay them rightly together & weigh one place wel with another, and make diligent inquiry after the sense, & reach that God intends in them; And so we shall find that they are first witnesses of Christ, and then that they are helpes to eternall life: See it yet more neerely *Rom.* 12.6. *Let vs propheſie according to the proportion of faith*, saith the Apostle, whereby prophecy is expresly meant interpretation of Scripture, for so it is taken in the 1 *Cor.* 14.3.31. and that is to be framed according to the proportion or Analogy of faith, which whether it be meant of faith, contained in the Creede, or of the measure of faith that God hath endued vs with all, yet still it is to bee vnderstood, that that faith which God hath reuealed in the body of the Scripture, must needs be the rule and square of all interpretations; And so in the 2 *Peter* 1.20. *No propheſie of Scripture is of any priuate interpretation*, &c. where intepretation of Scripture is named, and all priuate interpretations of Scripture excluded; now what is meant by priuate interpretations; it is explained by the opposition *vers.* 21. *but holy men of God spake as they were moued by the Holy Ghost*, so that euery interpretation is forbidden and condemned as ptiuate, that is not according to the minde of the holy Ghost that speakes in Scripture, and see it falls in right, with the obseruation, as if it were the same words. Secondly, the examples of the practice of the faithfull is plaine for this; *Nehem* 8.7.8. The Text saith, *they read in the book of the Law, and gaue the sense*, &c. not that they did giue a sence of their owne, but they gaue that sense that the Lord himselfe therein intended,

and

and so caused them to vnderstand it: So in *Act.*8.34,35. the Eunuch reading that place, *Esa.*53. *hee was led as a Sheepe to the slaughter, &c.* hee asketh *Philip* whether *the Prophet speaketh this of himselfe, or of some other*, acknowledging thereby, that the meaning of the Prophet himselfe must be the Rule that he must goe by in expounding the Prophet, And *Act.*17.11. The Bereans took not the Apostles word, no further then it was consonant to the sense of Scripture, but *they searched the Scriptures daily, whether those things were so*; And our Sauiour himselfe submitted himselfe to the same Rule, *Luke* 24.27. *he expounded* Moses *and the Prophets to them*, that is, hee did plainely deliuer their meaning, for that is the right office of an Interpreter; as when two speake together, being of a strange language, the Interpreter is to tell what each of them meaneth: And this being the chiefe office that the Church hath concerning Scripture, to interpret them, shee is then to giue no other sense of them, but that which is the minde of God, and the meaning of the Scriptures themselues; this is true preaching; and this did our Sauiour, *Luke* 4.17.21. *hee opened the booke, and read in it*, and then expounded it: So much for the proofe of the point.

The reasons are these, first, what the Church doth according to her owne will, not following the sense of the Scripture, they doe it as naturall men; for so farre as they are spirituall, so farre they follow the mind of God, and deny themselues; now *the naturall man perceiueth not the things of the Spirit of God*; and *the sense of the flesh is enmity against God*, *Rom.*8.7. and when *Peter* confest aright, that our Sauiour was the Sonne of God, *flesh and blood did not reueale this* vnto him, *Matth.*16.17. and therfore if so be they will find out the truth in the Scripture, they must not consult with themselues, but with the Spirit of the Lord. *Reas.*1.

Secondly, the light of nature, affords euery man to interpret his owne words, according to his owne mea- 2.

ning, ſpecially, hee that makes lawes is to expound them; And is not the Scripture Gods owne Word? and is not he the author of all the Lawes and Statutes therein contained? And ſhall wee ſcantle God of that in this kinde, which is due to euery man in the like kinde? Shall euery man expound his owne words, and interpret the lawes hee makes, according to his owne meaning? And ſhall not God doe ſo much more? It is the Apoſtles reaſon for the words of the Prophets, 2 *Pet.* 1.20, 21. where he ſaith, that *no propheſie of Scripture is of any priuate interpretation, but holy men of God ſpake as they were moued by the holy Ghoſt*; as if hee ſhould ſay, it is Gods Word, and therefore not to be interpreted after the will of man; and it may as iuſtly be applyed to all the Scriptures, as to the Prophets, becauſe they be *all of God*, 2 *Tim.* 3.16. *all giuen by inſpiration from God*, therefore God is to expound them.

3. Thirdly, It is ſo in the iudgement of outward and carnall things, becauſe they be of God, therefore they are to be proceeded and dealt in after his will, and not our owne; the iudgement that man giues, is not his owne, but it is Gods Iudgement, as *Iehoſaphat* ſaith to the Iudges in the 2 *Chron.* 19. 6, 7. if it be ſo in ciuill things, that the Iudge muſt doe nothing, but that which God will haue him to doe, becauſe it is Gods Iudgement; much more in Religious iudgements, as about the ſenſe of Scripture, it muſt needes be ſo; for the life of naturall reaſon is farre more clearein the other, then theſe: yea, the Lord himſelfe quotes them both together in this caſe, limiting both alike, *Deut.* 17.8. to the 11. *If a controuerſie ariſe, they muſt goe vnto the Prieſt, and vnto the Iudge, and what they informe, according to the Law, that they muſt doe.*

4. Fourthly, the Church is the Spouſe of Chriſt; Now the wife muſt be aduiſed by her husband, and not runne on her owne head: So they are the ſheepe of Chriſt, and therfore to follow the Shepherds voyce, and not to goe

goe before it, framing it to their owne fancies; and the Church hath the promise of the Spirit, no further, but as following Gods Word, *Iohn* 14.26.

Fifthly, the Church hath erred, and that most dangerously, in interpreting of Scripture, and that was when they neglected to obserue the minde of God, and followed their owne mind, and therefore her owne wofull experience may teach her this wisdome. 5.

Sixthly, By this meanes the Scriptures shall be, and are occasionally the author of all heresie, for whence haue they sprung, but from hence, that men haue taken the Scripture, and mis-interpreted them, in fauour of their owne opinions? Yea, but what is this to the Church, that particular men haue done this? Yes, for if they may doe it, why not the other; and these very Heretikes were of the Church, when they did thus misinterpret the Scriptures.

Seuenthly, by this meanes, the Church shall be found contrary, or at least, diuers from her selfe, two seuerall Churches expounding the same Scripture, two contrary waies, yea, one and the same Church expounding the same Scripture, now one way, and now another way. 6.

Eightly, It is the practice of the diuell and his instruments, to handle the Word deceitfully, making merchandize of it, turning it to their owne, and other mens affections, as the Apostle speaketh in the 2 *Cor.* 2. 17. and 4. 2. whereas the Apostles, and Gods Ministers doe otherwise, they make Gods meaning plaine in euery mans conscience in the sight of God; So it is the practice of the diuell and his instruments, to mis-apply Scripture, wresting it to error, to their owne destruction, 2 *Pet.* 3. 16. So they alleage it quite against the meaning of God, as Satan did, *Math.* 4 6. 7.

Lastly, the sufficiency of the Scriptures, and plainenesse, and constancy in it selfe, is such, that it requires, that whosoeuer interpret them, they must doe it accor- 8.

ding to the meaning of God in them, and not their owne minde. So much of the reasons.

Vse 1. Reproving first the opinion of the Papists.

The vses of this point are many: The first is for matter of reproofe, and that principally of the Papists, and it meets with them two waies. First it reproues their opinion, and secondly, their practice. And first, it reproues them for their opinion, for they esteeme the Scriptures but a dead or killing Letter, and the written Word, but bare and dead Inke; It is the Church, say they, that is the mouth of the Scriptures, giuing it sound and sense; and it hath no meaning, but what shee pronounceth: This is their wicked opinion; but the faithfull haue spirituall eares, they heare God himselfe speake, euen in the written Word; It is true that the Church sounds it to the outward eare, but God speakes in it to the heart and conscience, and they *receiue it, not as the word of man, but, as it is indeed, the Word of God.* A dead letter doe they call them? O horrible blasphemy! *Stephen* calls them *liuely Oracles*, *Acts* 7. 38. and the Angell, *Acts* 5. 20. calls them *words of life*: and Christ himselfe saith, *Iohn* 5. 39. that *eternall life is in them*, and that *they are witnesses of him*; If they be dumbe, as they say they are, then they giue but a slender witnesse of Christ; but our Sauiour would haue vs to know, that there is a liuing voyce in the Scripture, as hee saith, *Iohn* 6. 63. *the words that I speake, are spirit and life*; I say not that this life is in the Scriptures simply, but as it is in the Sacraments to the faithfull Receiuer, that is, by the promise of God, and the presence of his Spirit: It is true that the Church is the mouth of the Scriptures, as *Aaron* was the mouth of *Moses*, *Exod.* 4. 16. *Hee shall be thy spokes-man to the people, hee shall be vnto thee in stead of a mouth, and thou shalt be vnto him in stead of God*: And as the Prophets were the mouth of God, *Luke* 1. 70. *as he spake by the mouth of all his holy Prophets, &c.* thus the Church is the mouth of God, and his spokes-man to the people, and so farre shee is to be beleeued: But that she is so the mouth of Scriptures,

The Scriptures speake, and haue a voyce.

How the Church is the mouth of the Scripture.

as

as that what sense soeuer shee speakes must be esteemed the voyce of Scripture; this is not to be beleeued: No, the Scripture is not dumb, but speakes it selfe, *Rom.* 10. 11. *the Scripture saith*, and *Rom.* 11. 2. *We know what the Scripture saith?* and most plainely, *Rom.* 9. 17. *for the Scripture saith vnto Pharaoh, &c.* that is, God in the Scripture, saith to *Pharaoh*; so that the Scriptures are not dumb, but the spirituall man heares God speake in them. The Scripture not dumbe.

As it condemnes their opinion, so secondly, it condemns their practice, and that in many respects; and first in regard of their vulgar latin translation, for they impose that vpon the Church, as the authenticall Text, and Word of God, and in the councel of Trent they haue decreed, that none may appeale frō it, vnder any pretence, and that vpon paine of Gods curse; It is true, that translations are Scripture, so far as they goe with the originall Text, but that any translation is to be equalled, much lesse preferred to the originall Text, wherein both the the matter and the words are Gods owne, it is absurd: And this is a sufficient motiue to any indifferent mans iudgement nor blinded and besotted with mysts of preiudice and error, that wee are in the right, and they are in the wrong, because we are willing to stand to the tryall of Gods own Text, but they will onely stand to their owne translation, refusing the other. Secondly, their practice first in regard of the vulgar latine translation imposed by them as the authenticall Text.

The second practice of theirs heere reproued is, that all their expositors are slaues and vassalls to their Church; for in all their interpretations, either they must concurre to award with the sense, that the Church hath already giuen, or if they differ, they must vaile Bonnet, and say with submission of their iudgement to the church of Rome, and then though they doe erre, yet it is not damnable, because they shew a willingnesse to be better aduised, else they are Heretikes and Castawayes: it were farre more grace in them, to submit themselues to the iudgement of God, with intreaty of pardon, for that wee haue not attained to the full sense of his Secondly, in that all their Expositors are slaues and vassalls to their Church.

words, for if any wrong be done therein, it is most to him, whose words wee haue mistaken; and also wee must pray vnto him for further illumination, *who is the father of lights*: and in this they would shew themselues to be the good seruants of God, whereas in the other, they shew themselues to be the seruants and slaues of men. Their third practice here reproued is this, That in the oath, which generally all Papists receiue, they doe sweare to vnderstand Scripture onely so, as the Fathers ioyntly do expound them, and to receiue no other interpretation, but that which they doe generally consent in: No doubt, but the Fathers, ioyntly consenting, and all agreeing in the exposition of a Scripture; It is great reason to moue me to beleiue that it is the true sense; but yet it is no proofe that I should sweare to it; but I aske what one place of Scripture is there, that is not manifest by its owne light, which is expounded one, and the same way by all the Fathers? If it be manifest by it selfe, wee beleeue it for its owne light, and not for theirs: but if it be not manifest in it selfe, then some one or other of Fathers dissent in the interpretation of it: yea, but say they, if most agree, then it is all one, as if they all agreed? But what if the most dissent from the best, must we follow the most to doe euill? But in the diuision of the Commandements they follow not the most, but leaue all the rest of the Fathers, and follow *Austin*, who will haue but three Commandements, in the first Table, because hee had a conceit of a mystery of the Trinity to be in them: But will they beleeue the most, and leaue the best? this is against Gods Commandement, to follow the multitude to doe euill; but thus they must doe, or else they are foresworne: See what dangerous plunges these desperate fellowes put themselues on, to vphold the Churches transcendent authority, in expounding of Scripture; but secondly, what if they do all generally concur, and yet misse in the right expounding of Scripture, some of the best learned amongst the Papists challenge dangerous

Thirdly, in regard of the oath, which generally all Papists receiue concerning the exposition of the Scripture.

The Fathers doe all generally concur, and yet misse in the right expounding of the Scriptures.

them so to doe; and we can giue instance of it, as in the dangerous heresy of the Millenaries vpon that place, *Reu.* 20.4. that Christ should raigne on the earth, after the day of iudgement a 1000. yeers; now if they follow the Fathers in this exposition, wherein they generally erre, they must forsake the truth; if they follow them not, they breake their oath; what a snare doe these men intangle themselues in? Lastly, if they should neuer erre, yet to sweare to the words of men, is to inthrall our consciences to men; which the Lord alone is to haue the command thereof. The last practice of theirs here reproued is, that when the Church dissents, they rely finally on the iudgement of Councells and Popes for the sense of the Scriptures, whereas they are all but men, and may erre, yea, and haue erred, one of them crossing that which another hath held, and therefore we must not tye the Scriptures to mens humours; no, *let God be true, and euery man a lyer*, let Gods Word expound it selfe, and let not vs ty it to the interpretation of men, though they be neuer so many, neuer so holy, so learned, so painfull, or so great in the Church; For, that may be truely said of Councells and Fathers, and without disgrace to the best of them, that is spoken of *Iohn Baptist*, *Iohn* 1.9. that *they are not the light, but men that beare witnesse of the light.*

Fourthly, in that they rely vpon the iudgements of Councells, and the Popes in case the Church dissent.

The second vse is for Instruction, to teach vs, what wee are to doe in this case; for now that we haue ouerthrowne the error of the aduersaries, wee must set vp the truth of God; and therefore this teacheth vs wariness, and care, and conscience in meddling with the Scripture, and the sense thereof; for, wee must know, that God is dishonoured when his word is mistaken; and belyed, when it is falsely interpreted, and wee must know, that God is made the author of sinne, and heresie when his Word is peruerted to the maintenance thereof, and God himselfe is subiected to man, when man presumes of himselfe to expound, or to tye his meaning to other mens interpretations: Briefely, it is light,

Vse 2.

life and ſaluation, if it be vnderſtood and beleeued aright, elſe it is death and deſtruction; and therefore wee had neede looke well about vs in meddling with the Scripture and the ſenſe thereof, and carry our ſelues warily, carefully and conſcionably therein; And that, firſt, in admitting the expoſitions of others; ſecondly, in making expoſitions of our owne. Firſt, in admitting the expoſitions of others, wee muſt not altogether looke into them with other mens eyes, but with our owne; wee are not to take any expoſitions vpon any mans, or any churches bare word; but wee are to examine their grounds and their reaſons whereby they are maintained: But ſome may ſay, If I examine their grounds, I make my ſelfe the Iudge of the ſenſe of Scripture, and were I not as good reſt on the Churches iudgement, as mine owne? I anſwere, firſt, that if I doe thus, yet I doe not properly cenſure the Scripture, but their grounds; ſecondly, I anſwer, that any Church, or any of the faithfull may iudge of the ſenſe of Scripture, that is, as being led by it, and following it: thirdly, I ſay, we reſt neyther on our owne iudgement, nor on the Churches, but on the Scriptures, and when the Church iudgeth according to them, wee muſt willingly embrace it; if ſhee diſſent from them, wee may, and muſt make bold to diſſent from her: wee haue an excellent example in this caſe, for the receiuing of expoſitions, in that holy Father, *Auſtin*, who finding an interpetation of *Cyprians*, (a holy man too) not ſo well agreeable to Scripture; and another of *Liconius* an heretike, on the ſame Text, more agreeable thereto, refuſed *Cyprians* expoſition, though otherwiſe hee greatly reuerenced him; and receiued that of *Liconius*, though otherwiſe hee knew him to be out of the right way; and ſaid, Pardon mee, *Cyprian*, I muſt leaue thee heere, and take *Liconius* expoſition, not becauſe it is his, but becauſe it is Gods: This is an ingenuous practice, and this we muſt follow,

First, other mens and the Churches expoſitions are to be examined by vs.

Ob.

Anſwer. 1.

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Rectract. lib. cap. 18.

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we muſt looke into other mens expoſitions with our owneyes, and examine their grounds, and that without reſpect of perſons. Secondly, in framing expoſitions of our owne, when we come to the Scripture, to ſeeke the ſenſe hereof, we muſt not come as Lords to command, but as ſeruants to obey; not as maſters to teach what we will haue it ſay, but as ſchollers, to learne what it ſelfe doth ſay; not as the ſpeaker, but as the interpreter to take that which is ſpoken to our hand; And that we may walke vprightly herein, and take ſuch a courſe as is pleaſing to God, and worthy of the Scripture, and beneficiall and comfortable to our ſelues, let vs be ruled by theſe directions; they are very pithy, & he that is ruled by them, God will reueale his meaning to them, ſo far as ſhall be for their ſaluation: There are ſome things that we are to be ruled by, before we come to expound the Scripture; and ſome things in the expoſition of it; and ſome rules we are to obſerue after it (I labour to make this point plaine, becauſe it is a maine difference betwixt vs and the Papiſts; And alſo becauſe that without the knowledge of the ſenſe of Scripture, we cannot be ſaued) Firſt then, we are to obſerue theſe directions, before we take the Scripture in hand, and that is, First, we muſt goe to God by prayer, wee muſt begin with God, that he may begin with vs, and goe on with vs, and leade vs ſafe through to the end of our buſineſſe, pray with *Dauid Pſal.* 119.18. *Lord open mine eyes, that I may ſee the wonders of thy Law*, pray for *light*, and for the grace of *illumination* of him that *is the Father of lights*, *Iames* 1.17. for thy ſelfe art darkeneſſe; and *pray to him for wiſedome*, *Iames* 1.5. for all thine owne wit in this caſe is fooliſhnes; and pray for the Spirit of God, that hee may be preſent with vs, and effectuall vnto vs to inſtruct, direct, quicken, and teach vs, for that which is in vs, is but fleſh and nature, and *the naturall man perceiueth not the things of God*, 1 *Cor.* 2.14. and doubt not but that thou ſhalt be heard, and find good ſucceſſe, for

Directions to walke and be ruled by, when wee ſeeke the ſenſe of the Scripture, & they are of three ſortes 1 ſome before wee come to expound the Scripture, & 2. ſome in the expoſition, they are 7.

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thou haſt Gods promiſe for it, *Iames* 1.5. *If any man lacke wiſedome let him aske of God, and it ſhall be giuen him, Luke* 11.13. The ſecond Rule, we muſt be directed by herein, is this, we muſt haue a reuerent affection, and conſcionable reſpect to the Word; wee muſt conſider that it is Gods owne voice, one of the holieſt things of God, a moſt precious Iewell beſtowed on the Church, touch it not with vnwaſhen hands, with vnprepared hearts, handle it reuerently, religiouſly, and charily; If we doe thus, nothing ſhall be more profitable vnto vs, it ſhall be life and ſaluation; if not, nothing ſhall bee more dangerous to vs, it ſhall be death and deſtruction, 2. 2 *Cor.* 2.16. Thirdly, be not fore-ſtalled by preiudice, 3. that is, doate not vpon ſome conceipt, and be not wedded to thine owne opinion, for this will preuent vs of all the good, that otherwiſe we might receiue by the Scripture; wee haue an example of this in the Iewes, who would not beleeue Ieſus Chriſt to bee the Meſſiah, becauſe he was ſo baſe, and ſo meane in his outward eſtate, and thereby they were ſo blinded, that *ſeeing they did not ſee*, that is, though the matter were as cleare as the Sunne, that euery one that had any eies might 4. ſee it; yet they did not. The fourth Rule, that we muſt be directed by, before we come to expound Scripture, is this, we muſt bring humility with vs, humbleneſſe of heart, laying downe our mindes, wils, and affections into the hands of God, to be faſhioned and framed according to the ſhape of the Word and Spirit, and that we ſhall be ſure to be taught, for to ſuch the promiſe of teaching is made *Pſal.* 25.9. *he will teach the humble his way*; Empty thy ſelfe that thou maiſt receiue of his fulneſſe; deny thy ſelfe, that God may teach thee; and be- 5. come a foole, that thou maiſt be made wiſe. Fifthly, we muſt hunger and thirſt after the knowledge of the Scripture, as after the foode of thy ſoule, without which it would ſterue and dye for euer, and then thou ſhalt be 6 ſatisfied; *Matth.* 5.6. Sixthly, we muſt be ſure wee haue

haue a good marke to ayme at when wee come to handle the Scripture, namely, Gods glory, and the finding out of the truth, not to know it onely, but to line by it, that God may be glorified; we must say, Lord it is thy face we seeke, and thy glory wee ayme at, and this is the end that God himselfe aimes at in the tender of the Scripture to thee, and therefore if thou set the same End before thee, God will surely assist and blesse thee accordingly. Lastly, before we come to handle the Scripture, we must looke well vnto our selues, and marke and examine our owne ability and gifts and attempt not higher then thou canst reach without straining too much; for many striuing to reach higher then their strength and ability would reach vnto, haue ouer-reacht themselues, and that is it which the Apostle exhorts vs to, *Rom* 12.3.4. *Let no man presume to vnderstand aboue that which is meete, but that he vnderstand according to sobriety, as God hath dealt to euery man the measure of faith.* 7. Things to be obserued in the businesse it selfe.

Secondly, in the businesse it selfe, what is to be done? First we must take the Scripture and read it, and consider and obserue the scope of the place, and the consistence of it with the words going before and following after, and compare sense with sense, and phrase with phrase; And if thy skill can reach so farre, goe to the originall, and thus doing thou shalt see the sense arise from the words sensibly, as waters out of the Fountaine: Yea, but say the Papists, the Scriptures are hard, and containe darke speeches, high matters, and doubtfull words, how can the vnlearned then expound them? I Answer, First, for fundamentall points that concerne our saluation, they are most plaine to euery mans vnderstanding, that is, eyther in the same place, as most commonly it is, or at least in other places, as alwayes we finde it, the Lord still confirming euery truth *by the mouth of two or three witnesses*; Other points also are plaine enough, for the most part, to a proportionable capacity, I say not to euery capacity, but yet so long

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as matters concerning saluation are plaine enough in Scripture, that is enough; But say they, if you tye vs to this Rule, to seeke the sense of Scripture by Scripture, you doe but as Heretiques vsed to doe, and yet they haue missed the right sense of Scripture? I Answer, It is true, but that hath beene their owne fault, the fault hath not beene in the duty. It is in this, as it is in the duety of Prayer, many pray, but they pray amisse, as S. *Iames* saith, shall not we pray because of that? The second thing we are to doe, in this action, is this, we must goe and consult with Gods Spirit, who vnderstands them, and best knowes the minde of God in them, 1 *Cor.* 2.11. 14.16. and therefore consult with him, and wee shall know the minde of God too; This is true, say they, but how shall we consult with Gods Spirit? I Answer, we must doe it by prayer and heauenly meditation, the Spirit being by name *Christs* substitute on earth for this businesse, *Iohn* 14.25,26. to *teach vs all things*, and to bring them to our remembrance; And looke what our Sauiour did when he was present vpon earth, *Luke* 24. 32,45. *he opened the Scriptures to the Disciples*, and opened their vnderstandings that they might conceiue them; so doth the Spirit now in his absence, he opens the Scriptures to vs, & our vnderstandings that we may vnderstand them, & know the meaning of them: But haue ye he Spirit, say the Papists? Yea, we haue the Spirit of God, for God promiseth to giue his Spirit, to those that aske him, to the meanest as well as to the learnedest; And therfore that is but a scoffe of theirs, to say, you that are a plaine simple man, haue you the spirit? Thirdly, we must still haue an eye to the Analogy of faith, that is, to those knowne grounds that are contained in the Creede, the ten Commandements and the Lords Prayer, and not admitte of any sense to crosse them; For they are the summe and marrow of Scriptures in fundamentall matters, they are in effect nothing but Scripture itselfe, onely they differ in manner, that which is more largely set

2. How we may consulte with Gods Spirit.

3. What is the analogie of faith.

set downe in Scripture, is there set downe in a briefe forme, that so our eye might the better be fixed on them, And this rule the Apostle teacheth vs, *Rom.* 12.6, *to prophesie according to the portion* or analogy *of faith*, as if hee should say, still haue an eye to that: Fourthly, we must vse all Industry, diligence, watchfulnesse and study, in reading and hearing the Scripture, these helps procure rare and excellent things in carnall businesses; and so will doe much more in Gods businesse, *Labour for the meate which endureth to everlasting life*; saith our Sauiour, *Iohn* 6.27. Lastly make vse of the Iudgement of the Church herein, and of holy men that haue written vpon the Scripture, both old and new; the Papists bely vs, when they accuse vs, that we scorne the iudgement of the Church, and affect nothing but singularity and nouelty; No we hearken to the true Church, and are much ruled by her iudgement, yet not to builde only or chiefelye thereon, but to be instructed thereby, and to bee well aduised before we dissent; For who among men are to be beleeued but they of the Church, who haue the promise of the truth, and of the Spirit, made to them alone? In the third place, we come to that which wee must do after we haue layde the Booke of God by; And the first thing that we must do then, is prayer to God for the pardon of our faylings, and for a blessing on our labours; for prayer must bee the first, second, and last duty, we must begin and end with it: Secondly, meditation, we must meditate of it in our hearts, as *Mary* did the words of the Shepheards, and of Christ, *Luke* 2.19,51. *she did ponder and keepe these sayings in her heart.* And this wil ripen our thoughts & digest our readings and conceits, as chewing the cud, separating the refuse, and turning the best into good nourishment. The third duty is conference, we must conferre of the things we reade and heare, as the *two Disciples* did, *Luke* 24.4,32. for this will reuiue our vnderstanding, and quicken our wits, and whet our reason, and helpe our memories

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memories, and ſtabliſh our iudgement, and throw out the hidden ſubſtance, as it were from the huske, and
4. winnow away the chaffe from the wheat; And fourthly, to theſe we muſt adde patience, wait the Lords leaſure: and tarry till he giue the ſucceſſe, and till he reueale his will to thee, and thus doing God will reueale it *Phil.* 3.15. all this while that thou haſt beene toyling and ſtriuing, expect and waite vpon God, and thou ſhalt finde the ſucceſſe in Gods good time: thou hauing vſed the meanes, & dayly labouring and praying for the effect, be ſure it ſhall bee reuealed vnto thee, when it is beſt for thee and thou fitteſt for it; and if it ſhould neuer be reuealed to thee, yet thy former paines ſeconded with patience, ſhall make thy ſtate as good in Gods acceptance through Chriſt, as if thou haddeſt
5. knowne it. Fiftly, that which ſtrikes the nayle to the head, is practiſe and experience, a moſt certaine guide, in all points fundamentall; After we haue done all the former rules, we muſt adde practice, therefore practiſe Religion in the obſeruation of Gods wayes, in afflictions, in temptations, in the court of thine owne conſcience, in thy dayly watch, in the continuall courſe and terme of thy life, *Iohn* 7 17. *If any man doe his will, hee ſhall know of the Doctrine whether it be of God or no*; *Act.* 5.32. *the holy Ghoſt whom God hath giuen to them that obey him*, *Pſal.* 119.100. *I vnderſtand more then the ancients, becauſe I haue kept thy Precepts*; God wil not ſee vs erre in Iudgement and practice too, in ſuch neceſſary points, as he ſees we deſire as well to obey as to learne; And ſo much for the ſecond vſe, which teacheth vs warineſſe, and care, and conſcience in medling with Scripture.

Vſe. 3. The third Vſe, teacheth vs thankfulneſſe to God, that we liue in thoſe times of light, wherein we haue ſo many good helpes for the knowledge of Scripture, learning, tongues, ſciences, hiſtories, wits, all of them being at the higheſt and ripeſt now; And many godly men

men both at home and abroad, yea many Churches haue publiſhed their iudgement touching the ſenſe of moſt places of Scripture, And therefore if men will be blind, now; let them be blind for euer, let vs take the benefit of theſe helpes thankefully and ſoberly, and let vs adde to theſe the vſe of thoſe ſeciall helps before mentioned & then it is not poſſible that we ſhould erre fundamentally and finally in any truth.

Diuers obiections againſt this doctrine.

But there are diuers exceptions made againſt this Doctrine, firſt, ſay ſome, all this while this is but priuate interpretation, flatly forbidden, 2 *Peter* 1.20. *Obiect.* 1. I Anſwer, that is priuate which is of man, as we may ſee in the 21 Verſe, of that Chapter; ſo that our interpretation according to the former rules, being framed out by the Spirit, is falſely called priuate, that ſame Spirit teaching vs, which teacheth all the faithfull. *Anſw.*

Secondly, It is excepted, that this is a detraction from the Church; I Anſwere, No, for any priuate man that beleeueth, is of the Church; and as the Church muſt trye the Spirits, ſo muſt euery beleeuer, 1 *Cor.* 12. 10. and 1 *Iohn* 4. 1. and as the Church hath the promiſe of the Spirit, ſo hath euery beleeuer; And this is a ſure rule, the Spirit doth infallibly teach euery one of Gods choſen, firſt, or laſt euery thing needfull for his ſaluation; he vſing ſuch meanes as the Lord hath appointed, *Phillip* 3.15. It is ſo in manners, therefore it is ſo in Doctrine; each being a part of the truth which God requireth, and which the Spirit leads vs into, *Pſal.* 25.5. *leade me in thy truth, and teach me, for thou art the God of my Saluation*; And *Pſal.* 143. 10. *teach me to doe thy will, for thou art my God*: Euery one of the faithfull hath the Spirit to comfort them in their diſtreſſe, to helpe them in their temptations, to perſwade them to holineſſe, and why not therefore to inlighten, and teach them the truth. *Ob.* 2.

Thirdly, It is excepted, how doe you know whether ſuch an interpretation, be from Gods Spirit, or *Ob.* 3.

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from your owne fancy; for any Heretique can and will say as much as you: I Answer, If the matter bee necessary to saluation, the promise of God puts vs out of all doubt, *Iohn* 16.13. when *the Spirit of truth is come, he will guide you into all truth*: Secondly, hast thou sought and attained that interpretation by prayer? Then out of question the Lord will not giue thee scorpions and poyson, when thou askest fish; Errors, when thou askest the truth; Thirdly, doth it concurre with the articles of faith not doubted of, then it is the truth.

Answ. 1.

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Obiect. 4. Fourthly, Is it not more likely, that a whole Church, specially the Doctors and Pastors of it, are so guided, then a particular man? and so are to bee beleeued before him? Answer, yes, If they follow the former rules, and yet then they are to be beleeued, not so much because they are the Church, but because they are directed by those rules; sometimes one particular man or two follow these rules, but the present Church doth not; in this case the one or two are to be beleeued before the present Church, as in the time of *Wickliffe*, *Husse*, and *Luther*, one or few then deliuering the truth ought to be beleeued before the present Church, because they obserued these rules: Sometimes the Church doth obserue these rules, and particular men doe so too; & then eyther they concurre, and so the truth is directly deliuered & receiued, or else, they dissente, and then rather follow the streame, then one or two, if there be no other reason to the contrary; For sometimes euen in this case too, one man may see more then many; as *Paphnutius* in the Councell of Nice: Againe, sometimes the Church obserues these rules, and some particular men doe not so; In this case particular men are right Heretiques and the other the true Church of God.

Answ.

Ob: 5. Fifthly, It is Obiected, that by this meanes we all rest on our owne Iudgement, and so haue no faith in God? I Answer, Our Iudgement in matters necessary to saluation, being wrought in vs by the letter & sense of Scripture,

Answ.

Scripture revealed by the Spirit, is not our owne indgement indeede, but Gods; our frailties wherewith we are accompanied, are ours onely, but wee are endued with our iudgement from God; so that we rest on Gods iudgement now, and not our owne; Euery man must haue faith of his owne, that is, though not of his owne by working, yet of his owne by possession and feeling, and therefore euery man must haue iudgement of his owne too; for faith without iudgement, is blinde presumption; And must I not rest on my faith in that sense? And why not on mine owne iudgement too; that is, on Gods Iudgement, which he hath endued my minde and soule withall.

Obiect. 6. Lastly, it is obiected, This is strange, say they, wee heare them confesse that euery man, thongh he be neuer so much inlightned, yet he is subject to error; and yet euery one of them assures himselfe (hauing one, no more warrant then another) that hee is in the truth? *Answ.* I answer, so farre as wee haue full assurance that wee are in the truth, that is, in matters fundamentall; so farre wee doe acquit all the faithfull from being subject to error finally; and therefore this is no strangenesse at all. And so much concerning this point.

The fiue and Twentieth Lectvre of the Chvrch.

COncerning the power of the Church, we haue heard that it reacheth to persons and things; for so we diuided it for plainenesse sake; concerning Persons we haue done; concerning things we haue entred into them, and shewed that the things wherin the Church hath power, are either matters of substance, or matters of circumstance; matters of substance, and that either touching Scripture, or besides Scripture; touching Scripture, and that either touching the authority, or sense of Scripture; Of these two last points wee haue spoken, namely, concerning the power of the Church, touching the authority and sense of Scripture: Now wee are to speake of matters besides Scripture, which is the last point concerning matters of substance; that is the point we are now to speake to, matters beside Scripture; for though in deede and in truth, there is nothing to be held in matters of substance in Religion, but what is sufficiently warranted by the Word, either expressely, or at least by sound consequence and deduction; yet because some haue fondly imagined, and confidently auouched, that such things there are, and that it is in the Churches power to ordaine them: and because some churches haue vsurped and incroached vpon more authority in this case; then euer was granted or comitted to them from God; therefore in handling the authority of the Church, this point also

Of the authority of the Church in matters besides the Scriptures, and what is to be held therein.

alſo amongſt the reſt, is needfull to be ſpoken vnto: Matters of ſubſtance in Religion are of two ſorts, ſome concerning faith, teaching vs what to know and beleeue; others concerning obedience, preſcribing vs what to do and practiſe, in each of theſe, the Church hath a great hand, where the light of Scripture goes before, and where ſhee followes the Doctrine thereof accordingly; but where the Scripture is ſilent in any thing of either or both theſe kindes, there the Church muſt be ſilent too, and not deſire to ſpeake.

Wee will deliuer the matter plainly by way of obſeruation, and that is this, namely, that the Church hath no power to decree and ordaine any matter of ſubſtance in Religion, eyther for faith, or for obedience, without or beſides the Scripture. The places that prooue this point are of diuers kindes, for plainenеſſe ſake wee will reduce them to theſe heads; firſt, ſome places aſcribe this authority to God alone; the ſecond ſort commends vs to the ſufficiency of the Scripture in it ſelfe; the third ſort condemne all adding to Scripture; and the laſt ſort condemne all Doctrine ſo taught.

Doct.

The places that proue this are of foure ſorts.

The firſt that aſcribe this authority to God alone, they are theſe. *Iames* 4.12. *there is one Law-giuer, which is able to ſaue and to deſtroy*, and what is it to ordaine matters of ſubſtance in Religion, but to giue Lawes? Lawes I ſay, of the higheſt kinde, ſuch as we muſt liue and be ſaued by; aud who is it that giues theſe Lawes? hee onely that is able to ſaue and to deſtroy, for ſo the Law-giuer is there deſcribed, which being peculiar to God alone, hee alone muſt be the Law-giuer; Now the Lawes that God hath giuen, are contained in the Scriptures, which are therefore called the Word of God, becauſe therein God hath deliuered his minde and meaning, therefore beſides thoſe in Scripture, no other Lawes are to be ordained for matters of ſubſtance in Religion: another proofe of this kinde, wee haue, *Matth.* 23.8,10. *Be not called Doctors, and be not called Maſter,*

First, ſuch as aſcribe this authority to God alone.

for one is your Doctor and Master, and who is that, but Christ himselfe; Now what is it to be our Doctor and to be our Master? It is to teach vs what to beleeue, and what to doe, that wee may be saued; therefore Christ being our onely Doctor and Master, he alone is to teach and direct vs in matters of Saluation: And in *Ioh.*1.18. The Office of reuealing God to man, is appropriated to Christ, hee onely declares him; and the reason is there implyed, because he onely came out of the bosome of the Father, and therefore he onely knowes the minde of his Father, and therefore consequently he onely being of ability and authority to declare it; so that whosoeuer takes vpon him to reueale any part of the minde of God, hee must shew that he comes out of Gods bosome, else hee neither must, nor can speake in this businesse, that Christ himselfe hath already reuealed, that is, that which is contained in the Scripture; Now, that we may know that this Rule is inuiolably to be obserued, wee must know, that all which euer had to deale in matters of saluation, were precisely tyed and and confined to this scantling, both teachers and hearers; Teachers, they must teach nothing in this kinde, but what Christ in his Word hath first taught: The Apostles, and in them all Ministers are forbidden to teach any thing but what Christ commands them, *Matth.*20.28. that, and nothing besides that: yea, the holy Ghost, Christs speciall and chiefe Deputy on earth, hee is to receiue of Christ, and to shew that to the people, *Iohn* 16.14,15. *he shall receiue of mine, and shew it vnto you*; And the Text saith in the 14. verse, that *he shall glorifie Christ in this*, as who should say, if hee teach ought besides, it were a dishonour and disparagement to the Lord Iesus, much more, if any other should doe so: and so the hearers they are tyed to this scantling too; for so it was propheſied before, *Deut.* 18.15. *The Lord thy God will raise vp a Prophet vnto thee, like vnto me, from among you, euen of your brethren, vnto him yee shall hearken*; And this Prophet is Christ, as the

Apostle

Apoſtle *Peter* proues, *Acts* 3.17. And this was after confirmed by a voyce from heauen, *Matth.*17.5. *This is my welbeloued Sonne, in whom I am well pleaſed, heare him:* And it is the marke of Chriſts owne *ſheepe*, that they *will heare his voyce*, *Iohn* 10.6.27. and his onely, and not a ſtrangers, that is, whatſoeuer is ſpoken not according to the voyce of Chriſt in the Scripture: So much for the firſt ſort of Scriptures. The ſecond ſort that proue this point, are ſuch as commend vnto vs the perfection and ſufficiency of Scripture: for if the Scriptures containe all things neceſſary to ſaluation, then what hath the Church to doe in ſuch matters beſides Scripture; the Church and the Scriptures ſtand in opoſition in this point, for that ſufficiency being granted to the Scripture, it diſanulls all ſuch power challenged to the Church: and that power being granted to the Church, diſanulls that ſufficiency of Scripture; but the Scriptures are ſufficient as wee will proue by theſe places following, *Iohn* 20.31. but, *theſe things are written that yee might beleeue, that Ieſus is the Chriſt, the Sonne of God, and that in beleeuing yee might haue life through his name.* All things that Chriſt ſpake and did, are not written, yet there is enough written for quantity, and enough for power, to cauſe vs to beleeue, and ſo to beleeue, that we may haue life through his name, and therefore ſufficient enough for all matters of ſaluation, 2 *Tim.*3.16, 17. *The whole Scripture*, ſaith the Apoſtle, *is giuen by inſpiration from God, and is profitable to teach, and to conuince, to correct and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto euery good worke:* heere are reckoned vp ſuch ſpeciall works, as are moſt effectuall to teach both faith and obedience, and theſe are aſcribed to the Scriptures: True, ſay the Papiſts, they are aſcribed to the Scriptures, as being profitable to theſe, but yet not ſufficient, yes, it is ſufficient too, for it is ſo farre profitable to euery one of theſe, that thereby the man of God is made perfect to all good works: and is not this as much as if the

Secondly, ſuch as commend vnto vs the ſufficiency Scrip-

Apoſtle had ſaid, the Scriptures had beene ſufficient for euery matter of ſaluation; and that hee meanes ſo, is plaine in the 15. verſe *thou haſt knowne the Scriptures of a childe, which are able to make thee wiſe vnto ſaluation*; ſo much for the ſecond ſort of Scriptures. The third ſort are ſuch as abſolutly forbid any addition or detraction from Scripture, as in *Deut* 4.2. there is an abſolute prohibition; *yee ſhall put nothing vnto the Word of God, which I commend you, neither ſhall ye take ought therefrom*; and Pro. 30. 6. *put nothing vnto his Words, leſt hee reproue thee, and thou be found a lyer*, Reuel. 22. 18, 19. *If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this booke, and if any man ſhall take away, God ſhall take away his part out of the booke of life, &c.* Now then if the Church can decree any matter of ſaluation beſides Scripture, and not adde to Scripture, nor diminiſh from it, then they may haue ſome colour for it, notwithſtanding theſe prohibitions; but if that be impoſſible, as it is, then this is ſimply vnlawfull; The Apoſtle amplifies this point by way of compariſon, *Galat.* 3. 15. *If it be but a mans teſtament, no man will adde to it, much leſſe to the Teſtament of Chriſt.* The laſt ſort of Scriptures are thoſe that condemne all Doctrines ſo taught, eyther without or beſides Scripture, *Eſa.* 29. 13. It is a ſore complaint which the Lord takes vp againſt the people there; becauſe the Religion they looked to be ſaued by, was taught by the precepts of men, and *Matth.* 15. 9. Chriſt vtterly reiected this worſhip, as vaine and hypocriticall, when *they teach for Doctrine mens precepts*: and 1 Tim. 6. 3, 4. *If any man teach otherwiſe, and conſenteth not to the wholeſome Doctrine of our Lord Ieſus Chriſt, he is puft vp, and knoweth nothing*; It is ſelfe-conceit and groſſe ignorance, yea, and not onely when it comes from an ordinary man, but if it come from an Apoſtle, nay, *an Angel*, if they *ſhould teach any other Goſpell*, not only that is againſt this, but *beſides this which I haue taught you* (ſaith the Apoſtle) *hold him accurſed*, *Galat.* 1. 8, 9. So that

Thirdly, ſuch as forbid any addition to, or detraction from the Scripture.

Fourthly, ſuch as condemne all Doctrine taught, either without or beſides the Scripture.

that if any, either Apoſtle or Angell from heauen deliuer or teach any other Goſpell, that is, any matter of ſubſtance in Religion, though it be but beſides that which we haue in the Scripture, they are accurſed. And ſo much for the proofe of the point.

The reaſons are many: And the firſt reaſon is drawne from the nature of faith, which carries alwaies a iuſt correſpondency to the Word of God, *Rom.* 10.17. *Faith comes by hearing, and hearing by the Word of God*; Faith comes by hearing, of whoſe ſayings, mans? No, but the Word of God; whatſoeuer God ſpeakes, faith heares it, and moſt willingly and ſweetly beleeues and embraceth it; but what any elſe ſaith, whether it be man, or Church, or Angell, as it is not powerfull to beget ſauing faith; ſo alſo it is the nature of faith to refuſe it, or, at leaſt, to ſuſpect it, becauſe it is beſide the Word, and God ſpeakes it not. *Reaſ.* 1.

Secondly, The ſecond reaſon is drawne from the ſtate of conſcience, which is this, God hath endued our conſcience through his mercy and ordinance, with that freedome and liberty that is in ſubiection to none, but to God onely: and therefore whatſoeuer God commands or forbids, the conſcience well rectified yeelds to it, acknowledging the authority of the ſpeaker to be a binding Law, which neceſſarily muſt be obeyed; but when a matter is impoſed by man onely, without or beſide the preſcript of God, the conſcience feeles not the commanding power of God to ouerſway it, and therefore may, and muſt, and doth take the benefit of her liberty; and this is it the Apoſtle ſaith, 1 *Corinth.* 3.23. *Be not the ſeruants of men.* 2.

The third reaſon is drawne from the property of the things themſelues that are to be beleeued, and they are matters neceſſary to ſaluation; and therefore wee muſt haue ſuch a ſure ground and warrant for them, as that we may be bold to hazard our ſaluation vpon them; Now the Church being it ſelfe ſubiect to error, wh[illegible] builds 3.

builds not vpon Scripture, is vnable therefore to afford any ſuch warrant, therefore without and beſides Scripture the Church hath no power in ſuch things.

4. Fourthly, that which the Church doth heerein in ordaning any thing in matters of ſaluation without or beſides Scripture, ſhe doth inioyne it with condition of damnation to thoſe that doe not beleeue and obey it; Let them be accurſed that doe it not: but damnation is not to be threatned by any, but thoſe that haue power to inflict it; but the Church hath no power of her ſelfe to inflict it: and therefore it is ridiculous in her to threaten it; The Church indeede threatens it in excommunications, but that is not of her ſelfe, but vnder God, and in his name; who is alſo able to inflict it, as hee is to threaten it in his Word: but wee ſpeake heere of matters beſides Scripture, and therein the Church hath no power at all to inflict (no not inſtrumentally in the loweſt degree) therefore not to threaten damnation; and ſo conſequently not to decree any ſuch things.

5. The fifth reaſon is drawne from a rule of proportion in like caſes; Chriſt himſelfe, when hee came to teach ſaluation, ſpake nothing but from the father, *Iohn* 12.49, 50. and whatſoeuer the Spirit doth teach, hee receiued it from Chriſt, *Iohn*, 16.13. If Chriſt doe tye himſelfe to teach thoſe things, and nothing but thoſe things hee receiued from the Father, and the Spirit nothing, but thoſe things he receiued from Chriſt; then I hope the Church hath not greater liberty in reſpect of the Scripture, then Chriſt in reſpect of his Father, and the Spirit in reſpect of Chriſt: Therefore as Chriſt ſpake nothing beſides that hee heard of his Father; and the Spirit nothing, but that hee receiued from Chriſt; ſo by proportion the Church is to ſpeake nothing in matters of ſaluation, beſides Scripture.

6. Sixthly, the Church is to do nothing heerein, but by direction and aſſiſtance from the Spirit, and as it is horrible preſumption to ſay the contrary: ſo the Papiſts

them

themselues sometimes ingenuously confesse, that the Testimony of the truth, consists in the holy Ghost, and the Prelates iointly, so that it is not in the Church alone without the Spirit: And what doth the Spirit teach the Church any new Doctrines or Reuelations? No, but that which Christ hath reuealed before. If ye compare *Iohn* 14.26. with *Iohn* 16.13,14,15. you shall finde that the holy Ghost, whom Christ promiseth to send, shall teach all things, that Christ hath taught; which being the same which is in the Scripture, then the Spirit teacheth the Church nothing besides Scripture: And so the Church is able to decree nothing besides the Scripture, because shee is able to doe nothing without the Spirit. Rhemists 15. Acts 8.

Lastly, when things are decreed by the Church, are we to receiue them hand ouer head, or vpon tryall and examination? If ye say, hand ouer head, without examination, that were a graceless speech, and vtterly vnlawfull, being against the rules of the Word, 1 *Thess.* 5.21. *Trye all things*, 1 *Iohn* 4.1. *Trye the Spirits*; If then they must be receiued vpon tryall and Examination, how must they be tryed and by what rule? Eyther by the Iudgement of the present Church, or by the Scripture; If ye say by the Church, that were to make her Iudge in her owne cause; then it must bee examined by the Scripture, as the men of Berea did *Paules* Doctrine, *Act* 17.11, *they searched the Scriptures daily, whether the things were so as he taught*; So the things the Church decrees, must bee tryed by Scripture; and if that cannot approue them, as being not there found, they are to be reiected and the authority of the Church in imposing them to be disclaimed: So we see in reason, that the Church hath no power nor authority to decree any thing for matter of substance in Religion, eyther for faith or for obedience, without or besides Scriptures. 7.

The first vse is for matter of reproofe of sundry Po-

pish

piſh practiſes and poſitions, not to name all; For indeede if this point be well vnderſtood, it razeth and ouerthroweth the very foundation of Popery; Here then we ſee, firſt, that the Church cannot coyne any new Articles of faith; why, is any man ſo graceleſſe to doe ſo? yes, the Papiſts doe ſo; And howſoeuer many of them will not ſeeme to fauour it in word, yet their practiſe makes them guilty of it: Pope *Pius* the fourth propounds a Creede, and tyes his children, the Papiſts, to it, wherein, after hee had ſet downe the twelue articles contained in the Nicene Creede, he addeth twelue more of his owne, concerning traditions & Purgatory, &c. And theſe hee will haue acknowledged, and vndoubtedly beleeued as the former; and is not this to coyne new articles of faith? But ſay they, why may not we doe ſo, as well as you that haue your articles of Religion, and all reformed Churches haue their ſeuerall confeſſions, wherein there are many things beſides thoſe in the Creede, and yet profeſſed and beleeued, as well as they; I Anſwer, It is not a like compariſon; for we, though we doe beleeue many things that are not in the Creede, yet wee beleeue nothing beſides Scripture; and that which is ſoundly proued by Scripture, is to be beleeued as well as that in the Creede: But theirs are ſuch for the moſt part as haue little or no ſhew of Scripture for them, but are matters beſides Scriptures, which they obtrude on the people meerely, or at leaſt principally by the authority of the Church: But hath the Church then no authority about Articles of Faith newly to be made? I Anſwer, No, But onely as thus; if any article hath beene neglected, obſcured, and layen hidden in former times, (the places of Scripture whereon it is grounded, being not well vnderſtood) then the Church hath power to declare and publiſh it, vpon the better vnderſtanding of ſuch places, as it is proued by; And this is not to make new articles of faith, but to reuiue and renew thoſe that were

The Papiſts ſay the church may coyne new articles of faith.

Ob.

Anſw.

What authority the Church hath about articles of Faith.

Hyper 61.
Hyper 54.

were before, and that not beside the word, but with and by the word. This may be cleared by an Instance, The article of Iustification by Faith, had lyen hidden for many yeeres before Christ came, but when Christ and his Apostles came, they reuiued it, and yet made no new article of it, but the same that was taught from the beginning of the world: to come neerer home; After that this doctrine was againe obscured & lay hid for many yeeres, till it pleased God to raise vp *Luther*, and others, which brought it forth, to that cleare light, that it was in in the Apostles times; And is this to make new articles? No, but to reuiue and to bring to light that which had lyen hid a long time; And thus far the Church may goe, and no further.

The second Position is this, that the Church cannot make any booke to be Canonicall Scripture, which is not so of it selfe; For this is to ordaine and decree matters of substance in Religion besides Scripture: But do the Papists doe this? yes, they doe, and, therefore are here to bee reproued for it, as being vtterly vnlawfull for them so to doe; For first, the number of Canonicall bookes are certaine, as themselues confesse, and therefore no authority can admit more. Secondly, if the Church hath power to make bookes that are Apocrypha, Canonicall, then also shee hath power aswell to reiect some that are Canonicall, for hee that hath power to build, hath also power to destroy; And what were this, but for the Church to mayme and mangle the Booke of God as shee list her selfe? what an horrible wrong were this to God? Thirdly, the sheepe of Christ heare his voice, they doe not make or frame it: Lastly, as a Gold smith takes a peece of gold, and tries it whether it bee right or counterfeit by the touch stone; and before he finds it to be true Gold, he doth not make it true Gold; for if he finde it to be counterfeit, all the Gold smiths that are cannot make it true: so must the Church cry which

Secondly that the Church make any booke to bee Canonicall Scripture. Which the Papists hould this confuted by diuers reasons.

1. 2.

3.

4.

are

are Canonicall bookes by the Scripture, and not make any so of her selfe, for this she cannot doe.

Thirdly that the Church hath power to deuise, adde, diminish, or alter any part of Gods worship.

The third Position is this. That as the Church cannot make any booke Canonicall which is not so of it selfe, for she hath no power to deuise, adde, diminish, or alter any part of Gods worship; outward passages of Gods worship are much in her power, as we shall see hereafter, but that she may ordaine any part of his worship besides Scripture, or affixe remission of sins or other supernaturall effects to the obseruations and ceremonies which she deuiseth, all this is but will-worship hatefull to God, and expresly forbidden, *Col.* 2. 23. Intolerable hath beene the presumption of the Church of Rome in both these; For first, they haue ordained besides Scripture Images, satisfactions, new Sacraments, new intercessours new propitiatory sacrifices, and sundry other parts of Gods worship and seruice; Secondly euen to ceremonies of their owne deuising, as to crossings, processions, ringing of Bels, pennance, and such like, they haue ascribed forgiuenes of sinnes, driuing away of Deuils, and such like, gracious effects wherein consists no small part of Gods worship. The fourth point is concerning the customes of the Church, custome we know preuailes much in matter of practice, and many times they are very approuable, and not to be varyed from, but vpon good occasion; yet in matters of Religion, yeelding to customes hath bred much inconuenience; as wee see amongst vs profaning the Sabbath by playing and walking in the streets and in the fields after the exercises, is growen to such a custome; as that men thinke it no sinne, and so in other things: And to speake plainely, customes are but a carnall motiue, apt to ouer sway the naturall man; but of themselues besides Scripture, they are no spirituall motiues to the true Beleeuer; The ancient fathers tye vp customes in Religion thus short, that they must be agreable to the truth; so that where truth and customes

which the Church of Rome hath done prooued by diuerse thirgs.

I. 2.

Fourthly, concerning customes.

The fathers iudgement concerning customes.

stomes agree; there they are to be admitted, else to be reiected; Now what is truth? Our Sauiour saith, *Gods Word is truth, Iohn* 17 17. then if there be any customes in matters of Religion besides the Scriptures; which are the truth, they must be abolished, euen by the Iudgement of the Fathers, whom the Papists would seeme to alleadge for these things; yea, but say they, the Apostle *Paul* alleadgeth custome 1 *Cor.* 11.16. but how doth he alleadgeth them? Against contentions, because contentions are against the Word of God, so that custome besides Scripture, is nothing worth. The last point is for matter of traditions; Traditions are one mine Piller of Popery, and if they leaue them once, they will quickly leaue their Religion too; Now if we vnderstand traditions in a general sense; It intends the whole Doctrine of Saluation, which from time to time hath beene deliuered from the forefathers, to the children of the Church; And so we willingly embrace traditions, as being the Doctrine contained in the word and so the speeches of many of the ancients are to bee expounded, and doe make for traditions: But in the particular sense, as the Popish Church intends them, that is, vnwritten verities, and matters besides Scripture, then so there is no building on them; If they be verities, it is more then we know, and being vnwritten, we haue no warrant to receiue them: to his point we say, first, eyther there were no such traditions at all, or secondly, if there were, yet they were needlesse, considering the sufficiency of the Scripture; thirdly, if they were needfull, yet they were vncertaine; lastly, if they were certaine, yet certainely they were but the words of men, and not certainely the word of God: First eyther there were none at all. I meane for matter of substance, yes say they, for substance; ye haue something by tradition; as the Baptisme of Infants, the change of the Sabbath, and that so many bookes are Canonicall Scripture, &c. We Answer, wee haue not these

Fifthly concerning traditions.

How and in what sense tradition is to bee receiued.

4.
Answers to the Popish tenent concerning traditions.

Answer. 1. *Ob.*

Answer wherein is shewed that the Baptisme of Infants, the change of of the Sabbath, and that so many bookes are Canonicall Scripture, and are not had by tradition, but proued by good consequence out of the Scripture.

these by tradition, for they may sufficiently be proued by good consequence out of the Scripture, As first for the Baptisme of Infants, we haue the example of our Sauiour in *Marke* 10.14. And secondly, for the Canon of Scripture, we haue that place, 2 *Tim.* 3. 16. *the whole Scripture is giuen by Inspiration from God, &c.* yea, but what place in the word saith, that so many bookes are Canonicall: I Answer, euery booke beares witnesse of it selfe, and this place of them all, that they are Canonicall: Thirdly, for the change of the Sabbath, we haue, *Reu.* 1.10. where it is called *the Lords day*, so that we haue Scripture enough for these things to satisfie an humble minded man, that is not contentious. Secondly, if there were any such, yet they were needlesse, for supposing the sufficiency of Scripture (which we haue proued before) what neede vnwritten traditions besides Scripture; Indeed, before the Word of saluation was committed to writing, It was needfull that it should be deliuered by word of mouth from man to man; but the word being now written, and hauing beene now written these 1610. yeeres, and as much written, as euer shall be, what haue we to doe with traditions besides Scripture? Thirdly, if they were necessary, yet they are vncertaine, for how shall I know that the Apostles deliuered ought by tradition, or that the Churches after them, be they either *de facto* or *de iure*; For that which is alleadged from the Apostle in the, 2 *Thess.* 2.15. keepe the Instructions yee haue bin taught eyther by word or by Epistle; whereupon they say, the Apostle left traditions and Epistle I Answere, these words doe not imply any diuersity in the things he taught, but onely in the manner of deliuery; looke what he preacht, he writte. And whatsoeuer can be alleaged for the Churches after them, is but the testimony of man, we must know it by history, and what certainety is there in that to repose my Saluation vpon: Lastly, if they were certaine, yet all this while

Answ. 2.

Answ. 3.

Their proofe out of 2 *Thes.* 2.15. Answe-

Answ. 4.

while they were but certaine the traditions of men, and certainly not the Word of God; And therefore here is the damnable presumption of the Papists, that they by name call them the Word of God vnwritten, & equall them both in authority to binde the conscience, & in necessity to be beleeued and obeyed with the written word; common sence and reason which is endued but with the least touch of Religion, will easily decide this controuersie: If we adde heere to determination of councels, consent of fathers, decrees of Popes, and other patches and faynings of Popish Religion, the conclusion must be this, that either there were none such; or if there were, they were not beside Scripture; but according to it; or else if they were besides Scripture, then they were no matter of substances nor Saluation, nor to be receiued as such.

Vse 2.

The second Vse, is for Instruction to teach vs what it is that our faith must be framed by, and what euery truth is to be tryed by; And that is the Scripture, the written Word of God, and nothing else; The Scripture is the onely rule of Faith, and of obedience, what it teacheth must onely be beleeued, and what it commands must onely be obeyed, and nothing else as necessary to saluation; And generally all Churches acknowledge the Scripture to be the canon; yea the Popish Church to his day retaines the name, though they cast it out at the backgate, yet at the foregate they take it in; the Canon, that is as much to say as the rule: Now what is to be done with a rule? All things are to be fitted to it, and not it to any thing; Carpenters and Masons, they fitte their tymber and stone to the rule, and not the rule to the tymber or stone; so then the Scripture being the rule; whatsoeuer is to be beleeued or obeyed, must be squared by it; and looke how much it comes short or goes beyond, or misseth on this hand or that of the rule; so much it comes short of true sauing faith and obedience, and so much wee

The scripture the so onely rule of faith acknowledged to bee by all Churches generally.

goe

goe out of the way of Saluation; therefore caſt away all other meaſures as crooked, traditions, cuſtomes, &c. and ſticke faſt onely to this rule, as to the perfect ſquare of all Religion, we muſt *put nothing to* Gods Word, *nor take ought there from*, this the Lord himſelfe commands *Deut.* 4.2. and 5.32.35. Secondly, as this is the rule of faith, ſo it is the tryall of euery truth; the Scripture is the onely touch ſtone of truth: if *Paul* teach the truth, it muſt be tryed by the Scriptures *Act* 17.11. Let heathen men bring their Paganiſme, the Turcks their Alcoran, the Iewes their Talmud, the Papiſts their Catechiſmes, councels, cuſtomes, and traditions to this touchſtone, and this, this will ſhew them all to be ſtarke counterfeits, very droſſe and filth: not worthy to be once looked after, much leſſe to bee eſteemed the pretious golden truth of God, that ſoules ſhould be ſaued by. Laſtly, yet miſtake not, as to thinke that all matters of ſubſtance and ſaluation were expreſly in the word, that is, by name, and in ſo many words, as we are to apprehend it, but at leaſt by conſequence, and to be deducted by ſound and ſanctified reaſon, applying it to the circumſtances of the Text, and to the analogy of faith. And ſo we haue finiſhed thoſe things that concerne matters of ſubſtance.

Secondly the Scripture is the onely tryall of euery truth.

How euery matter of ſubſtance is to be found in the Scripture.

Concerning Churches power in matters of circumſtance, and they are of two ſortes, one of miracles, and what is to be helde concerning the ſame.

Wee come in the next place to matters of circumſtance, and theſe are of two ſorts, either miracles or diſcipline: either miracles; for indeed it is a part of the power of the Catholique viſible Church, as it containes altogether from the Apoſtles themſelues downe to our times, for with them it was an ordinary thing to doe miracles, *Matth.* 10.1. Our Sauiour gaue them power againſt vncleane Spirits to caſt them out, &c: and *Marke* 16.17. and 1 *Cor.* 12.9.10. *to another is giuen the the guifts of healing: to another the operation of great workes, by the ſame Spirit*: And it was very neceſſary at the firſt planting of the Goſpell, that they ſhould haue this power, for the confirming of their office, and authority,

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that planted it: but now there is no vse of miracles, their Doctrine and writings being sufficiently confirmed already, and therefore that power is restrained; and what Church soeuer challengeth this power, may iustly be censured for Anti-christian, spoken of in the 2 *Thes.* 2. 9. Secondly, or Discipline, and that is of two sorts, either matter of Gouernement, or matter of Ceremonies; of the first wee haue spoken already; of the second, wee will speake a word; by Ceremonies we vnderstand the time, place, and gesture to be obserued in Gods worship and seruice; we will contriue the whole businesse into this obseruation:

Secondly of discipline, and this is of two sorts: either matter of d scipline, which is spoken of before, or secondly, matter of ceremonies, and what the church hath power to doe therein.

Euery particular visible Church hath power from God, to ordaine some outward Rites and Ceremonies for the outward carriage of Gods worship within that Church or Congregation; Marke the parts of the Note: First, I say, *euery visible Church*, for the inuisible not being contained within the bounds of any ore setled outward state, can haue no such orders: Secondly, I say, *particular*, for besides that a generall visible Church cannot so be properly assigned to a place; and if it were, yet being of so large an extent, as commonly it is, it cannot be brought within the compasse of the same outward Rites: Thirdly, I say, hath power from God, to ordaine *Certaine Rites*: Fourthly, I say, for the *outward* carriage of Church businesse, for they haue nothing to doe with the Inward man: Fifthly, I say, they must be *within that particular Church*, for one Church is not to prescribe another what they should doe, except their case be very like, and that there be a willingnesse in the Receiuer: So the Note is cleare; we come to the proofes, *Acts* 15. 1, 2. In the Church of Antioch, there was a matter in question, as touching *Circumcision*, an outward Ceremony; the Apostles being then at Ierusalem, were by the consent of the Church of Antioch, consulted withall about it; and accordingly they deliuer their iudgement in the 23. verse, &c. And therein shew their

Doct.

power, and consequently the power of the Church after them (for the causes being perpetuall, the course must be perpetuall too) and they shew their power both in disanulling some Ceremonies, as *Circumcision*, vers. 10. as *abstaining from meat offered to Idolls, and blood*, verse 20. which were certainely things in their owne nature indifferent, as the Apostle shewes of meats, 1 *Corinth.* 8. 8. And yet all this they did with the assistance of the holy Ghost, verse 28. and that onely in things needfull, as in the same verse; and this they did not so much for the thing it selfe, but for the auoyding of offence: And so in the 1 *Cor.* 11. 2. &c. where the Apostle mentions the ordinances, which hee had deliuered them already, which are generally vnderstood of matters of order and decency, and the circumstances make it plaine enough, for after verse 3, &c. he deliuers them other ordinances keepe, which hee had not deliuered them before, concerning the *vncouering of the mans head, and the couering of the womans head*, which were things indifferent in themselues, yet for comlinesse sake, hee doth there inioyne them: and verse 20, &c. hee deliuers certaine other ordinances, concerning the outward carriage of Gods worship in the Lords Supper, as their *tarrying one for another, eating before, &c.* verse 33. 34. And whereas many other things were out of frame with them, he promiseth in the end of 34. verse, to order the rest at his comming to them, where it is cleare that the ordering of things concerning the outward carriage of Gods worship, is in the power of the Church it selfe; for still the Rule holds, that the disease continuing, alwaies requires a continuall reamedy from time to time: So in the 1 *Cor.* 14. 26, 40. The Apostle would haue *all things* done decently, and in order: hee giues them this generall rule for matters of Ceremony, and they must draw particulars accordingly, and this Rule holds as well for the Church now, as then; there being the same necessity, there must also be the same power: So the point

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is plaine, that euery particular visible Church, hath power from God to ordaine certaine outward Rites, &c.

The reasons to proue this point are these: First some Ceremonies are necessary in euery Church, no Religion can possibly be carried without some outward Rites and Ceremonies; Now, who shall ordaine these but themselues, as best knowing their owne State: As in a priuate family, who shall ordaine orders for it, but those of the Family. *Reas.* 1.

Secondly, no Rights are vniuersall, to hold euery where in all Churches, no, that is impossible, because diuers Churches are of diuers states; and therefore euery Church must haue power to ordaine Ceremonies for themselues. 2.

Thirdly, no Ceremonies are perpetuall in one and the same Church, euery Church in time differing from it selfe by the change of occasions and states, and then the Ceremonies which they had before, are not fit for them now, and therefore still they must haue power to ordaine, as their state shall require. 3.

Lastly, if a particular Church hath not power to ordaine certaine Rites, the Church vnder the Gospell is inferior to that vnder the Law: For that was prouided for in this kinde, by the Lord himselfe, and that in particular: But the Church now is not so prouided for of him: If any say it is, let them shew where; therefore it must needes be, that hee giues the Church now power to prouide for themselues in this kinde. 4.

The vses are these: First this teacheth the Church to take the benefit of this authority that God hath giuen them; but you will say, the Church is ready enough to take their liberty herein: and therefore they had need to be bounded and bridled that they goe not too farre, eyther for multitude, vnprofitablenesse, superstition, or the like. The limits and bounds therefore, that euery Church is to containe themselues within, in ordaining *Vse* 1.

The bounds the Church is to keepe in ordaining matters of ceremony.

Ceremonies, are these: First they must doe nothing that is opposite to Gods Word, Secondly, they must haue no opinion of Gods worship placed in them, as the Surplice and the Crosse, if the Church so inioyne them, it makes them vnlawfull; If they haue beene abused so heretofore by the Papists, that is not their sinne now, take away the abuse, and the things may still be imposed and put in practice: Thirdly, wee must haue an eye to doe *all to Gods glory*, 1 *Cor.* 10.31. Fourthly, they must be done without scandall or offence, as much as possibly may be, the Church must be wary heerein, for though *all things be lawfull, yet all thing are not expedient*, 1 *Cor.* 10. 23,32. Fifthly, *all things must be done to edification* 1 *Cor.* 14,26. Lastly, *all things must be done decently and in order*, 1 *Cor.* 14.40. as in *Exod.* 28.40. *Aarons sonnes must haue Coats and Girdles, and Bonnets made them for glory and beauty*; which being the end that the Lord in the Legall Ceremonies did ayme at, it must needs be our end also in the like cases; and thus the Church may safely ordaine Ceremonies.

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3.

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6.

Vse 2.

The last vse is to teach vs, that if we liue in a Church, where such things are ordained that are not simply vnlawfull, we must take heed that we resist not this power, or the things thereby ordained; Bridle thy selfe from dislike, specially from refusall, yet yeeld with some perswasion of conscience, take such a course whereby thou mai'st obey the Magistrate and the Church, and yet not offend the weake, heerein is wisedome, yet rather obey the Magistrate, though with offence, for heere disobedience is the greater sinne, and so takes away the sinne of offending the weake; and indeede in this case, I giue none offence because my hands are bound, and I haue no liberty to doe otherwise: but what if a man be not perswaded of these things, What is then to be done? must hee separate from the Church? No, first, they must labour to be better informed: secondly, they must resolue to beare with a great deale, rather then to make a rent

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in the Church: thirdly, ſuffer thy ſelfe to be ouerborne, in things indifferent, by the authority of the Church, till thou be'ſt able to proue it ſimply vnlawfull, or to ſhew that there is greater ſcandall in the vſe of it, then in diſobeying the voyce of the Church, and of the Chriſtian Magiſtrate; I know that it is ſinne to diſobey the Chriſtian Magiſtrate, except I know that God commands the contrary: Now in theſe indifferent things, I doe but feare, I doe not know that God commands the contrary, to that which my conſcience is doubtfull of; now ſhall I runne into a knowne ſinne, becauſe I would auoyde a ſinne onely feared? So much ſhall ſerue for this point: And ſo wee haue finiſhed the eyghth point, concerning the power and authority of the Church.

The ſixe and twentieth LECTVRE *of the* CHVRCH.

YOu may remember that 9. points were propounded to be ſpoken to concerning the Church, whereof we haue already handled 8. of them: And now wee are to ſpeake of the ninth, and that is the application of all that which hath been ſpoken to all viſible Churches in Chriſtendome, that I knnow of; thoſe Congreagtions that profeſſe not Chriſtianity, we meddle not with: The Pagans that profeſſe heatheniſh Religion, no, Chriſtian; the Iewes that profeſſe the Law and not the Goſpell: the Turks that profeſſe that abominable Idoll,

I. The ninth generall point concerning the Church, *viz.* the application of all that hath bin ſpoken to all viſible Churches in chriſtendome that I know of.

Idoll *Mahomet*, and not the Sonne of God, Iesus Christ, these wee haue here nothing to doe with; they are vtterly excluded from the outward name of a Church; as being assemblies quite of another kinde; they haue no Christ, not somuch as in outward profession, and therefore are no Church at all: It is the Christian assemblies, that is, those that professe the faith of Christ crucified, that wee are heere to speake of: you shall vnderstand that the Doctrine concerning the Church, whereof I haue spoken, hath been so plainely and fully deliuered, that if itbe rightly vnderstood, it will easily apply it selfe to all Christian Churches in the censure of those that are Religious & Iudicious: but yet because diuers Christian Churches are of diuers conditions, differing one from another, as well in time, as in place; and because the chiefe reach of this whole discourse, both in teacher & hearer is this, to see how we may iustifie our standing in the present state of this Church of England; therefore for your better direction, both to helpe your iudgement concerning other Churches, and to settle your resolution, touching the goodnesse and soundnesse of this Church that we liue in. I will endeauour (God willing) to make application of that which hath beene spoken, as to all Churches in generall: so more particularly to this Church of ours: The generall diuision, of all Churches that eyther are or haue beene since our Sauiours time, is two-fold: First, according to their situation, and so some are Easterne, and the rest Westerne Churches: Secondly, according to their language, and so some are Greeke, and some Latin Churches. And because the most famous of the Easterne Churches vsed the Greeke tongue, therefore vsually the Easterne, haue beene called the Greeke Churches: and on the other side most of the famous Westerne Churches haue vsed the latin tongue, and haue therefore been called the latin Churches: The Easterne Churches haue the precedence both for time and order; and therefore we will speake first of them; but

1. The generall diuision of all churches that haue beene, or are since our Sauiours time into Easterne and Westerne, and this according to their situation. Secondly, according to their language and so some be greek and some latin Churches.

but because some both Easterne and Western Churches haue beene Hereticall and Schismaticall; therefore this generall point offers it selfe by the way to be discussed, *viz.* Whether Schismaticall or Hereticall Churches may be accounted true visible Churches; which generall being cleared, will giue great light to the right censuring of particular churches: First, for Schismaticall Churches, that is, such as embrace and professe the common sauing faith of the Catholike Church; but yet haue separated themselues from the outward communion of those particular visible Churches, that sometimes they haue beene, and should be members of; the cause of such Schismes is sometimes pride, discontent, weakenesse, wilfulnesse, pretended zeale, a factious spirit; alwaies it is Satans instigation, and mans acceptation: whatsoeuer the cause be, and how great soeuer the Schisme be, though they be iustly condemned as Schismaticall, in regard they are rent from the outward fellowship of such visible Congregations, as they belong vnto, yet because they hold correspondency with the Catholike Church in matters of sauing faith, and accordingly professe the same, they cannot be denied to be true visible Churches: Such were the Donatists of old, and such are the Brownists at this day: But you will say, Thus wee giue them great vantage, and cause of reioycing, for they vtterly deny vs to be a true Church, and therefore wee accounting them to be such, the standers by may thinke it safer to be of their Church, then of our; theirs being confessed to be a true Church, euen by their enemies themselues, and ours being not so confessed to be a true Church by them: I answer, that they deny vs to be a true Church, the greater is their sinne, and it makes their Schisme the more damnable; that we acknowledge them to be a true Church, and call them brethren, it is our ingenuousnesse and charity: and the standers by, if they haue grace and Religion, should rather ioyne with vs, wee so louingly and charitably carrying

VVhether Schismaticall or hereticall Churches may be accounted true visible Churches.

What a Schismatike church is.

The cause of such schismes.

Ob.

Answ.

rying our ſelues, like to Chriſt our head, euen to our reuiling aduerſaries, then with them that are ſo bitter & vncharitable cenſurers, and mercileſſe iudges of vs; They know we beleeue in Chriſt Ieſus, and in him crucified, as our only Sauior, & they haue bin baptiſed in our Church into his name, and they doe not yeeld to be re-baptized, by which very practice of theirs, they acknowledge that which in words they deny, namely, that wee are a true Church: for there can be no true baptiſme adminiſtred in and by a falſe Church; where there are true Sacraments, there is a true Church, as wee ſhall heare further hereafter: So much for Schiſmaticall Churches.

Hereticall Churches. First, what they are, and when any particular man is to be reputed an Heretike.

In the ſecond place, wee come to Hereticall Churches, and they are ſuch as hold, and ſtiffely maintaine any materiall point in Religion, contrary to the common faith of the Catholike Church: a particular man is not to be reputed an Heretike, except hee ioyne with his error, obſtinacy, and that he wilfully perſiſt therein, againſt the admonitions and allegations of the Church; and ſo a Church is not to be reputed Hereticall, till they be obſtinate in their error; and this obſtinacy muſt be in all, or, at leaſt, in the chiefeſt & greateſt part of them, ſo that none of note amongſt them do teſtify their diſſent from them, nor oppoſe themſelues againſt their hereſie; but if any of note be found amongſt them, though but few that doe openly contradict the reſt, that Church, till ſeparation be made of the ſound from the vnſound, is rather in charity to be wel thought of, becauſe of the right beleeuers, then in zeale to be vtterly condemned as hereticall, becauſe of the miſ-beleeuers, though they be the greater part. Now

Hereſies of 2. ſorts: firſt, ſuch as ouerthrow the foundation.

Hereſies are of two ſorts: firſt, ſuch as directly ouerthrow the foundation: ſecondly, ſuch as affirme it in expreſſe words, but yet hold ſome croſſe poſitions, which by neceſſary conſequence doe ouerthrow it. That wee may the better vnderſtand this, wee muſt know what is the foundation, and that is *Ieſus Chriſt, God and man, the onely Sauiour of the world, as hee is*

What this fundation is.

reuealed

reuealed in the Scripture, for so the Scripture propounds it; First that Iesus Christ is the foundation; the Apostle saith, 1 *Cor.* 3. 11. *other foundation can no man lay, then that which is laide, which is Iesus Christ*: Secondly, Iesus Christ *God*, the foundation, *Mat.* 16. 16, 18. *And Simon Peter answered, thou art Christ the Son of the liuing God. And I say vnto thee, thou art Peter, and vpon this Rocke will I build my Church*; In both which places he is expresly spoken of, as the foundation: Thirdly, Iesus Christ *man*, the foundation, 1 *Iohn* 4. 2. *Euery Spirit, that confesseth that Iesus Christ is come in the flesh, is of God.* And there by implication he is spoken of, as the foundation too, for they that so beleeue, are of God, as who should say, they are within the foundation; and contrarily, they that doe not so beleeue, are not of God, Vers. 3. that is, are not within the foundation: Fourthly, Christ the only Sauiour of the world, the foundation, *Acts* 4. 12. *neither is there saluation in any other, for among men there is giuen none other name vnder heauen, whereby wee must be saued*; And there he is spoken of expresly, as the foundation, for looke in the 11. Verse, and it is said, *hee is the stone cast aside of the Builders, and is become the head of the Corner.* Lastly, Christ the foundation, as hee is reuealed in the Scriptures, *Colos.* 2. 7. *rooted and built vp in him, and stablished in the faith, as yee haue beene taught*, that is, in the word, for this is as truely a part of the foundation, as any of the other; and therefore the Scriptures else-where, by a borrowed kinde of speech, are called the foundation it selfe, *Ephes.* 2. 19. *And are built vpon the foundation of the Apostles and Prophets, &c.* for it is not enough to Saluation, to beleeue the former of the definition, without this clause, as making a full and compleate description of the foundation; to say that Iesus Christ God and man, the onely Sauiour of the world, is the foundation, is not enough; vnlesse this be added to make it compleate, as hee is reuealed in the Scriptures; for they teach concerning him, his Nature,

Offices,

Offices, Birth, life, Death, and Resurrection, &c: And therefore the Layers of this foundation make the Scriptures the rule or line that they worke by, they proued that which they taught by the Scriptures: So the Apostle *Paul*, *Act* 26.22,23. *witnessing both to small and great, saying none other thing, then that which the Prophets and Moses did say, should come, that Christ should suffer, &c*: And *Act* 28.23. *he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the Law of Moses, and out of the Prophets*; And 1 *Cor.*15. 3.4. *I deliuered vnto you, first of all, that which I receiued, that is, how that Christ dyed for our sinnes according to the Scriptures, &c*: And so *Apollos*, *Act* 18.28. *mightily conuinced the Iewes, and that publiquely, shewing by Scripture that Iesus was Christ*; still the Builders made the Scriptures their rule and line whereby they taught; And this foundation in Scripture, is sometimes set down in fewer words, as in the 1 *Cor.*2.2. *Iesus Christ and him crucified*: sometimes in more words, as in the 1 *Tim.*3. 16. *great is the mystery of godlinesse, God was manifested in the flesh, iustified in the Spirit, seene of Angels. preached vnto the Gentiles, beleeued on in the world, and receiued vp into Glory*; But this is the substance of all, Iesus Christ, God and man, the onely Sauiour of the world, as hee is reuealed in the Scripture, the shortest is intended by the holy Ghost, and so it is to bee vnderstood of vs in this largenesse, and the largest is sufficiently compriſed in this shortnes; And that this is the right foundation of the Church; first, appeares plainely by the difference betweene Christians, and professors of other Religions; If a Gentile or Pagan dispute with a Christian, how happinesse is to be attayned? We say, by Iesus Christ; they will reiect him and say, there is no Christ, and deride vs, to thinke that he can make vs happy: So let a Iew and a Christian dispute about happinesse; we say, by the true Messiah, Iesus Christ, as he is thus reuealed; They say, by the Messiah, but this Iesus thus reuealed,

say

say they, is not hee, looke into, *Act* 25,13.to 19. the matter there in question is this very foundation, Iesus; and there is a Gentile *Festus* speakes scornefully of him, & thereare the Iewes denying him,and opposing against him, and there is *Paul* a Christian, professing and auouching him, and that no doubt, as hee was reuealed in the Scriptures, for that was alwayes his manner before. The like in effect we haue in the 1 *Cor.* 1.23.24. there the Iewe and the Gentile, and the Christian, they all fight about the foundation, Christ, *to the Iewes hee is a stumbling blocke, to the Grecians fooliſhneſſe, but to them, that are called, the power of God to ſaluation, ſaith the Apoſtle*; So we see plainely; this is the foundation, Iesus Christ, God and man, the onely Sauiour of the world, as he is reuealed in the Scripture: The resolution then is this, those hereticall assemblies, that directly deny this foundation or any part therof, cease to be Christians, & are no more visible Churches; But those that directly affirme the whole foundation and euery part thereof, though they doe hould some erronious Positions, wherby they ouerthrow some part of the foundation by necessary consequence, are yet to be held true visible Churches. Marke the termes of the Resolution, there be many by-wayes there is but one right way; It is easy to misse of the right way, hard to hit it; to deny directly any part of this foundation, is enought to make such persons no true visible church; but to affirme one part, is not enough to make them a true, visible Church; But they must affirme the whole and euery part of the foundation.

Resol.

Those that deny directly this foundation or any part thereof cease to bee Christians and are no more visible Churches.

Now then we are to speake of the Churches according to their diuisions; And first of the Greeke Churches they are generally dispersed in most of the Easterne parts of the world; And to speake plainely, God hath in some sort euen a visible Church dispersed in euery part of the world at this day. Those that are most remote from vs in the Easternely parts of the world, are comprehended vnder the name of Greeke, or Easterne Churches because

The Greeke Churches be here spoken of, and what weare to thinke of them 1. of the Greeke Churches generally dispersed in most at the Easterne parts of the world.

because though neither their language bee Greeke, nor their scituation altogether Easterly; yet they haue receiued their faith, for the most part, from the Greeke Churches: There are Christians amongst the East Indians, there are some there, making publique profession of the faith of Christ, as others doe of Iudaisme and Mahometisme, &c. whether they be the beginnings of faith, as being but lately planted amongst them; or the remainders of faith, as being planted of old; I am not very certaine, nor is it much materiall; so long as they beleeue in Christ crucified, and professe it so far as the Lord hath reuealed vnto them, why may they not be acknowledged for true visible Churches: In Russia, there are many professed Christians, that are after the manner of the Greeke Church, they are full of Ignorance and superstitions; the Lord inlighten them, and purge them, yet professing Christ crucified their onely Sauiour; though by some consequences, as mediation of Saints, they deny it, they are not to be denyed to be true visible Churches; And so in *Ethiopia*, there are found great store of Christians, who though they bee circumcised, and tainted with many grosse errors, yet holding, the foundation, Christ crucified for their Saluation, may iustly bee acknowledged true Churches: And so in many other Easterly countries, as in Persia and Assyria, there are many Churches of sundry names, as the Iacobites, minorites, &c: but most of them are nestorians, as being suspected to hold with *Nestorius*, that there are two persons in Christ, which yet they haue quitted themselues of; And they were onely so called, because they opposed most vehemently against the contrary error of *Eutychus*, who held confusion of natures in Christ. In Armenia likewise are many Christians, who are generally held to bee Eutychans, but they haue also cleared themselues; but because they opposed the Councell of Chalcedon, which condemned that heresie: All these beleeue and professe Christ crucified,

Ortelius 100.
Ortelius 97. 98. 108.

crucified, and therefore howsoeuer all of them are either corrupt, persecuted, scattered, or disorderly; yet farre be it from vs to deny them to be true Churches of God: let vs esteeme them as brethren, and magnifie the Lord for them, and let vs pitty their defects, and reioyce at their graces; And let vs intreate the Lord for them, as the Church in *Cant*, 8,8. did sometime for vs; Let vs pray to God to perfect the beginnings of some of those Churches, to build vp the ruines of others, and to purge away the errors and corruptions of them all, that so if it be his blessed will, they may be glorious and flourishing Churches euen in the eyes of the world: And so much of these Churches that are generally called Greeke Churches.

Secondly the Greeke Churches which are more particularly and properly so called, and what we are to hold of them, deliuered in an obseruation. *Doct.*

Now we come to speake of those which are more particularly and properly called Greeke Churches, lying in and about Greece; And these are more particularly to be spoken to; And therefore wee will handle them by way of obseruation, which is this, namely; That the Greeke Churches euen as they stand at this day, though they liue vnder the miserable slauery of the Turke, yet are to bee accounted true visible Churches: we will take our patterne by that of Constantinople, where there is a Patriarke at this day, who hath answered the Obiections both of the Protestants and Papists to their Religion; Now there is a true Church, First, because they affirme the foundation and euery part thereof: Secondly, their errors doe not directly ouerthrow the foundation, nor any part thereof: For the first, they hould so much of the right Catholique faith, as may iustly intitle them to the name of a true Church; The whole Creede that we professe, they retaine also; In the interpretation of some points they differ somewhat from vs, but in the maine substance they agree, holding the foundation firme and sure, Christ Iesus God and man, the onely Saviour of the world, &c. they renounce the head-ship of the Pope,

and

and many other points of Popish Religion; They submit themselues to the direction of Scripture, though the interpretation thereof they would fetch most willingly from their predecessours, the Greeke fathers, of whom some being more sound, others lesse, their Religion is not so sincere as it should: Therefore the second part of the proofe is, whether their errors be such as directly ouerthrow the foundation, or any part thereof; They are tainted with the errors of free will, Intercession of Saints and Transubstantiation, and some other Popish opinions, which yet they doe not maintaine altogether so obstinately as the Romish church doth: But their maine error is, their denying of the holy Ghost, to proceede from the Sonne, from the Father they acknowledge, and by the Sonne; but from the Sonne, this they expressly deny; Now wee know that the Doctrine of the maiestie of God himselfe in his nature, and in his persons, is a most profound and principall point in Religion, and very warily to be considered of, Euery error therein being dangerous and fearefull, and neere to blasphemy; And this very error, happly, if it be throughly sifted, will be proued, to ouerthrow by consequence the foundation; yet seeing first, it doth not directly ouerthrow any part of it, and seeing, secondly, wee heare they doe not eyther absolutely oppose herein to the knowne truth, or omit the search of Scripture for it, but professe that vpon playner euidence of Scripture, they will yeeld; And thirdly, seeing they hold the foundation and euery part thereof in expresse words, we dare hardly charge them for hereticall Churches, much lesse to bee no true visible Churches at all; but that men liuing in those Churches, beleeuing otherwise aright in Christ crucified, and repenting of their manifold errors and ignorances may be all saued vndoubtedly.

The maine error of the Greeke Churches.

Vse 1. The Vses of this point are these, first, it is matter of reproofe:

reproofe: And firſt, of the Papiſts, and that in two points; firſt, in that they preſuming the Church, of Rome to be the onely true viſible Church affirme that no Church is a true viſible Church, but they that are ſubiect to the Pope, and haue him to bee their head; we ſee here that theſe are true Churches, and better then the Popiſh Church, and yet are farre from his Iuriſdiction; yea, they hate and defie it: ſo that their definition of a true viſible Church, is falſe, when they ſay, that there is no true Church, but that which is gathered vnder the head-ſhip of the Pope: whereas the Greeke Churches, as we ſee, are true Churches, and yet not gathered vnder that heade: It is true that in former times, A Patriarke of Conſtantinople did in ambition ſeeke the title of head or vniuerſall Biſhop; And the Pope of Rome at that time withſtood him; ſaying, that whoſoeuer tooke vpon him that title, ſhould be the forerunner of Antichriſt; and it proued true, for not long after one that ſucceeded that Pope, tooke this title vpon him, and was indeede Antichriſt; I ſay, that a Patriarke in ambition ſought it, but now he is brought low enough, his head is vnder the yoke of the Turke, the Aduerſary of Gods Church, who then thought to be the head of all Churches; But though he miſſed of that, the Church ſtill continued a true viſible Church, & is ſo to this day, and yet neuer acknowledged the Pope to be their head: Secondly, it meetes with them for their vncharitable cenſuring of theſe Churches, as no true Churches of God; They are both hereticall & Schiſmaticall, ſay they, what if they were ſo; yet ſtill they may be true Churches, as wee ſhewed before; For Hereſie as I will not preciſely condemne them; ſo neither can I altogether acquitte them; but as for Schiſme they are guilty of none; But only they are rent from the Romiſh Church in particular; ſo that here is the quarrell; becauſe they doe not ſubmit their necks vnder the Popes yoke: And ſeeing they and euery particular

The Greeke Churches better then the Popiſh Church.

The Papiſts vncharitable cenſuring the Greeke Churches anſwered.

The Greeke Churches not guilty of Schiſme from Rome.

ticular church is a body within it selfe, as that of Rome; I see no reason that their estate should be iudged Schismaticall, except they had departed when they had beene members of that Church; but they were neuer subiect to the Church of Rome. One thing there is found in these Greeke Churches, which the Papists take in their state to bee a chiefe note of the Church, and that is Succession of Bishops, which is as currant in the Church of Constantinople, and Alexandria, as in Rome; euen from the Apostles times; Succession in Rome is a certaine note, and marke of a true visible Church, and there is as good Succession in the Greeke Churches as at Rome, and yet they say, they are no Churches at all; eyther let them disclaime this in the one, or acknowledge it in the other: I am perswaded that the Lord hath preserued this succession in the Greeke Churches of purpose to abate the pride of the Romane Church, building so directly vpon that allegation: It would else haue beene a farre more colourable plea to the naturall man: but they denying the force of the reason in others, doe plainely answere themselues.

The Greeke Churches neuer subiect to the Romane Church.

One note of the Church, as the Papists account it, is found in the Greeke Church viz: succession of Bishops.

Vse 2.

The second Vse, teacheth vs the great goodnesse of God, and the care he hath in the preseruation of his Church; these Greeke Churches, haue liued many a hundred yeeres vnder the gouernment and slauery of the Turke; that bought and sould them and their children, and amongst the Professours of *Mahomet*, the fouleſt Idoll that the world affords; In regard of gouernment they liue vnder, what a heauy yoke is it? what a bloudy seruice? how many persecutions, disgraces, indignities, taxes, and oppressions, horrible wrongs, and miserable slaueries, doe they vndergoe? They are bought, sould, imprisoned and put to death It cannot be spoken what slauery they liue in; And yet behould God hath vpheld his Church amongst them all to this day: I dare say that Israels preseruation vnder the bondage of Egypt, so many hundred

The goodnes of God in perseruing of his Churches seene in the Greeke Churches vnder the Turke

The miseries of the Greeke Church vnder the Turke in many particulars in regard of their persecutions, in regard of the Religion of the Turks.

hundred yeeres, was not more miraculous, then this of these Christians vnder the Turks. So likewise in regard of the Religion of those that they are mixt with, it is an heauy yoke; They are mingled with the professors of *Mahomet*, which is a most pestilent Religion, & directly opposite to the Christian faith, admitting no colour of Reconciliation, but if we beleeue in Christ, we must reiect *Mahomet*, and if we beleeue in *Mahomet*, we must reiect Christ: And yet the Lord, I say, hath shewed himselfe a Ruler in the midst of his forest enemies, preseruing his faith and Church, euen whe e Satans throne is, as he did the church of of Pergamus, *Reu.* 2. 13. second y, as it is a Pestilent Religion, directly opposite to Christ, so consider that it generally abounds and swarmes, ouerspreading a great part of the knowne world; and yet in these places the Lord hath reserued a remnant that sticke close vnto him, and that follow not the sway of the world; as he had 7000. *in Israel in the daies of* Elias *that had not bowed their knees to* Baall *Rom.* 11. 4. so hee hath many thousands among them, that haue not bowed the knee to *Mahomet*: Thirdly, consider the pleasingnesse of that Religion of *Mahomet*, a great inchanter of nature, yet still the Lord hath preserued some, that chose rather with *Moses*, *to suffer aduersity with the children of God, then to inioy for a season all the pleasure* that euer *Mahomet* could euer promise or bestow vpon them. Surely, we must needs acknowledge it to be a heauy iudgement of God, that such flourishing Churches in Achaia, Macedonia, Corinth, Ephesus, &c. should come to that miserable ruine and desolation, that *Mahomet*, should raigne amongst them, so generally in Christs own Territories; and let vs know that it was for their vnprofitablenes in the vse of the Gospell, and other meanes of grace, which God so freely offered them: and let vs consider of it and feare and labour to profit by the Gospell, and pray to God that the like befall not vs, for our vnprofitableneſſe. This, I say, is a great iudgement of God vpon them; and yet withall, see how in wrath God remembers mercy,

The Religion of the Turks 1. a pestilent Religion, directly opposite to Christ.

2. It ouerspreadeth a great part of the knowne world.

3. It is a pleasing Religion.

For what it was that the Lord suffered such famous Churches to come to ruine, applied to vs.

cy, and in despight of Satan, Turke and Mahomet, and other instruments hee plucks out some, as firebrands out of the fire, to be professors of his saving faith, and members of his Church, and the gates of hell shall not preuaile against them. And so much of the Greeke Churches, both improperly and properly so called.

The Western churches, and first of those that acknowledge the Pope their head, as the Church of Rome, and those that hold with her, and what may be said and held of her; deliuered in two obseruations.

Now wee come to the Westerne and Latin Churches, which are generally of two sorts, some acknowledging the Pope their head, as the Church of Rome it selfe and sundry others that hold communion with that Church both in Doctrine, and in all or most of the corruptions thereof: others renouncing his headship, and refusing to communicate in the deformities, corruptions, and abuses of the church of Rome, being therefore called the reformed Churches; I shall not neede to speake of the former in euery particular, looke what is said of the Church of Rome it selfe, the same may be applyed to all the rest: *as is the mother, so is the daughter, Ezech.* 16.44. We will deliuer her state in two obseruation: First, we will shew what may be said in charity, and yet in truth and sound iudgement, for the church of Rome: Secondly, what may be said in zeale, and yet in truth too, and sound iudgement, against it; For the first, the obseruation is this.

Doctr. 1. The church of Rome, as now it standeth, may in some sense be reputed a true visible Church.

That the Church of Rome, euen as now it stands, may in some sense be iustly reputed, and acknowledged a true visible Church; consider rightly of the Note: First, wee doe not absolutely say it is a true Church, but for ought wee see, it may in *some sense be iudged* a true visible Church: Secondly, wee say not a sound Church; no, that wee flatly deny, as vntrue, but a *true visible Church*: as a man, though hee be wounded, fainting, and dying, yet so long as there is any sparke of life in him, hee is a true liuing man, not a false, though he be an vnsound and dying man: Thirdly, we make a difference betwixt the Papacy, or the Popish faction, and some better spirits, in that Church, which no doubt haue a righter beliefe, and

A difference betweene the papacy, or the Popish faction and some bet-

and walke with a righter foote in the profession of the Gospell, then the faction doth; and these being mingled together with the rest, the whole may be called a true Church for their sakes; as was in our Saviors time, the Scribes and Pharises were a faction in the Church, pretending Religion, and the true worship of God, and yet swaying all against the truth and sincerity of it in their courses: *Mary*, *Simeon*, *Anna*, *Zachary*, and *Elizabeth* and a few more, with whom our Saviour joyned, or rather they with him, as living member of Gods Church, and should not the whole be rightly acknowledged to be a true Church because of them? Doubtlesse it may; and so the church of Rome may rightly be acknowledged to be a true Church, in respect of some better spirits that are mixed with them, and not in respect of the Papacy and Popish faction alone.

ter spirits amongst them in regard of whom, the whole may be called a true Church.

The reasons to proue them a true Church, are these, first, they haue beene a true Church of God, directly affirming euery part of the foundation, and they doe not directly deny any part of it, yea, in outward shew of words they expressely affirme it still, and therefore may truely be acknowledged a true Church: That they haue beene a true Church of God, is plaine enough, *Rom.* 1.8. But yee will say, that is no sound arguement that they are so still? I answer, that yet this is to be considered; for it is a great matter that must make a congregation, that hath beene a true Church, to become a false one; and with more charity and loue are such to be censured that are in the state of Apostacy, then other congregations, holding the same errors, that are but onely comming on in the faith, and haue not yet beene throughly possest of the true being of a Church. The *Church of Ephesus was fallen away from her first loue*, *Reu.* 2.5. And the Church of Sardy *had a name that she loued, and yet was deade*, *Reu.* 3 1. And yet God calls them true Churches still; A Church in Apostacy, that is, falling, not vtterly fallen, is still a true, though an vnsound and dying Church; hauing been

Reas. 1.

The popish church doth not directly deny any part of the fundation, but in outward shew of words affirme it.

The church of Rome hath beene a true Church.

a true Church, and not directly ouerthrowing the foundation, so long it may be still intituled a true Church, well then, the church of Rome hauing bin a true church, it must appeare that they in outward shew, at least, affirme the whole foundation, and euery part thereof; but this they doe, they affirme the whole foundation, at least in outward shew and sound of words; they professe the same Scriptures, and the same Creed that we do, yea, they professe in words the very same foundation before spoken of, in the very same termes in effect; Looke into the Rhemists Testament, & you shall see that vpon those places, 1 *Tim.* 2.5. & 1 *Iohn* 1.7. they acknowledge Iesus Christ to be the onely Sauiour of the world; and therfore they may in some sense be rightly acknowledged a true visible Church; I grant that they come very neere the roote of faith, and ouerthrow the foundation almost to the very ground, by the Doctrine of Iustification by workes, which error, if they would reclaime, few, or none of vs would doubt, but that they are a true visible Church, yet this ouerthrowes Christ; not directly, but by consequence; by consequence they doe, because if mans merits iustifie, then Christs merits alone doe not iustifie vs; but directly they doe not, for still they beleeue in Christ their onely Sauiour, and they say that it is Christs merits, that makes them merit: they are not so grosse in this point as they were, yet still they are grosse enough, ouerthrowing the foundation by consequence, yet still by consequence onely, not directly, and therefore still they may be reputed a true visible Church: but ye will say, is it not as dangerous against a mans saluation, to deny Christ by Consequence, as to deny him directly, to shut him out at the backe-doore as at the foredore? I answer, It is not so great a sinne, yet I say, hee that doth this, deserues in Gods Iustice to be cut off from Christs mercy, as well as the other, especially, if hee see the consequent; but if hee see it not, it is not so foule a sinne as to deny Christ directly; he that directly denies the foundation, whether he

The Papists by their Doctrine of iustification by workes must ouerthrow the foundation, they by this ouerthrow Christ not directly, but by consequence.

Quest.

Answ.

It is not so great a sin to deny Christ directly as by consequence, yet hee that doth this, deserueth to be cut off from Gods mercy.

hee see it or not, is in certaine state of Damnation, but he that denies it by consequence, and sees it not, but yet doth firmely beleeue in Christ, so farre as he knowes, and is willing in reuerence and humility to learne more, and to obey better, and doth daily repent and beg mercy of God for his failings: the Lord doth ordinarily either inlighten such an one, and so bring him to repent, or else doth forgiue him his ignorances, and so saue him: So that hee that denies Christ directly, is in certaine state of damnation, vnlesse he haue a particular repentance for that sinne, but he that denies Christ by consequence, if he confesse his ignorances and weaknesse to God, and craue pardon of them, and labour for more knowledge, may be saued, though they haue not this particular repentance for that sinne. And that this is the case of many thousand poore simple soules, that heretofore haue beene, and now are contained in the bosome of the Church of Rome, no man of any bowells of charity can suspect. So much for the first reason.

Reas.2. The Church of Rome compared with the Church of Israel.

The second reason is taken from the comparison of the Church of Rome, with other Churches in the same state; compare her to the Church of Israel in *Exod.* 32.6. there they fell to Idolatrie, worshipping the Calfe, and yet they were a true Church still, and in *Numb.* 25.3,9. compared with the 1 *Cor.*3.8. we see that *they ioined themselues to* Baalpeor, *and committed fornication with the Moabites*, thus they were very bad, and yet a true Church still: Looke further into the time of *Ieroboam*, that *set vp the Calues, and made all Israel to sinne*, so that God threatned to giue them vp, for the sinne of *Ieroboam*, 1 *King.*14.16. and so in *Ahabs* time, in the 1 *Kings* 16.30. *Ahab the Sonne of* Omri, *did worse in the sight of the Lord, then all that were before him*: and so a time was, when there was no passe-ouer in Israel for many yeeres: and yet they were a true visible Church still: So likewise compare it with the estate of the Church of the Iewes in our Sauiours time, it was in the state of Apostacy,

2. with the Church of the Iewes in our Sauiours times.

sy, and yet a true Church, the Scribes and Phariſes retaining ſome notable truthes, were ſtill to be heard, *Matth.* 23.3 and yet their *Leuen* to be *taken heed of*, *Matthew* 16.6. ſo that though they had many corruptions, yet they were a true viſible Church; The Church of Galatia retained circumciſion, whereby all profit and benefit by Chriſt is vtterly made voide, that is, by conſequence: The Apoſtle ſaith, *Galat.* 5. 2. that *if we be circumciſed, Chriſt ſhall profit vs nothing*, and yet this was a true Church ſtill; and I dare ſay, that circumciſion doth as neerely cut off from Chriſt, as Iuſtification by workes; by conſequence they do both ouerthrow the foundation: And ſo the Church of Sardis, that had but *a name to liue and was dead*, *Reuel.* 3. 1. was yet a true Church: Now, if all theſe were true Churches that were thus corruped, why may not the Church of Rome, though it be Idolatrous, and haue many other foule corruptions, be, in ſome ſenſe, reputed a true viſible Church.

3. With the Church of Galatia.

Circumciſion doth as neerely by conſequence cut off from Chriſt, as iuſtification by workes.

4. with the of Church Sardis:

Reaſ. 3. The third Reaſon is drawne from the Confeſſion of many, euen of our beſt Diuines, as *Luther*, *Caluin*, *Zanchey*, *Morney*, and others that were moſt fierie and fierce againſt the Romiſh Church, hating their abominations with as perfect hatred and deteſtation as any, and yet they confeſt her to be a true Church, though a corrupt Church, though a dying Church, though her life hung but by a thred; this they haue confeſt of her: I alleadge this, not ſo much a Reaſon to prooue, but rather as a qualification to mitigate the odiouſneſſe of this Speech in the eares of many, which doe greatly reuerence the iudgement of theſe fathers; and yet cannot endure to heare that the name of a true Church ſhould be afforded to Rome.

Reaſ. 4. Laſtly, their Baptiſme is true Baptiſme, and therefore they are a true, though an vnſound viſible Church, for the trueneſſe of the Church, and of Chriſts Sacraments by them adminiſtred, do neceſſarily inferre each other

other, whereſoeuer there is a true Sacrament rightly adminiſtred for the ſubſtance of it, there is a true Church, But Baptiſme in the church of Rome is rightly adminiſtred for the ſubſtance of it, and therefore the church of Rome is a true church: The error of rebaptization of ſuch as haue beene baptiſedby Heretiques, did ariſe from the want of the due conſideration of the very like point in thoſe things. So much for the reaſon.

Baptiſme a true Sacrament in Rome and rightly adminiſtred there, for the ſubſtance of it.

The Vſes are theſe; firſt then this teacheth vs, that thoſe were lawfully baptiſed, that haue beene baptiſed in the Church of Rome, and that the Baptiſme wee receiued from them is lawfull Baptiſme. But ſome except and ſay, that they that are Baptized in the Church of Rome are baptiſed into their faith? I Anſwer, No, but they are Baptiſed into the Faith of the Trinity; Andthis is the ſingular wiſedome and mercy of God, to keepe them ſound in that, that is, for the ſubſtance of Baptiſme, though otherwiſe they are generally corrupt: But ye will ſay, It is intended by them into their faith? I Anſwer, firſt, that their intent is ſo, as being perſwaded their faith is the true Chriſtian Faith: And ſecondly, I Anſwer, the Miniſters intent makes not the Sacrament anſwerable to it; but it is Gods worke, and he makes it to a faithfull receiuer, effectuall to the right vſe that he hath ordained it vnto.

Vſe 1. Thoſe that were Baptiſed in the Church of Rome, were lawfully Baptiſed.

Ob. 1.

Anſw.

Ob. 2.

Anſw.

Secondly, it iuſtifies our miniſtry againſt the Browniſts and the Papiſts, that ſay wee haue no true Ordination; we Anſwer, that we had our ordination from the Church of Rome at the firſt, and that being a true viſible Church, therefore we haue a lawfull Miniſtery.

Vſe 2. The ordination of our Miniſters from the Church of Rome, and yet a lawfull ordination.

Thirdly, this may ſerue for ſatisfaction to that queſtion, which the Papiſts aske vs, where was your Church before *Luthers* time, did he erect a new church? No, he erected no new church, but by his Miniſtry brought many faithfull out of their impure and vn-

Vſe. 3. The queſtion where the Church was before *Luthers* time anſwered.

The inconuenience preuented by acknowledging that the Church of Rome may be accounted a true Church.

found Church, into a more found and pure Church, not onely, for matters of ceremonies (for then he had beene a Schismatique to separate from them) but for matters of substance, so that this point well considered, preuents a number of inconueniences which wee should runne into, if wee should fall into that heate of zeale as to deny them to bee a true visible Church.

Vse 4. What to thinke of our fathers that liued in the Popish Church.

Fourthly, this may comfort vs in respect of our fathers, that haue liued in the Popish Church; what shall we thinke of them, that they liued in no true visible Church, and therefore could not be saued? far bee it from vs, no, we are perswaded that they liued in a true Church, and that many of them where found in those times and now saued; they attained not to that high straine of Iustification by workes; I would faine know whether they did not doe that they did ignorantly; or whether they did challenge or disclaime their merits on their death beds? many at the point of death disclaime their merits now, though that point now is more stiffly defended by the Popish faction then euer it was, much more did they doe it then. Now to disclaime all their owne merits at their death, is not that both repentance of former errors, if any in that kinde, and faith in Christ alone too? If any beleeue in Christ crucified in truth of heart though hee hold but by the hemme of his garment, shall he perish? Surely, no.

Vse 5. They of the Popish Church are to be iudged rather mis-beleeuers then vnbeleeuers.

Lastly, this teacheth vs, to vse charity towards them of the Popish Church in censuring of their estate, we are not rigourously and rashly to call for fire from heauen vpon them, as the Disciples would haue Christ haue done, on the Samaritanes; No, *yee know not what Spirit ye are of*, saith our Sauiour; wee must not rashly iudge them to bee vnbeleeuers, but rather mis-beleeuers. And so much for that point, what in charity, and yet in truth, may be said for that Church.

THE

The seuen and Twentieth LECTVRE *of the* CHVRCH.

HAuing entred into the last point concerning the matter of the Church; namely, the application of the Doctrine of the Church to all Churches that we know in the world: After we had diuided them according to their scituation and language into the Easterne and Westerne, the Greeke and Latin Churches; we beganne with the Easterne and Greeke Churches; and so proceeded to the Westerne and Latin Churches; And of them I tould you, that some were vnder the yoke of the Pope, and haue him to bee their head; Others haue shooke off that yoke and head-shippe, and are therefore called the Reformed Churches: Concerning the Church of Rome, that which is spoken of her, may be applyed to her Adherents, *as is the mother, so is the daughter*, as I haue said. Now for the Church of Rome I propounded these two obseruations to be spoken to, first, what might be spoken in charity for her, and yet in truth and sound iudgement too; and of that we haue spoken. Secondly, what in zeale, and yet in truth and sound iudgement too may be said against it; And that is it which wee are now to speake to; what may be said in zeale, and yet in truth and sound iugement against her: A point very

The 2. Obseruation wherein is further deliured what may be sayd and held further of the church of Rome.

very needfull to be well cleared and rightly vnderſtood; for whereas we haue deliuered in the former obſeruation; that the Church of Rome in ſome ſenſe may rightly be reputed a true viſible Church; Euery one will be ready to except againſt it, and ſay, why then haue yee forſaken it, why doe ye not ſtill hould communion with her, what iuſt exception can yee alledge for your ſeparation from her? For Anſwere to which exception,

Doct. 2. I will propound in the ſecond place this obſeruation, namely; that howſoeuer the Church of Rome, in ſome ſenſe may be reputed a true viſible Church, yet it is maruellous vnſound and corrupt, and exceedingly corrupt with many foule abuſes errors, and abhominations; yea, ſo corrupt, as it is not lawfull nor ſafe for vs to communicate with her: The Obſeruation, ye ſee, conſiſts of two branches, the former is the ground of the latter, auouching that ſhee is polluted with many foule abhominations; the latter is an inference from the former, that therefore it is not ſafe nor lawfull to ioyne with her: The whole obſeruation is to be vnderſtood of that Church, ſpecially, in reſpect of the Popiſh faction, the Pope and his Darlings; for as when wee ſpoke in charity for them, acknowledging that in ſome ſenſe they are to be reputed a true viſible Church, it was intended of ſome that were of better Spirits amongſt them, that are ſounder in ſome chiefe points of Religion, and that are not ſo obſtinate in their errours as the reſt: So now that we come to ſpeake in zeale againſt them, that they are ſo foulely polluted, that it is not ſafe to ioyne with them; It is intended in reſpect of the Pope, and his chiefe Darlings, and factors, called the Popiſh faction; neyther is this any wrong to the Church, that we ſo ſpeake of the whole body in generall tearmes, becauſe the Church and faction are there mingled together in that Body, as when wee come into a Barne floore, and ſee a great deale of chaffe in the ſame heape with good wheat we may ſpeake fauourably

The Church of Rome ſo corrupt that it is not lawfull to ioyne with her.

This that is ſpoken againſt thee is in reſpect of the Pope and Popiſh factors.

bly of the wheate, and say there is good corne, and we may speake disgracefully of it too, and say, it is but light stuffe. We will begin with the first part of the obseruation, that condemnes her corruptions; And we will reduce all her corruptions to these two sorts; First, matter of Doctrine; secondly, matter of practice; And though these be much incident one to the other, yet for playnnesse sake we will distinguish them, (God willing) as well as wee can: First, for Doctrine, the point is this; The Doctrine of the Church of Rome, as it is at this day vnderstood and maintained by the Popish faction, is very vnsound aud corrupt, full of grosse and abhominable errors; they haue changed the truth of God into a lye, light into darknesse; and the Gospell of Christ, & the comfortable Doctrine of grace and faith into the erors of Antichrist, and the damnable Doctrine of workes and merits and of mans traditions; We wil not speake of all her corruptions in doctrine, that were too much, only we will shew it in some chiefe particulars, & that briefely: we wil reduce them to these foure heads; The first, is error in Doctrine concerning the Scripture; the second is concerning the direct office of the mediator; the third is concerning Images; the fourth is concerning Iustification: for the first, which is her corruption in Doctrine concerning the Scripture, which is the truth and ground of Religion, they teach very erroniously, not onely that which disparageth them (which yet is a presumptuous sinne) but that which by consequence vtterly ouerthrows them: First, in that they dare deny the sufficiency of Scripture; Secondly, in that they peruert the truth of Scripture; thirdly, in that they disanulle the authority of Scripture; First, they deny expresly the sufficiency of Scripture, whereas God hath deliuered them as a particular rule, 2 *Tim.* 3. 16. they say, No, It is not sufficient of it selfe, they must be pieced and perfected by traditions: No, man dare adde to the will of a dead man, and yet these are

Corruption of the Church of Rome reduced to 2. sorts.

1. matter of Doctrine reduced to 1. part of the Doctrine.

Foure heads. 1 concerning Scriptures.

And their error therein.

Three things, 1 denying the sufficiency of the Scripture.

2 Perverting the truth of the Scripture.

are so shameless and presumptuous, that they dare presume to adde to the sacred Testament of Iesus Christ: thus they deny the sufficiency of Scripture. Secondly, they peruert the truth of Scripture, teaching and deliuering; first, concerning the translation; that none is to be admitted as authenticall, but the vulgar Latine translation which themselues confesse is sometimes faulty, and doth misse of the meaning of the Holy Ghost: secondly, for the interpretation of Scripture, they will admit of none but such, as it pleaseth the fathers to giue, who themselues acknowledge may and doe sometimes erre, and are deceiued; now to teach that an vntrue translation is the Text of Scripture, and an vntrue interpretation to be the sense of Scripture, what is this, but to make the Scripture vntrue. Thirdly they disanull the authority and credit of the Scripture, and that many wayes; first, teaching that the Apochryphall bookes, which are knowne to containe certaine vntruthes, to be Canonicall Scripture; secondly, equalling the traditions of men, with the written Word of God, and vrging them to be receiued with as great authority, as the Word of God; Now if the Word of God be of no more authority in matters of Saluation then the word of man, it is very feeble, and not worth trusting to: Thirdly, they goe further, preferring the authority of the Church aboue the Scripture: the Scripture, say they, is to beleeued for the authority of the Church, that is as much as if they should say, God is not to beleeued for his owne sayings, but for the witnesse of man; thus they disanull the authority and credit of the Scripture. Now all these layd together, see whether that may not be iustly taken vp against them, which our Sauiour speaketh against the Iewes, *Iohn* 8 47. *he that is of God, heareth Gods Word, ye therefore heare them not, because yee are not of God*; and *Iohn* 10.26. 27. *ye beleeue not, because yee are not my sheepe; my sheepe heare my voyce, and I know them, and they follow me:*

3 Disanulling the authority and credit of the Scripture many wayes 1 teaching the apochryphall bookes to be canonicall Scripture: Secondly equalling traditions of men with the written word of God. Thirdly preferring the authority of the Church aboue the Scripture.

Gods

Gods children heare his word, and will not impeach the truth and credit of it; the Popish faction will not heare it, but will impeach the truth and credit of it, and therefore they are none of Christs sheepe: So much for their error in Doctrine, concerning the scripture, where wee see that their fountaines are corrupt, and therefore we are like to finde but foule waters in their Channels. Their second Error in Doctrine is concerning the direct office of the mediator, God saith directly, that *there is but one Mediator betwixt God and man, & that is Christ*, 1. *Tim.* 2. 5 they say there are many; the blessed Virgin *Mary*, and other Saints, not onely praying for vs, but to bee invocated by vs; doth not this iustle Christ out of his roome, at least to sit so close, that others must sit in commission with him in that office; they would shift it off with this, that they make the Saints mediators of intercession onely, and Christ of Redemption; and the Apostle (say they) when he saith, there is but one Mediator, &c. hee meanes of Redemption, not of intercession: I Answere, that the Apostle in that place, speakes of a Mediatour of intercession; for he speakes of Prayers and intercessions in the first Verse; and as in reason; he that is to make intercession for any, must be able to reconcile them, and to take away the enmity, and to bring the parties whom he intercedes for, into favour, else it would be a friuolous and vayne intercession, and he that intercedes for any, must be such an one, as the person interceded doth appoint, or at least approue of for that businesse; euen so the Scripture propounds Christ alone to be intercessor, in both these respects; 1 *Iohn* 2. 1. 2. *If any man sinne, wee haue an Aduocat with the Father, Iesus Christ the Iust, and he is the propitiation for our sinnes*: He is our Aduocate or intercessor, and our propitiation or reconciliation both; and *Iohn* 16. 23. *whatsoeuer ye shall aske the Father in my name, he shall giue it you*; hee doth not say, whatsoeuer ye shall aske in my mothers name,

Two heads wherein they erre in matter of Doctrine viz. concerning the direct offices of the Mediator.

The Papists say, there be many mediators betwixt God and man

The distinction of mediators of intercession and redemption answered.

Two things in a Mediator.

name, or in the Saints names, but in my name; And therefore both Redemption and Intercession are oft times in Scripture by name ioyned together, as in that 1 *Tim.* 2.5,6 *there is one Mediator betwixt God and man, &c: who gaue himselfe a Ransome for all men*; & *Rom* 8.34. *who shal condemne vs? it is Christ that died, yea rather that is risen again, who is euen at the right hand of God, who also maketh intercession for vs*; so that we see, to be mediator of intercession, is as peculiar to Christ, as to be mediator of redemption: They shift again & say, we pray to the Saints not as helpers, but as intercessors onely, but wee pray to Christ, as intercessor and helper by his owne power too; I answer, yet still they make them intercessors then, though not in the same degree, and so they eyther iustle Christ out of his roome, or set his mother and the Saints on the Bench with him; but if there be any other intercessors, then either the intercession of Christ is imperfect, or else the intercession of the Saints is superfluous: But, say they, we doe no more to the Saints in heauen, then yee doe to the Saints on earth, and then the Apostle did to the Thessalonians in the 2 *Thes.* 3. 1. *Brethren, pray for vs, &c.* I answer, First, wee haue a warrant for this Scripture, but for the other wee haue none at all; Secondly, will any man say, that the Apostle made them intercessors for him? This were a disparagement to him, no, but hee intreats them to be fellow Suitors, and ioint Petitioners to God with him, and for him; Thirdly, the Saints that are aliue, we haue accesse vnto, and can vtter our mindes to them; but so wee cannot to them that are deceased; and therefore they that pray to them, though it be but as fellow suitors, they make God of them in that very fact, that is, they make them knowers of the desires of the heart, for Prayer is the desire of the heart, and to know that, is proper to God; but, say they, the Saints in heauen can know the desires of our hearts by our words? But, how shall they heare our words? God reueales them (say

To be mediator of intercession is peculiar to Christ, as well as to be mediator of redemption.

The popish shift off praying to the Saints, not as helpers, but as intercessor, Answered.

The popish reason for praying to the Saints departed, drawn from our desiring the Saints on earth to pray for vs, Answered.

(say they) to the Saints: I answer, there is no warrant for that. And thus we see, that the Papists making other intercessors besides Christ, they iustle Christ out of his roome, or set others on the Bench with him; and so much of their error in Doctrine, concerning the direct Office of the mediator. The third point is concerning images, they teach that images are to be worshipped, though God himselfe hath exprslely forbidden it, *Exod.* 20.4. in the second Commandement, and if that Commandement forbid Idolatry, as what other meaning can it haue, then they teaching the contrary, doe teach flat Idolatry: And if Idolatry be spiritnall whoredome, and if a Spouse playing the Harlot, is to be diuorced from her husband, both which are largely set forth in *Ezech. chap.* 16. Then howsoeuer the church of Rome, hath beene the Lords owne Spouse, yet vpon this abominable whoredome, she deserues iustly to be diuoreed and cut off, as a filthy Strumpet: but let vs heare how this Harlot pleads for her selfe, to saue her credit and honesty; First, say they, we worship not the Image, but God, in, and by the Image: I answer, did not the heathen doe so, and yet they were abominable Idolaters, yea, say they, but they made Images of the false gods, we of the true God: I answer, yes, they made Images of the true God too, *Acts* 17. 22, *whom ye ignorantly worship him declare I vnto you*, saith the Apostle: And did not the Israelites worship the true God in an Image, *Exo.* 32. 9. and yet they were horrible Idolaters, nay, the very resembling of the inuisible God, in any made image, is in the second Cómandement and elsewhere directly forbidden as flat Idolatry; Nay, is it possible, that any man falling downe before the Image to worship God in it, can be freed from worshipping the Image it selfe, at least in outward worship? which worship God challengeth, as intirely to himselfe, as the inward; the matter is so plaine, that themselues confesse, that they worship the Image; but here they haue another deuice: some honour (say they) we

The third head wherein the church of Rome erreth in doctrine, and that is concerning Images.

The church of Rome an abominable whore deseruing to be diuorced and cut off as a filthy Strumpet.

The Popish plea for Images, that they doe not worship the Image, but God in and by the Image, Answered.

The heathen made images of the true God.

The resembling of the inuisible God in any made Image, is flat Idolatry.

The Papists doe worship the Image.

we giue indeede to the Image it selfe, but that is a lesser honour, but the greater we giue to God alone; so they distinguish without any ground from the Scripture, for both these worships are condemned alike in the Scripture, *Rom.* 1. 25. there the great worship is condemned, *Galat.* 4. 8. there the lesser worship is condemned, when it is not performed to God: Besides, to examine the matter a little further, I would faine know, whether that lesser honour which they giue to the Image, be any part of that worship which is due to God, or not; If they say it is not, then there is some religious worship, which is not due vnto God; and so the Saints belike haue that which is not befitting his Maiesty, whereas wee know, that little & great worship is all too little for his greatnesse: If they say, it is part of that worship which is due to God, then it is plaine Idolatry, for God *will not giue* the least part of *his glory to any other*, *Esa*: Lastly, if this lesser seruice could or were or might be giuen to Images, yet not the greater worship; but they giue to the bread in the Sacrament, to the wooden Crosse, yea, to the Image of God and Christ, this greater worship, this very *Latria*, this they professe to be due, and accordingly they giue it them, which is as grosse Idolatry as any among the heathen. We come now to the last point concerning their Corruption in Doctrine, and that is in the matter of Iustification, which is the life of Religion, and the ground of Saluation, as being our reconcilement to God, and acceptance into his Fauour, wherin consists our whole Comfort and true happinesse, therfore to erre in this point is most dangerous of all; The Apostle saith directly, *Gal.* 2. 16. that *a man is not iustified by the workes of the Law*; they say directly, that a man is iustified in part by his owne works; And here they mince it, lest they should make a manifest Contradiction to the world, and say, that their works doe not iustifie of themselues, but because of the diuine Grace dwelling in vs, which makes vs worke; and that we are

The Popish distinction of giuing the lesser honor to the Image, the greater to God, Answered.

Papists giue the greater worship to the bread in the Sacrament, to the wooden crosse, to the Image of God and Christ.

The fourth head of the errors of the church of Rome in Doctrine, *viz.* concerning Iustification.

are saued by grace, the Apostle saith it, and ye grant it; where then is the difference? Surely, the difference is very much, though in appearance there bee little or none at all; For by grace they vnderstand the gifts of Grace inherent in vs, as faith, and hope, and loue, &c: And so they directly conclude, that our Iustification is by inherent Righteousnesse: But the Apostle saith, and so say we, that *we are iustified by the Grace and free Fauour of God in Christ*, *Ephes.* 2. 8, 9. and *Titus* 3. 3. and *not by the workes of Righteousnesse, which wee haue done*; Our Iustification is onely by Christs Righteousnesse imputed, which wee apprehending onely by Faith, that is, beleeuing it for our selues, and so applying it to our owne State, by the comfortable perswasion of Gods Spirit in our hearts, are therefore iustified by faith alone; Alone I say, not but that it is ioyned with good works in our liuing, but because Christ our Iustifier is apprehended by our faith, and not by our works. Gods plaine truth without any quillets, is this: God is all in all for our saluation, hee chose vs to saluation before the world was, he calls vs, takes vs out of our filth, and bestowes his Spirit, and the gifts thereof freely vpon vs, and hee receiues vs into glory at the end of our life, and all this he doth freely for his names sake, and for the grace and mercy, and merits of Christ Iesus, without any merits of our owne, or deseruing the least blessing at his hands; this is the plaine truth of God; the opposite whereof is a most fundamentall error, and they that disclaime it not, I see not how they can possibly be saued. And so much be said for their errors in matter of Doctrine.

The difference betweene the Papists saying, we are iustified by grace, and the Apostles saying so.

Secondly, their errors and corruptions in matters of practice, and they are of two sorts: The first is their corruption in practice, in the carriage of Gods worship: And the second is their corruption in their ordinary manners. First for the carriage of Gods worship, they are exceedingly corrupt in their practice, and this

The second thing wherein the church of Rome erreth, *viz.* in matter of practice, and this is twofold: first, in the carriage of Gods worship, and this is shewed first in the gene-

we will shew first in the generall; Secondly in the particular parts of it. In the general carriage of Gods worship they erre and are foulely corrupted: for take it as it is caried by the Popish faction, and it is fitter for man, yea, for an Idol, then for the true and liuing God to be honored and serued by; for first, it is a carnall seruice, full of Rites and Ceremonies, like vnto that of the Iewes, *Heb.* 6.10. *Which stood only in meats & drinks, and diuers washings, and carnall ordinances* imposed on them vnto the time of reformation, which being by Christ abolished, are not fit for true worshippers, which *must worship God in spirit and in truth, Iohn* 4.24. their continuall smiting of their brests, crossing of themselues, numbring of their prayers, lifting vp the hoast, Signes, Gestures, Pictures, and infinite such like trash, some borrowed from the Iewes, some from the heathen, idle complements, superstitious, impious, vnseemely, most of them are vnprofitable, scarce any of them warrantable, indeede they are a meer foppery, as many beholders haue iudged euen by sense and reason, when they haue not beene besotted with their iuglings: neither are they onely carnall, that is, full of shadowes and Ceremonies, but they are carnall too, that is, as being most agreeable to flesh and blood; what more carnall perswasion then this, that a pardon for sinnes may be bought with money; that a Priest may absolue vpon auricular confession, that if a man haue no merits of his owne, yet for money hee shall haue out of the Church Treasury, the merits of Saints, that after death hee may be relieued with prayers of the liuing, that many sinnes are veniall and pardonable in their owne nature; that if a man giue to Churches, Hospitalls, or monasteries, or the like, hee shall goe to heauen, yea, that which in shew is most labour to the flesh, yet indeede is meerly carnall; as their whipping of themselues almost to death, there is no spiritualnesse at all in it; it is but *the blood of the body, for the sinne of the soule*; the Prophet scoffes at such like dealing,

Gods worship as it is carried by the popish faction, is fitter for man, yea, for an Idoll, then for the true and euer liuing God: First, it is a carnall seruice, full of Rites and Ceremonies.

And most agreeable to flesh and blood.

The Papists giue but the blood of the body for the sinne of the soule.

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Micha. 6. 7. The truth is this, that euery naturall man had rather be scourged and die, then vndertake the spirituall combate against his beloued sinnes: and the Papists vse that to be excused of this, as they foolishly imagine: and they measure out Religion for the most part, by natural reason & grounds of Philosophy: so that we see they haue a carnall Religion: Secondly, they haue a wil-worship, that is, a seruice, for the most part, of their own deuising, their pilgrimages, praiers, abstinence from diuers meats, voluntary pouertie, works of supererogation, their Masses, Satisfactions, Holy daies, fasting daies, all these and many more are meerely mens inuentions, so that God may say to them, as he doth to the people of Israel, *Esa.* 1. 12. *Who required these things at your hands*; so that vpon the point we see, that they serue & please thēselues, but they serue nor please not God at all: Thirdly, they haue policies in their Religion, for the maintenance of their outward state, their purgatory, praiers for the dead, Images and Reliques of Saints erected in their Churches to be offered vnto, are meerely a meanes to inrich their owne Coffers, and to vphold the honour of the triple Crowne, and to maintaine the Beast in her Scarlet colours; when they sell a man a pardon for his sinnes, or so many yeeres release from purgatorie, for some round summe of money: doe yee not thinke they laugh at him when he is gone? euen as our cheaters doe when they haue gulled some poore simple hearted man? They know these can doe no good, and yet they practise this for policy: *Machiauel* held it, and these practise it; that Religion is meerely a matter of policie to keepe men in awe, and to maintaine a state; cursed wretches, haue they none to make a scoffe at but God, and his Religion and seruice? Is this to serue God? no, it is to make God to serue them, and abuse and change his word to their vile purposes.

Naturall men had rather be scourged then vndertake the spirituall combate.

Secondly, they haue a wil-worship for the most part of their owne deuising.

Thirdly, they haue policy in their Religion for the maintenance of their outward state.

Secondly, as they erre and are foulely corrupted in the carriage of Gods worship in generall; so are they also

Secondly, in the particular parts of it.

First in respect of the Word, first it is obscured.

also in the particular parts of it: for first, the word which was purposely deliuered to the Church for their light to walke by; this is purposely obscured by the Papists, that to the people it is a darke light, they see little or nothing by it: The word is to be preached, there is little preaching among them; or if there be any, they preach faction, traditions, and commandements of the Church, and the Word of God least of all: As for any other publike minstration of the Word, it is altogether in an vnknowne tongue, without any profit or edification to the people; well, yet if the people might haue accesse to the Word, as the Bereans had, that they might heare the Pharises, but yet beware of their *Leauen*, it were somewhat, but they are kept farre enough from that, they shall learne no more but what the Priests and Iesuits teach them, they are likely to be good Christians then, and they must take all vpon their words, a sure ground to build vpon; this is a notable policie to cloake their errors, that the people may not discerne them, and a great dishonour to God, to suppresse and smother vp his owne ordinances, and to *put* that *Candle vnder a Bushell*, which himselfe hath *put on a Candlesticke, that it might giue light to all in the house*, and a notorious wrong to Gods people, to sterue them of the food of life, and to keepe them hood-winkt, that they might not see with their owne eyes into the euidences of their owne right, and matters of their owne saluation: Secondly, the Sacraments, not to speake of the number of them, increased by them from two, to seuen: (though I know there is no authority in the world can make a Sacrament, but those Christ Iesus himselfe hath ordained) But euen in Christs own Sacraments they are full of abominations; as first in Baptisme, they adde oile, salt, spittle and exorcismes, and I know not what toyes, and toyes are loathsome in Gods Seruice; but in the Lords Supper, their corruptions are not onely in the outward Barke, as they are in Baptisme, but in the very

Secondly. little or seldome preached amongst the Papists.

The people kept from the Word amongst the Papists.

Secondly, in respect of the Sacraments. First, in respect of the number of them, and so those that Christ neuer ordained. Secondly, in respect of those which Christ did ordaine, they are full of abominations as first Baptisme.

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sap & hart, there is adoration of the Sacrament as of God himselfe, and defrauding of the people of the one halfe of it, and the making of it a Sacrifice propitiatorie for the quicke and the dead, and the making of Christs owne body by the hands of the Priest: all these are wicked deprauations, either of the nature, or right vse of this holy Sacrament. Thirdly, for their Discipline, they haue scarce any thing sound in that; the Lawes they rule by, are Canons and Lawes of their owne making, and not found in the Scripture, the ouerseer is the Pope, armed as well with a Temporall, as with a spirituall sword; the power of the keyes, that also is horribly abused by them in binding, excommunicating true Beleeuers, Christian States and Princes, that will not submit to the Popes yoke, in stead of obstinate offenders against Gods Law; and so in loosing, absoluing offenders for money and for fauour, yea, and before repentance too, because before the fact, whereto if wee adde their dispensations and reseruations whereby they haue an absolute power to free whom they will, see now if there be any fouler carriage in any heathen State in the world: Fourthly, for their prayers, they are corrupt too, if either we respect to whom they are made, to Saints, and not to God alone; or for whom, for the dead, and not for the liuing onely; or how, not with vnderstanding, for they are in an vnknowne tongue; specially their publike prayers, and so as good haue no prayers at all. I haue entred a foule sinke, and I must needs confesse that I can finde no bottome, yet if this be not enough, adde heereto these aggrauating circumstances; these things which were somewhat in a more tolerable manner among them before, be now much worse, first, by the Councell of Trent; for whereas before that Councell they were but priuate opinions of some men, now they are the Doctrine of the whole Church, and are obtruded on all professors as necessary to saluation, and they condemne all that are not of their iudgement, yea, there is now in them a deadly

Secondly, in the Lords supper, in the very sap and heart.

Thirdly, in respect of their Discipline.

The Papists haue scarce any thing sound in their Discipline.

Fourthly in respect of their prayers, they are corrupt: first, in that they are made to Saints, and not to God alone, secondly, in that they are made in an vnknowne tongue.

Things are farre worse now in the popish church in diuers respects.

I.

hatred against the contrary truth, and the professors thereof, and persecutions by fire and Sword: 2. Secondly, the Iesuits, the Popes chiefe Agents, haue and doe vse dayly, all cunning deuises and malicious practises to stretch these points to the furtheſt straine, that so they may tyrannize in every mans conscience; And also to curse and to defy all nations, and persons, 3. that will not drinke of this poysonous cup: Thirdly, it is too apparent that they doe willingly blind themselues, and for gaine, fauour, feare, ambition, and the like, they doe persist in these courses against their owne consciences, that condemne these things in them; for as it cannot be thought that so many grosse conceipts should be swallowed downe by men of excellent gifts and vnderstanding, but that they must strayne at them; so the experience of many that are of that Religion, the sincereſt, and the sobereſt, that haue beene most ledde by Scripture, and haue beene freeſt from faction, that haue renounced and disclaimed many of these abuses, and freely confessed many contrary truthes that we hould, makes it plaine, that among so many, at least some are otherwise perswaded, then they pretend; yea some haue confessed so much, and yet still goe on in their old courses.

The second thing wherin the Church of Rome erres in matters of practise. viz. in matter of manners. The corruptions of the Church of Rome in matter of manners, are in a manner heathnish and such as they maintaine to be lawfull.

Secondly, they are foulely corrupted in their ordinary manners, I know every Church failes, specially in manners exceedingly, but the corruptions in manners that are in the Church of Rome, are extraordinary, and in a manner heathenish: secondly they are such as follow vpon their Doctrine, and which themselues professe to be lawfull, whereas it is not so with other Churches, they doe not maintaine and professe their corruptions of manners to be lawfull, the Church of Rome doth; take a taste of these in their equiuocation and mentall reseruation; ciuill honesty abhors and condemnes these, they vse and iustifie the vse of them, breaking faith and promise; Nature denies it, they affirme

affirme and defend it; that with Heretiques faith is not to be kept; disobedience to superiors, and maintaining others therein, with them is a familiar practise: whoredome is but a small sinne, and the stewes a tolerable euill; treasons and murthers of Kings, Princes, and whole states, are they sinnes with them? No, they are meritorious, workes & the actors of themare canonized for Saints; Let them or any for them shew me their matches in the world, bee they Turkes, Iewes or Pagans, or any other state that is iustly chargeable with the defence and practise of so many villanies; and then I will confesse I haue dealt iniuriously with them; but if they can shew me none such, let them confesse, that whereas many states, and kingdomes, and Churches haue done wickedly, yet the Church of Rome doth surmount them all; and let them vaile bonnet, and throw away their pride, state, malice, wilfulnes, and their diueliſh practises; and let them humble themselues and repent in sackcloth and ashes, that, if it be possible, their horrible euils may be forgiuen them: I omit to speake of those exquisite cruelties practised vpon the poore Indians, euen by the Iesuits themselues, as well as by the Spaniards; (Oh miserable state! what? a bloody gouernment and a bloody Religion too) whereby they haue made the very name of Christian Religion to bee abhorred euen amongst the Heathen. So much for the first branch of the obseruation; that the Church of Rome is exceedingly vnsound and polluted with many foule errors, &c.

Particular errors of the Papists maintained, 1. equiuocation, and mentall reseruation, 2 disobedience to superiors, 3. treasons and murthers of Kings and Princes.

No people or state in the world matcheth the Church of Rome with the defence and practise of so many villanies as she doth defend and practise.

Cruelties exercised by the Iesuits vpon the Indians.

Now let vs come to the second Branch of it, which is the inference of the former; that therefore it is not lawfull nor safe to communicate with her. It is true, that there is no Church but hath some vnsoundnesse in it, eyther in Doctrine, or in manners, or both; as there is no body but hath some infirmities and diseases in it; But this Church of Rome is so vnsound, that take it as it is this a day maintained by the Popish faction, and

The second branche of the Doctrine.

No communion to bee had with the Church of Rome without certaine danger of our soules.

there is no communion to bee had with them in their Doctrine and manners, without certaine danger to their owne soules; Wee will proceed in the proofe hereof, according to the grounds before mentioned; their Doctrine and their practise being both vnsound and corrupt, we may communicate with them in neyther; first, Gods commandement shewes it; for their Doctrine being otherwise then that which *Paul* taught (as before is shewed) they must be held accursed; *Gal.* 1.8,9. and shall we communicate with such in matters of God, and of Saluation, as wee must hold accursed as enemies thereto? And in the 1 *Tim.*6.3,5. there is an expresse separation inioyned. *If any teach otherwise, and consenteth not to the wholsome words of our Lord Iesus Christ, from such separate thy selfe*: Secondly, they are wilfull in their errors, and therefore are to bee shaken off, *Titus* 3.10.11. *Reiect him that is an Heretique; after once or twice admonition, &c.* Thirdly, their sinne being idolatrous, therefore they and it are to bee fled from, 1 *Cor* 10.14. *flye from idolatry*, 1 *Iohn* 5.21. keepe your selues from Idols: yea the place of their idolatrous worship is not to be resorted to, *Hosea* 4.15. *though Israel play the harlot, yet let not Iudah sinne; Come not ye to Gilgal, neyther goe ye vp to Bethauen, &c.* Nay, those that are there must come forth from amongst them, and touch none of their vncleane things *Esay* 48.20. and 52.11. *Ier.* 51.8. *Goe ye out of Babel, &c.* and that not only out of the litterall Babel in the deliuerance; but also out of the mysticall Babel; the very subiect now in hand, and that with a fearefull denunciation of Iudgement. *Reuel.* 18.4. *Goe out of her, my people, that ye be not partakers of her sins, & that ye receiue not of her plagues.* fourthly, the wickednes of their liues being very great, we are to withdraw our selues from them, 2 *Thes.* 3.6. which though it be not of it selfe sufficient to inforce a separation from a whole Church, (for there is more required to the forsaking of a whole Church, then of some priuate men)

yet

yet being added to the former, it makes our separation from them very warrantable; secondly, the practise of the faithfull proues this, those new conuerts, *Act.* 2. 40.47. gathered themselues together, & separated from that froward generation, they were mingled withall; And *Paul, Act.* 18,8 9. *when some were hardened and disobeyed, speaking euill of the way of God before the multitude, he departed from them, and separated the Disciples.*

The reason of this point is this: There is a plaine and manifest opposition betwixt Gods Religion and theirs, in many fundamentall points, and therefore wee must separate from them 2 *Cor.* 6.15.16 17. *what concord hath Christ with Belial? or what part hath the beleeuer with the Infidell? or what agreement hath the Temple of God with Idols? wherefore come out from amongst them and separate your selues, saith the Lord, &c.* *Reas.*

I will make vses of both the branches of the obseruation together: And the first vse may bee a preseruatiue to vs against all the infection and inchantments of the Popish Church, and all her followers and well willers; They will pretend Religion, and the Church, yea the soundest and the onely Catholique Church, and they will pretend holinesse and mortification, and what not; But they are but Pharisaicall shewes, *painted sepulchers* without, but what is within? *full of dead mens bones*, a world of rottennesse and corruption: In *Reu.* 17. 4. The *whore of Babylon is arrayed in purple, and a cuppe of Gold is in her hand*, which is most pure & precious; but let the Spirit of man enter into a due consideration of her state, and we shall see, that within it is full of abhominations and filthinesse: And now that we see what she is, let vs defye the Papacy, and hate all her corruptions with a perfect hatred, and bee kindled in true zeale for the Lord of Hoasts against them all; and so long as we breath, and that strength is in vs, let vs neuer cease to oppose against them all in word and indeed to the vttermost of our power; And so far as any Vses of both branches together.

of

of vs wish well to Syon, let us labour, by all good meanes, the vtter ruine and ouerthrow of this filthy Babylon; there is no reconciliation to be dreamed of, betwixt them and vs; *Cassander* and others of good note haue attempted it in commiseration of the rents and disunions that are in Christendome, and that we might all ioyne together against the Pagan; But all in vaine, it was discussed much on eyther side, they will not yeeld to vs, we must not yeeld to them, for there is no halting betwixt these two Religions. *If God be God, follow him, &c.* If the Arke, that is, Gods holy Religion and pure worship doe stand: then Dagon, that is, the Pope and Popery must needs fall to the ground.

No reconciliation to bee dreamed on, betwixt Papists and vs.

They will not yeeld to vs we must not yeeld to them

Vse 2. Our separation from the Church of Rome, iustified.

Secondly, this serues to iustify our separation from them, we haue neyther offended God, nor wronged our selues, nor them in it; we haue done nothing therein, but what God hath commanded, the faithfull practised, and their owne tyrannous proceedings against vs haue forced vs vnto, except wee would perish with them; They charge vs with Schisme, but indeed the Schisme was not ours; It was Schisme in them to erect faction against the true Church, and to sway all with a strong hand against the rule of the Word, and the practise of the faithfull in former times; And it is no Schisme to separate from such schismatiques as they are: wee were of the Church before, when wee were amongst them; and we are of the Church still; then wee were of a more impure Church, now of a sounder; we fledde from them as men doe from the City for feare of infection: Besides, since the Councell of Trent, there is much lesse colour of Schisme in vs; they then abandoning vs vniustly, we might iustly forsake them, 1 *Cor.* 7.15. *If the vnbeleuer depart, let him depart*: But some will except thus, did *Elias* or *Elisha* so, by the Iewish Church, though it were idolatrous? I Answere, first, it is auouched by some, they did: secondly, but then the case was otherwise, for they were then tyed to

No Schisme to separate from the Church of Rome.

Except. 1. *Answ.* 1

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one place of worship, we are not so. Secondly, some will except and say; but yee haue communion with them, being baptized at their hands? I Answer. It is true, but that was before wee knew throughly their corruptions; If our parents knew them, and yet brought vs to their Baptisme, whatsoeuer sinne was in that, was theirs, not ours; and the Sacrament is not thereby made to vs ineffectuall: Secondly, wee deny not communion with them in good things, as in Baptisme, which is for substance sound amongst them. *Except. 2. Answ.*

Thirdly, It teacheth vs thankfulnesse to God, that hath so discouered and plainely reuealed them; Antichrist is a *mystery of iniquity*, and so hath in a mystery beene carryed a long time, yea and to many thousands it is a mystery to this day: but vnto vs, blessed be God, It is opened and displayed, that we see and feele who is that Antichrist, and not onely so, but we are also deliuered from them, euen from the darknes of Egypt, the cruelty of *Pharaoh*, and those Romish taskmasters, and from the bondage and slauery that our bodies and consciences were detained in, the Lord offering most gracious meanes, *Luther*, King *Henry*, &c. *Vse. 3.*

Fourthly, this teacheth vs what wee are to thinke of such as continue in that state, are we to iudge them? No, let the Lord doe that: yet for satisfaction to the point, I Answer, eyther they are such as hould correspondency with the state, and then they are in a fearfull and damnable case; or else though they bee there liuing amongst them, they priuily hate and shun their corruptions, and these, like *Nicodemus*, sinne of feare-fulnes; Or else they doe not know their corruptions at all; and these sinne of ignorance, which if it bee affected, is a grosse sinne; or else they bee such as doe professe publiquely dislike of their chiefest abhominations at the least, and these are in the best case, and through Gods mercy these are in a hopefull state. *Vse 4.* What we are to thinke of such as continue in the Church of Rome.

Fifthly, and lastly, it teacheth vs wisely to dinstinguish

guiſh of that whole body, and to giue the ſeuerall parts their right; wee haue many bitter inuectiues againſt them; that they are Apoſtates, Antichriſt, Babylon, &c: which is directly to be vnderſtood of the Papacy: Againe we ſay, they are a true Church, our Siſter, &c: this is to bee vnderſtood directly of the beleeuers amongſt them, though becauſe they are mingled together, each receiue the others titles: our acknowledging that ſhe is a true viſible Church, is no cauſe of boaſting to them, or of feare in vs, that any ſhould bee *enamoured* with her beautie, for looke on her deformities, and they are moſt vgly; And our accuſation that ſhee is Antichriſt, &c. doth not preiudice the faithfull amongſt them, as if wee did condemne euery particular; No, ſhe hath ſome precious members, and for their ſakes ſhe is charitably to be cenſured of: there is a woe belongs to them that call euill good, or good euill, we preuent both theſe woes by this diſtinction.

THE

The eight and Twentieth LECTVRE of the CHVRCH.

WE haue, as ye haue heard, made our diuision of Churches into the Easterne and Westerne Churches; and we haue made an end of our discourse concerning the Easterne; And haue entred into the discourse concerning the Westerne; And these wee shewed were of two sorts; first, some that receiue and acknowledge the Pope to bee their head, as the Church of Rome and other her accomplices: secondly, some that refuse to communicate with her, at least in her abuses, and are therefore called the Reformed Churches; Concerning the former we haue spoken of them all in the name of the Church of Rome; for what is said against her, is said against them; *as is the mother, so are her daughters.*

Now therefore we come to speake of those that renounce the head-ship of the Pope, and refuse to communicate with the Church of Rome: And are therefore called the reformed Churches; for whereas the Church of Rome was sometime a true and sound visible Church, but in processe of time did degenerate, and staine her selfe with sundry corruptions and abuses both in Doctrine and practise (as hath beene shewed) It pleased God to inlighten the minds of many godly and learned diuines amongst them, that they saw and discerned these corruptions, and withall stirred vp their hearts

The second part of the distribution of the Westerne churches *viz* the Reformed Churches.

Why they be called Reformed Churches.

hearts to oppose openly against them, both by preaching and writing: Now those congregations that by these mens labours were called out of Babylon, and embraced a purer profession, did thereby gaine the name and title of reformed Churches, as leauing the Church of Rome, as a deformed Church, still wallowing in her owne corruptions; but themselues hauing recouered in some sort the ancient Beauty and Integrity of the ancient time, and sounder Churches.

First, of the causes of Reformation.

Now to make the way plaine before vs, wee will speake first, of the causes of this Reformation; secondly, of the manner of it: first, for the causes of this Reformation, they were waighty and necessary, many notorious errors, and grosse abhominations both in Doctrine and manners (as before we haue shewed) possessing the whole body of that Church, yea the head, and all; such as the Christian world hath oft complained of, and the godly had groned sore vnder the burden of them, for many yeeres, and could beare them no longer; so then they had waighty causes for this Reformation. Secondly, the manner of the carriage of it, was approouable and good, they did nothing herein for the substance of the businesse, but that which might well beseeme Gods people, and whereof they had many commendable presidents of other godly men in like cases; For first, they gaue notice to that Church that such and such corruptions were amongst them; secondly, they made proofe out of the Scriptures, the onely Iudge in matters of Religion, that they were corruptions: thirdly, they besought the guides and Gouernors of the Church, as they tendred Gods truth and glory, and the peoples Saluation, for some speedy redresse of these things; fourthly, they denounced Gods Iudgements against them, if they did not reforme, and that was their vtter ruine both here and for euer, if they did not hearken vnto them; fifthly, after all these meanes vsed, and after long expectation of some good euent,

Secondly, of the manner of reformation and herein 5. things.

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and yet nothing done, finding no amendment, but that indeede, matters did waxe worse and worse, that old burthens were continued, new impoſed that were worſe, their admoniſitions reiected, errors & corruptions ſtiffely maintained, & the ſeekers of reformation hated, reproached, perſecuted, excõmunicated, and the like, finding no redreſſe, they left them, & gaue them ouer, & as our Sauiour commanded his Apoſtles, ſo they ſhooke off the duſt of their feete againſt them: As if they ſhould haue ſaid vnto them after this manner, Doe you ſerue what gods yee will, wee and our Congregations will ſerue the Lord, doe yee worſhip God, as yee liſt your ſelues, we will worſhip him after his owne will reuealed in his word, ſeeing we cannot procure a generall redreſſe of theſe corruptions amongſt you; wee muſt and will redreſſe them in our ſelues; what could theſe men doe more then they did? or what fault iuſtly can be charged on theſe proceedings? The Papiſts deride and ſcoffe at this reformation, and deny it to be any reformation at all, but rather ſay they, it is an Innouation made by Heretikes, but till ſuch time as they can proue the truth of God in his Word to be hereſie, they ſhall be neuer able to conuince this for an hereticall Innouation, as they falſely and maliciouſly ſlander it, but in deſpight of their malice it muſt be acknowledged, and ſtand good for a godly and Religious reformation of things amiſſe; another manner of reformation then that of the Papiſts in the Councell of Trent; wherein though ſome things were well and commendably redreſt, yet the whole Tenor of that reformation runnes on this promiſe, that the authority of the Pope be no way impeached; the Councell would haue ſome reformation, but yet, ſo as the Popes authority may not be meddled with all; whereas that very authority is partly one of the chiefe corruptions it ſelfe, and partly the maine occaſion and ground of all the reſt, at leaſt it is the maine hinderance, that the reſt is not reformed, ſo that except that be reformed,

med, there can be no ſound and through reformation at all; ſo that there is great difference betwixt their reformation and ours: For wee ſquare all by the rule of Gods Word; they by the authority of the Pope. So much of the reformed Church in generall.

The reaſon why theſe churches are called Proteſtant Churches.

There is alſo another Title that theſe Churches are ſtiled with, and that is Proteſtant Churches; the reaſon of that name is this: vpon the firſt ſounding of the Goſpell by *Luther* in Germany, there was great ſtirre, and much adoe among the people, and not onely there, but generally in all places: ſome embracing the Doctrine of *Luther*, others ſtill continuing in the Popiſh Religion; the Emperour and the States conſult together, how to pacifie theſe tumults, many meetings they had, and many Decrees they made againſt it: one Decree more famous then the reſt, was made at Spier in Germany, *Anno* 1529. where it was enacted by the States of the empire, that men ſhould not aboliſh the Maſſe, nor make any further change in Religion, till there ſhould be a generall Councell to determine theſe differences; which becauſe the people ſhould not thinke they would delude them, they promiſe to call it within a conuenient time, within a yeere or thereabouts; This Decree was much diſtaſtfull to thoſe Princes and States, that had ingaged themſelues with *Luther* in this worke of reformation; and therefore they made a generall proteſtation againſt it to this effect; That howſoeuer they did vnfainedly affect the peace of the State, both in Church and Commonwealth, and would willingly ſatisfie the Emperor in all that lawfully they might, yet becauſe that reformation in hand was Gods owne worke, it muſt not tarry mans leyſure, for God was to be obeyed before man, and therfore they were bound in conſcience to proceede in it as they had begunne, whatſoeuer Decrees of men were to the contrary; notwithſtanding, if any trouble did enſue of it, it was not their ſinne, nor any fault in the cauſe, but in mens ill diſpoſitions, that would abuſe ſo good a

cauſe

cause to their bad purposes; vpon this very protestation it was, that then presently, and euer since, not onely there, but generally in all places, these Princes and States and all other men and Churches, approuing the reformation, were called Protestants: The name we for our parts do neither greatly approue nor much dislike, yet seeing it was imposed vpon so good an occasion, that is, that Princely and Christian resolution to hold out zealously for God and his Religion, against all Decrees and threatenings of man, wee see no harme in it, and so are well enough content to beare and weare his Title. And so much be spoken in generall concerning the reformed Protestant Churches.

Now we are to descend to a more particular handling of these Churches, and so to the maine marke, which all this while we specially aimed at; of these reformed Churches, some are more, some are lesse reformed, and each of these, either for Doctrine or Discipline; for some are more reformed in Doctrine then others, but lesse in Discipline; some are more disciplined then others, yet their Doctrine is not so sound as theirs, whose Discipline is faulty: The Churches in Geneua, France, and Holland, and others of that mould, both for Doctrine and Discipline are thought by some the best reformed; and yet I heare, that the Brownists deny euen Geneua to be a true Church; but first I see not but that they may say as much, and as iustly against their aduersaries, as their aduersaries against them: Besides if it be proued, that those which are lesse reformed, be true Churches, it will necessarily follow, that these are so much the rather, and therefore we need not to bestow time and paines to proue them to be true Churches: Those that are accounted lesse reformed, are, as some thinke, the Lutheran Churches: The Lutheran Churches are lesse reformed for Doctrine: first we will speake of the Lutheran Churches, they are so called, because they maintaine certaine priuate opinions that *Luther* held, or at least is pre-

These reformed churches are more or lesse reformed.

Churches accounted more reformed.

Churches accounted lesse reformed, and therein first of the Lutheran churches, and herein of 3. things concerning them.

tended to haue held contrary to the iudgement of other reformed Churches: for our better vnderstanding, I will speake first of their difference in opinion from vs; Secondly of the tumults that haue risen betwixt vs and them, by reason of these differences; And thirdly, I will shew what wee are to esteeme of these Churches, notwithstanding these differences: And first of their difference in opinion, they are first more easie and fauourable in matter of Images then wee are, though they worship them not; besides, they teach that the elect may vtterly fall away from the estate of grace, which we deny: but the greatest and maineſt difference betwixt them and vs, is partly in the matter of vbiquity, and partly in the matter of the Sacrament of the Lords Supper: For the first, they affirme that Christ euen according to his humane nature is euery where; whereas we hold and teach, and haue Gods Word for it, that since his ascention, his body is contained in one certain place, namely in heauen, *Acts* 3.21. So in the Sacrament they affirme that his body is really present in, vnder, and with the Bread and Wine; we say that Christ is really there onely to the faithfull Receiuer, and onely Sacramentally and Spiritually, and not bodily, as *Iohn* 6.63. These two be matters of very dangerous consequence, such as if they were throughly prest, they would giue a shrewd blow to the ouerthrowing of the truth of Christs humane nature, for if Christ haue a true body, then it cannot be, but in one place at once. I am not heere to discusse these points, but onely as falling in by the way, haply heereafter I may haue some fit opportunity to speake of them more fully; onely let it suffice for the present, that these their opinions, nor any of them, doe directly deny the foundation, nor any part thereof. So much for their opinions.

First of their difference in opinion.

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The second thing concerning the Lutheran

Secondly, the tumults and vnnaturall contentions raised betwixt vs and them, by reason of these differences; they are growne to a great height, very bit

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churches, viz. the tumults and vnnaturall contentions raised betwixt vs and them.

The Lutherans more bitter against vs, then against the Papists.

And heerein, first what exceptions the Papists take against vs for them.

ter and vncharitable on both sides, wee are bitter enough against them, but they (as men of fiery spirits) are maruellous bitter against vs, as bitter as against the Papists; yea, they are more bitter against vs, then they are against the Papists; I cannot thinke or speake of these things but with griefe of heart, therefore I will suppresse them in silence; it had beene best, if they had neuer beene broacht, but now that they are, it is best to bury them in silence and perpetuall obliuion; but yet seeing there are such dissentions, I will first shew what exception the Papists take against vs for them: Secondly, what vse we are to make of them; For the first, the Papists reioyce greatly at it, it is meat and drinke to them, that we are thus together by the eares, and they insult ouer both parties, alleaging it as a firme exception, that therefore the reformed Churches are no true Churches, and their Religion, no true Religion; this is a very malicious, but yet a very weake consequence; it is a malicious practice of theirs to build vp themselues on other mens ruines, yet when all is done, others ruines will make but a weake and sandy building: First, wee will answer to the men, and then to the matter; first to the Papists we answer, what if there be dissention betwixt vs, what get they by that? Indeed if they agreed with them in all things that they oppose vs, then it were some exception, but the maine difference betwixt the Lutherans and vs, is in the matter of vbiquity, and consubstantiaton, wherein they are as opposite to them as to vs, and therefore they haue little vantage by that: Besides, if dissention betwixt vs, make vs to be no true Church, then they are no true Church, for the Papists themselues are at as great dissention, and as bitter one against another as euer wee were, and that not only of old, but euen at this day, the Iesuits and Secular Priests maintaine a mortall hatred betwixt them; And therefore if this be a sufficient exception against vs, It is so also against them; and therefore wee answer them

Answered diuersly.

with Christ in the Gospel, *Hypocrite, first pul out the Beam out of thine owne eye, &c. Mat.* 23. 2. First, let them purge their Church of their owne dissentions and differences, and then let them charge ours: Secondly, wee answer to the thing or matter it selfe; that consent doth not alwayes proue them to be a true Church that doe consent, nor that to be a true Religion that is consented in; neither doth dissent alwaies proue them to be a false Church that doe dissent in some things, nor that a false Religion that is in some things dissented in: First, consent proues not alwaies a true Church, nor a true Religion; for then the Iewes should be a true Church, and their Religion true, because they all consented to crucifie Christ, and with one voyce cryed, *Crucifie him, crucifie him*; here is consent, and yet in the bloodiest matter that euer was in the world: And so on the contrary, *Peter* & *Paul*, and *Paul* and *Barnabas*, should be of a false Church, and a false Religion, because they dissented and contended sharply, but this was nothing to ouerthrow the truth of their Religion, nor of the Church they were members of; yea, we see, oft times, that the worst matters are carried with the greatest consent, and the best with great dissention, as it is in the body, that is the soundest body, that striues most to expell hurtfull humours; so that is the soundest Church, that is most exercised with bickerings against the aduersaries of the Truth, and in the true Church, *it is needfull that there should be dissentions and heresies, that those that are approued may be knowne*, 1 *Cor.* 11. 18, 19. So much be spoken for the Papists exceptions which they take against vs for this dissention. Now secondly, wee are to shew what vse we are to make of these dissentions and differences; surely, though wee will not name them, yet wee may make many good vses of them; and first this should stirre vp our bowels of compassion to mourne for the breaches of Ierusalem, and to see the Lord dishonoured, and his truth blasphemed, and the Church miserably distracted,

Secõdly, what vses we are to make of these differences

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distracted, by mens infirmities, frailties and dissentions: Secondly, this discouers the diuells malice, that cannot endure to see the worke of God to goe on prosperously forward, but sets euen the builders themselues at variance, to hinder them from building and from ioyning together with one hand, against the common aduersarie, yea, he carries them into such outrage of passion and speech, that thereby their persons and cause is much disgraced before the world; so that if they were censured by his outrage, they may seeme rather to be of the diuell then of God. Thirdly, heere wee may see the corruption and weakenesse, if not wilfulnesse of men, that rather then they will disclaime their errors, and put vp disgracefull and opprobrious speeches, they passe not to set the whole Church of God on fire. Fourthly, hence wee learne the nature of truth, that neuer comes forth, but incumbred with many oppositions, both within and without, and still mingled with some errors, and contentions, euen in the chiefe professors themselues. Lastly, hence we learne the power, wisedome and goodnesse of God, so that doth restraine the rage of man, and the malice of Satan, that howsoeuer we differ in some points, yet we agree in the chiefe, as in Iustification by faith alone; and howsoeuer, we differ among our selues, yet each of vs agree against Anti-Christ and Popery, with a common hand, though not so throughly as otherwise we might doe, yet so, as neither of vs yeeld one iot to the Papist, though they expected long ere this to haue deuoured both them and vs as a prey, or at least, that they should haue slept in a whole skinne (as wee say) working vpon the aduantage of our former dissentions.

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The third point is, what wee are to esteeme of these Churches, notwithstanding these errors and dissentions; Surlev, if we should condemne them as false Churches, wee should be very vncharitable and wicked: For they haue been the chiefest instrument vnder God of our calling

The third thing concerning the Lutheran churches is, what wee are to esteeme of them.

ling, therefore far be it from vs to deny them to bee a true Church; Beſides we ſhould wrong them much, for ſeeing they affirme directly the foundation, and euery part thereof, there is no colour why wee ſhould giue ſuch hard ſentence againſt them: therefore, let vs eſteeme them as brethren, and acknowledge them to be Gods owne Churches, and let vs commiſerate their blindneſſe and ignorance, and let vs beare with their infirmities, and let vs paſſe by the wrongs they offer vs; and let vs bleſſe God for the good that is in them, and let vs intreate God to open their eyes, and to pacify their mindes, and to reconcile theſe vnhappy differences that are betwixt vs, and to knit our hearts together in the bond of peace, that we may be all of one minde and iudgement, and ſpeake one and the ſame thing. And ſo much bee ſpoken concerning the Lutheran Churches.

The ſecond ſort of Churches accounted reformed viz. our owne Church.

Now we come to ſpeake of our own Church, which hath beene the ſpeciall reach, and ſhall bee the finall concluſion of this whole diſcourſe; We are generally acknowledged by moſt Proteſtant Churches, that we are as well reformed in Doctrine, as any Church. It is Gods great mercy to vs, that we are ſo reformed in the beſt and weightieſt things; And it is no ſmall comfort to vs, that wee haue the approbation of other Churches confeſſing for vs that we are a true Church of God, ſound in the faith: ſo that if we doe faile in diſcipline, as they ſay, yet the ſubſtance being ſound, the danger is the leſſe; Diſcipline makes onely for the Beauty of a Church, but yet neyther do hthe preſence of it make a true Church; nor the abſence of it cannot marre the life & being of a true Church: therfore if wee be not reformed herein as we ſhould (for ſome reformation we haue, many points and parts of Diſcipline are farre better amongſt vs, then in the Popiſh Churches) yet as long as our faith is ſound, the life and being of our Church is ſound and good.

I will deliuer the point by way of Obseruation, and that is this: The Church of England, euen as now it stands, though it be guilty of many faylings and weaknesses, yet notwithstanding it is a true, and, in good measure, a sound visible Church of God: first, I doe acknowledge many faylings & weaknesses in our church, that I may not bee mistaken, as if I should smooth vp the State of our Church, as many doe, with all is well, when some things are amisse; or iustifie euery particular, because we haue many good things amongst vs; No, if there be any Baal amongst vs, let him plead for himselfe, I wil not plead for him; Secondly, I say, that it is not onely a true, but in some good measure a sound visible Church, to distinguish it from other Churches, specially from the Church of Rome, which in some sense, as we shewed, is a true visible church, but very vnsound, but ours is true & sound too, & that in some good measure. The want of which difference rightly obserued, hath caused many vncharitable censures to passe from vs against the church of Rome, & from the separatists against vs; Thirdly, I speake of the Church of England indefinitely, which seemes strange in some eares, that the whole company of professors in England, should be called one Church, and so make a nationall Church, which, say they, is meerely a humane inuention, not warrantable by the Word; but to iustifie this speech against their exception, take these reasons; First, where there are many particulars of one and the same kinde, there must bee acknowledged by the rules of nature and reason, some generall notion or apprehension, wherein they all meete together, to beare the name, and to comprehend the nature of all; As for example, there are many particular persons of men being of one and the same kinde, and therefore there must be one generall humane nature, in which they must all meete and bee comprehended; And therefore whereas we haue many Parochiall Churches in England

Doctr.

The Church of England is a true and sound Church too in some good measure

The whole company of Professors in England make one nationall Church.

And this speech iustified by 3 reasons.

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land of one, and the same kinde, they all may rightly be tearmed, and comprehended vnder one name, that
3. is, the Church of England: Secondly, if but two or three congregations liuing in a City, or about it may be so called, the Church of that City, as it is very probable, if we compare, *Reuel.* 2.1. with *Acts* 20 17. why may not therefore all Parochiall Churches of any one land, bee called the Church of that land or nation;
3. Thirdly, it is not against the nature and being of a Church, to be nationall; the Church of the Iewes was directly so, vnder the former Testament, the Iewes being cast off, the Gentiles are come in their steade; and therefore where any whole Nation of the Gentiles doe publiquely and generally embrace the saving ordinances of God, as the Iewes did, I see not but that they may rightly bee called by the name of a Nationall Church; why may not the Church of England be called a Church of England now, as well as the Iewes were called a Iewish Church heretofore? Lastly,
4. whereas I speake of our whole Church, in generall, that it is in some measure a sound Church, it must be vnderstood in respect of the better part, the whole taking the denomination from them: for if it be proued true but in some parts, that is, in our most Religious and best ordered congregations, that they are so, then I hope charity will grant, I am sure reason will, that the whole Church may lawfully take her denomination from the better part: else no particular congregation can be rightly affirmed to bee a true and sound Church, for it is so called properly in respect of the true beleeuing and liuing members that are therein, though the greater part of times are Hypocrites: Thus we see the note is set vpright; Let vs proceede to the proofes of it.

Reas. 1. It is a true Church,

Many reasons may be alleadged to proue it; three or foure shall serue the turne; The reason before mentioned, prouing the Greeke, Romane, and Lutheran Churches

Churches to be true Churches, being applyed vnto vs, proues vs sufficiently to be a true Church, because wee affirme the whole foundation and euery part thereof; But in this we haue vndertaken more, that is, that our Church is in some good measure a sound visible Church, and therefore that is the point here to bee holden to:

And the first reason to proue this, is from the infallible markes of a true and sound Church; Whersoeuer the Word and the Sacraments are in publique profession in vse, so that the Word in some good measure is purely taught, and the Sacraments rightly administred, and obedience to them both accordingly professed; there is a true, and in some good measure a sound visible Church; But in the Church of England, the Word and Sacraments are in publique profession in vse, so that Word is purely taught and the Sacraments rightly Administred, and obedience to them both in some good measure professed; And therefore the Church of England is a true, and a sound visible Church. For the proposition I haue handled it before in deliuering the markes of a true Church, and therefore I will referre you thither for the proofe of it: For the Assumption none will deny, but wee haue the Word and the Sacraments, and profession of obedience to them both: but the Question is, whether wee haue them purely or no; for the measure of the soundnesse of a Church is esteemed, according to the measure of the pureneſſe of these markes; where they are more pure, there is a more sound Church; and where they are lesse pure; there is a lesse sound Church: But in the Church of England, they are pure without traditions or mans inuentions; therefore the Church of England in some good measure is a sound visible Church: Wee are charged by the Separatists that we preach canons, and mans constitutions, as Gods Word; But wee Answer, These are not taught for Doctrines, but onely

Reasons to proue it to be a sound visible Church in some good measure.

The Separatists exceptions.

Except. 1. Answ.

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ſerue for ſome paſſages and carriages touching Gods Seruice, ſpecially in Church gouernement: Secondly, they ſay, we ſuppreſſe ſome part of Gods Word, as Diſcipline? I Anſwere, All that we know wee teach expreſly and impartially; if there ſhould be any faylings (as we know there are in all Churches) yet that hinders not, but that they are in ſome good meaſure purely taught; And ſo the truth ſtill ſtands good, that the word taught amongſt vs, ſo alſo the Sacraments are rightly adminiſtred amongſt vs, for the ſubſtance of them; if there be any error in circumſtance (as wee know none neyther) yet that doth not nullifie the action, nor ouerthrow the truth of this Aſſumption; Likewiſe obedience is truely profeſſed thereunto, at leaſt by ſome, yea by a great many too, through Gods mercy; And therefore the note ſtands firme and true, that the Church of England, euen as it now ſtands, is a true, and a ſound viſible Church.

Except. 2.

Anſw.

Reaſ. 2.

The ſecond reaſon, is taken from the compariſon of the viſible Church with the inuiſible; Take it thus, that faith and Religion, which being truely beleeued and obeyed by the whole company of the Elect, makes them the true Church inuiſible; the ſame faith and Religion being publiquely taught and learned in a viſible congregation, and by them profeſſed iointly to bee beleeued and obeyed, & that in ſome good meaſure, makes them a true, and in that proportionable meaſure a ſound viſible Church; for the viſible Church is ſo called reſpectiuely to the Church inviſible, as they publiquely and ioyntly profeſſing the ſame ſauing faith, which the inuiſible in the minde and truth of heart beleeue and obey; But our Church doth ioyntly and publiquely profeſſe, that faith which the inuiſible Church doth truely embrace, and thereby is made a true Church viſible, euen that whole truth that is reuealed in the Word, as by our articles of faith and Religion it doth appeare, which is the ioynt confeſſion of our Church;

yea

yea our very aduersaries may witnesse for vs in this; *Ainsworthe*, saith; I doubt not but your Doctrine hath saued many, therefore it must needs bee the same Doctrine of faith, which makes the true Church inuisible: And so *Iohnson* acknowledgeth that very many amongst vs are true Christians by that knowledge and faith which here they haue attayned vnto, only setting them a part from the constitutions of our Church; and if any man elsewhere in the world doe truely beleeue and obey that faith which we professe, who can deny him to bee a member of the true inuisible Church; Our Church therefore professing to beleeue and obey the same sauing faith which the inuisible Church doth truely beleeue and obey, and which is of some amongst vs truely beleeued and obeyed; therefore our Church must needs be a true, a sound visible Church. *Aynsw.* 11.

The third reason is drawen from the effects of the Doctrine and ministery of our Church, and is thus framed; That Church whose Doctrine and ministery by Gods blessing is so effectuall, that ordinarily it workes sauing faith in the hearts of the hearers, is a true, and in some good measure a sound visible Church: But the Doctrine and ministery of the Church of England by Gods blessing is so effectuall, that ordinarily it workes sauing faith in the hearts of the hearers; And therefore the Church of England is a true and a sound visible Church; The Proposition is proued, *Rom.* 10.17. *faith comes by hearing, and hearing by the Word of God*; where the Apostle proues that ordinarily the Word is powerfull to beget faith in the hearers, being preached by such as are sent of God, Verse 15. and therefore our ministery doing the same, is a true ministery sent of God, and so our Church a true, and in some good measure a sound Church of God; But our aduersaries except against vs, that our Ministers are not sent, nor haue a lawfull calling from God; I Answer, the place proues that such whose Doctrine and Ministery doe ordinarily worke *Reas.* 3. *Aynsw.* 25. 26. *Except* 1. *Answ.*

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worke faith, are ſent of God, but ſuch are ours, and
Except. 2. therefore they are ſent of God; And that our miniſters haue a lawfull ſending; ſhall, God willing, bee ſhewed hereafter; They except againe and ſay, that in
Anſw. their aſſemblies there are many more conuerted, then in our Churches? I Anſwer, was there any of theſe aſſemblies ſuch, that in any one of them ordinarily there were ſuch effects? If there were, then that aſſemblie was a church; but if it were extraordinary, then the
Except. 3. exception is nothing to this purpoſe: But they except againe, that others conuert alſo by conference and diſ
Anſw. putation, and that out of a viſible Church? I Anſwer doth not that argue, that ſuch men embrace the ſauing faith, at leaſt in profeſſion? and therefore when this is done by an ordinary miniſtery, in a viſible congregation; doth it not hence follow, that ſuch an aſſembly dot at leaſt in profeſſion hold the ſauing faith, & is ſo a true, and in ſome good meaſure a ſound viſible Church: But the Doctrine and Miniſtery of our Church workes ſuch effects and that ordinarily, as by daily experience appeares; And therefore our Church is a true, and in
Ob: ſome good meaſure a ſound viſible Church: But ſay
Anſw. they, It is not ordinary in our churches, but onely extraordinary, as it is amongſt the Papiſts; I Anſwere, what is ordinary? That is ordinary which is vſually done, and that by ſuch meanes as are ordained for that purpoſe; But this is done by our Doctrine and miniſtery, which are the meanes ordained to beget faith, and is ordinarily and vſually done, not now and then, in one or two, but it is done dayly, and many experiments confirme it, as any may be an eye witneſſe of it, that liues amongſt vs; Beſides when a man is conuerted to God, out of the office of the miniſtery, as by conference, diſputation, &c: that they acknowledge to bee ordinary; elſe this is a meere cauill, not oppoſing our Propoſition; but where one is ſo wonne, many are wonne by our Miniſteries, and therefore to deny this to

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be ordinary amongst vs, which oftentimes produceth such effects, and yet to alledge the other as an ordinary meanes, which yet is but seldome so effectuall, is not ingeniously nor sensibly, much lesse charitably done; Sure I am, if that be ordinary, then ours is much more, there being an especiall promise to our publique labours herein. And therefore these reasons considered, It follows that our Church is a true, and a sound visible Church.

The vses are these; first, for instruction; Secondly, for reproofe: The vses for instruction are these; first, Is it so that the Church of England is a true and a sound visible Church? Then this teacheth vs, that lawfully & safely it may be communicated withal, without dishonour to God, or iust offence to any of the faithfull, or danger to our owne soules, or scruple of conscience; And this we must not onely know, but wee must practise it, all those that liue within this land, and so haue opportunity to be members of our Church, they may and must come and ioyne in communion with vs, and repaire to our assemblies, and heare our Ministers, and professe obedience to our faith. God requires this, *Deut.* 12.5. *ye shall seeke the place which the Lord thy God shall chuse out of all your tribes to put his name* there, and there to dwell, and thither thou shalt come; and as God commands it, so his children haue practised it, as *Dauid*, *Psal.* 26 5,6,8, *I haue hated the assembly of the wicked. I will wash mine hands in invocency, oh Lord, & compasse thine Altar; Oh Lord I haue loued the habitation of thine house, and the place where thine honour dwelleth*; And so the faithfull that were newly conuerted, *Act.* 2.42. *continued in the Apostles Doctrine and fellowship, and breaking of bread and Prayers*; And in the 47. It is said, *the Lord added to the Church from day to day, such as should be saued*: And therefore such as be not ioyned to our Church, must resolue to ioyne; and those that are already ioyned, must continue their communion with

Vse 1. for instruction diuersly.

1. We may safely communicate & ioyne with the Church of England.

with her; And there are also many particular motiues to induce to it, which I alleadge not as reasons to proue directly, that necessarily we must ioyne, but they may serue onely as perswasions to a man well affected, and not carried away with preiudice, that hee may safely communicate with our Church: First, if there were no other motiue but this, it were sufficient, we hould the foundation. The second motiue is this; we haue the whole Doctrine of sauing faith taught amongst vs, and in some good measure truely profest If any Church can teach any one substantial article of sound Religion that we professe not, then we may more colourably be forsaken; but seeing it is not so, there is no iust cause or pretence, but that they may communicate with vs; whither would they goe, we haue the words of eternall life? as *Peter* said to our Sauiour, *Iohn* 6.68. Thirdly, we haue a powerfull Ministery, to exhort, reproue, comfort, &c. to beget faith where it is wanting, to increase and confirme faith where it is begun; to perswade men to holy obedience, and to renounce their sinnes, and to make restitution of wrongs, and to bee found in Religion, and to hunger and thirst after righteousnes, and to bee zealous for Gods glory, and for all good duties; And therefore wee are to communicate with this Church where the ministery is thus powerfull, and if we forsake her, it were iust with God to giue vs ouer to our former errors and worse courses; The fourth motiue to perswade vs to ioyne in communion with the Church of England, and not to forsake her, is this; we our selues here had our new birth, euen in this Church and by this Church; and therefore wee haue great cause to be louing and kindly affected, and to carry our selues dutifully vnto her; as the child to the mother that bare him; and if we doe not rest within her communion, but goe from her, how iustly may we feare to mis-led, and eyther relapse into former, or runne into new errors. Fifthly many of our aduersaries

Motiues to moue to ioyne with our Church.

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were here begotten too; the ſoundeſt part of that faith, which the beſt of our Separiſts haue, they learned and attayned vnto in our church; therefore the greater is their ſinne, firſt, to flye from vs: ſecondly, to deny her to be their mother: and thirdly, to purſue her with ſo many obloquies and reproaches, as if ſhee were no Church of God. Sixthly, our Church hath beene planted and ſealed vp by the bloud of many precious and glorious Martyrs; which of vs, is not verily perſwaded, that *Bradford*, *Latimer*, &c: are now members of the triumphant Church in heauen? then deſire to be and to continue members of the ſame viſible militant Church on earth, renounce communion with them here, and renounce communion with them in heauen. 6.

Seuenthly, conſider what a ſhelter our Church hath beene to many afflicted churches, French and Dutch, &c: if they, being Gods true churches, flye for ſuccour to vs, and are ſafe vnder our ſhadow, ſhal not we ioyfully and gladly continue vnder it, but fly away? If perſecution ſhould come, we would be glad in our hearts, that we had ſuch a ſhelter; Let vs not bee alienated from that good eſtate, becauſe we haue it, which if we wanted we would eſteeme moſt precious, and vndergoe any labour to recouer it. 7.

Eightly, conſider the miraculous planting, and preſeruing, of our Church, for many yeeres: firſt, planted by King *Edward*, a childe, then preſerued in Queene *Elizabeth* time, being but a woman, againſt the whole rable of Gods enemies, Pope, and Spaniard, and Sathan himſelfe, and all his Inſtruments, this is no ſmall token that God tooke notice of vs, as of his owne Church, and therefore may be motiue to vs to communicate with her. 8.

Ninthly, all other Reformed Churches acknowledge vs to bee a true Church, and reioyce for vs, yea euen thoſe that are moſt againſt vs for Diſcipline, (as *Beza*) yet pray for vs, and for the continuance of our State, euen as it is, to many generations, they are wiſe, Religious, Impartiall, 9.

partiall, yet they approoue vs; Me thinks it should astonish the Separatists, that all are for vs, but they as if they were holier and wiser then all others; surely, it should much incourage vs to keepe our hold, and to haue them in great iealously, because they haue deceiued themselues, and would deceiue vs. Lastly, who are they that condemne vs? None but Papists, and some hot turbulent Spirits that haue a great felicity in ouerthrowing the Societies of other Churches, and yet cannot throughly agree amongst themselues, what is to bee done in their owne Churches; So much for the first Instruction.

2 things taught in this vse viz. Thankfulnes in two respects.

Secondly, this teacheth vs thankefulnesse to God, and that in two kindes; First, that God hath beene so fauorable to this Land, as to inlighten the people thereof, by the preaching of the word, and other meanes of Saluation, so that now they are a true and a sound visible Church; heretofore they sate in darknesse, and in the shaddow of death, in heathenisme, Popery, & grosse Ignorance; but blessed bee God, a light, a blessed and glorious Light, euen the Light of the Gospell of our Lord Iesus Christ, hath shined on them, and doth shine on them, so that they see their sinnes, and the way of Saluation; how many Nations are still ouerwhelmed, some with Paganisme, some with Iudaisme, some with Mahometisme, and some with Popery; but our Nation hath the true Religion and sauing faith, and that not onely profest, but in some good measure practised too; this is the Lords doing, and therefore we should bee thankfull to him for it. Secondly, it teacheth euery one of vs in particular to be thankfull to God that our Birth and life hath beene respited to these times of Light; if the Lord should haue watched vs a good time, we could haue had no better then this; if wee had beene borne an hundred or two hundred yeeres since, what times of blindnesse had wee been borne in? But now that wee are borne and liue in this great Light, that is, in

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in the bosome of a true, and in a sound visible Church, except we will wilfully neglect such meanes of Saluacion, we may bee saued: And therefore while we haue this Light, let vs labour to walke in the Light, as Children of the Light; And let vs bring forth fruits worthy of this Light, let vs liue more graciously and holily, then those that want this Light, that so it may appeare to the world, that there is a difference in mens liues, as well as in their Religion. Lastly, let vs pray to God for the continuance of this Light, to our poore posterity, that are yet vnborne, that they may be as well prouided for herein, as we are euen to the worlds end; And therefore it stands vs in hand by Prayers and teares to intreate God, not onely that the Gospell may bee in our dayes, but that it may continue to our Children, and to our Childrens children, so long as the world endures; And so much for the vses of Instruction. The other vses for Reproofe, though they haue beene handled heretofore by the way, yet in the next Lecture I will handle them purposely.

Third thing in this vse.

Second vse of reproofe.

The Nine and Twentieth LECTVRE of the CHVRCH.

IN the last Lecture we spake of the Reformed Churches, and so at length, wee came to speake in particular of our own Church, the Church of England: And we deliuered this Obseruation concerning the same; Namely, That the Church of England, euen as now it stands, though it haue many failings, and weakneſſe in it, yet notwithstanding, it is a true and a sound visible Church; I did explaine this Obseruation, and made proofe of it by sundry Reasons; I haue also entred into the vses thereof, which I shewed were of two sorts; the first for instruction, the second for reproofe, wee haue handled the first sort, and now we are to come to the second sort of vses.

Wherein two sorts of Aduersaries are reprooued. 1. the Papists.

And they are of Reproofe, and that of two sorts of Aduersaries; the Papists and the Separatists; for we are close beset, and hardly assaulted on both sides; The Papist on the one side exclaimes, that we are no Church, or a false one, because we are separated from them; and the Separatists on the other side exclaime so too, and therefore haue separated from vs; and yet neither doth the Papist acknowledge the Separatist to be a true Church, nor the Separatist acknowledge the Papist to bee so; *Manasseth against Ephraim, and Ephraim against Manasseth, and both against Iudah*, Esa. 9. 21. And so the Papist is against

gainſt the Seperatiſt, and the Seperatiſt againſt the Papiſt, and both againſt our Church of England; Each of them crying out with open mouth againſt the Church of England, and our ſtanding therein: And the Papiſt thinks wee cannot iuſtifie our ſelues againſt their exceptions, but that we muſt incline to the Seperatiſts; And the Seperatiſts boaſt, that wee cannot acquit our ſelues of their exceptions, but that wee muſt incline to Popery: here then is our preſent taske, how to deliuer our ſelues from both theſe Aduerſaries, that we may fall foule on neither; they doe not aſſault vs both in the ſame kinde, nor about one and the ſame thing; Each of them haue their ſeuerall Quarrell, and each doe manage a ſeuerall fight againſt vs, and therefore we muſt frame our ſeuerall defences accordingly againſt them: The Papiſt hee ſtrikes mainely againſt our Religion, the very life of our Church; The Seperatiſt ſtrikes ſpecially at the State of our Church; The exceptions of the Papiſt is the more dangerous, but yet altogether vniuſt and vntrue; that of the Seperatiſt may ſeeme to haue ſome more colour of Truth in ſome points, but is much leſſe dangerous: Firſt, wee will beginne with the Papiſt, as being the ancienter enemy of the two, and his Quarrell the greater; And becauſe he excepts againſt our Religion, we will ballance their Religion and ours together, and ſo put the matter to triall and ioyne in this Iſſue, whether their Religion be better then ours, or our Religion better then theirs; And becauſe falſe Ballances are an abomination to the Lord, we will diſclaime them; Carnall Reaſon, outward Pompe, plauſible ſhewes, and probabilities are deceitfull waights not fit for this vſe; Let vs bring them to the Scales of the Sanctuary, and examine them by the equall and true waights of the Lord himſelfe, that is, by ſuch ſpirituall and ſound conſiderations, as the holy things of God are to be eſteemed and tried by; It were tedious, if not infinite, to reckon vp all the diff rences betwixt them and vs; I will therefore cull out ſix or ſeauen of the principall

Our Church and religion is warranted againſt the Papiſts by prouing that our religion is better then the religion of the Church of Rome which is proued by the calling out of ſix or ſeuen of the principall

differences betweene them and vs.

cipall for Instances; and thereby yee may iudge of the rest: And I will weigh them in foure exceptionlesse Ballances, and make it plaine, God willing, in euery one of these six or seauen Instances, by euery of these foure Ballances, that our Religion will hold waight, full waight downe to the ground; and that theirs is too light, not worthy to be brought to the Beame: The foure Ballances, that wee will weigh these Instances in, are first, the Ballance of Gods glory; Secondly, the Ballance of Gods Word; Thirdly, the Ballance of true holinesse; Fourthly the Ballance of peace of conscience: The Instances of the differences betwixt them and vs, which we will weigh in these Ballances, are these: The first is of the sufficiency of Scripture, and the absolute Authority it hath aboue the Church and Traditions; The second is of Gods free grace against mans freewill; The third is of iustification by faith alone, against mans, of merits, The fourth is of Christ our onely Aduocate, against other Intercessors. The fifth is of the spirituall worship of God against Images; The sixth is of our Communion against their Masse: The last instance is of our carriage of the meanes of saluation in open sight and plaine dealing, that all may looke into them with their owne eyes, against their carriage of all in a cloud, and shaddow, and huckurmucker; of these in order: And first let vs weigh these seuen Instances, in the first Ballance, and that is the Ballance of Gods Glory: For, that is the best and truest Religion of God, that tends most directly and intirely to Gods Glory; All that wee doe, must bee framed and referred to Gods glory, 1 Cor. 10. 31. specially our Religion, Col. 3. 16. 17. And if men should deuise a Religion for any God, true or false, they would resoule, That that were the best Religion, whereby that God, to whom it is erected, might bee most glorified; yea, our very Religion it selfe, what is it? But our worshipping of, beleeuing in, calling vpon, and obeying God, which is nothing else but our very glorifying of God: But the Religion

weighed by foure ballances.

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The points which are weighed and wherby the triall is made are.

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ligion professed by the Church of England doth most directly and intirely tend to Gods Glory; and the Popish Religion doth not, but contrarily it tends to his Dishonour, and therefore our Religion is the true Religion of God, theirs is not; as wee shall see in these Instances: The first is concerning the sufficiency of Scripture, and the absolute authority thereof, aboue the Church and Traditions, put this into the Ballance of Gods Glory, and admit, as we doe; that the Scripture is sufficient in it selfe, and hath absolute Authority aboue the Church and Traditions, and see how Gods Glory is thereby aduanced, for thereby God is acknowledged to haue prouided most bountifully and sufficiently for his Church, a perfect rule of faith and life, that needes no addition, and thereby God shall rule by his owne will and Lawes, and bee worshiped by his owne ordinances onely, all which are matters of Gods greatest honour: But deny this, as the Papists doe, and preferre or equall the Church with the Scripture, and mingle Traditions with Gods Word, and all this Glory shall be much ecclipsed. The second Instance is of Gods free-grace, against mans free-will; Admit that all the good we do or haue, proceeds meerely from the grace and Spirit of God, without any will or towardlinesse to good in our selues: And the Lord is thereby rightly and truely glorified; If wee haue no sufficiency of our selues, no not to thinke well; but that the will and the deede, be both from Gods grace. If we haue nothing in Abilty or desire or endeuour, but as wee are effectually mooued by the Spirit, then the whole glory of our working (which is the greatest honour we can here doe to God) is wholly ascribed vnto God alone: But deny this, as the Papists doe, and auouch that there is some freedome in our owne will to good, then God doth the lesse for vs, and so doth the lesse glorifie himselfe on vs, extoll man (in this corrupt estate) and dishonour God, but dishonour man herein, and extoll God. The third Instance is of Iustification by

1. weighed in the first ballance viz. Gods glory.

The second Instance weighed by the first Ballance.

The third Instance weighed by the first ballance.

faith alone against mans merits; If it be said, as we say, That wee are iustified by faith alone without mans merits, and we yeeld to Christ Iesus the glory and prerogatiue of our alone and all-sufficient Sauiour, and we magnifie his righteousnesse, as being of that infinite worth and power in and by it selfe, as to make vs truely and perfectly righteous that beleeue it, which as his proper due is directly assigned of his father, and iustly challenged by himselfe, and worthily obtained by his doings, sufferings and victory: But say, as the Papists doe, that wee doe merit some fauour with God by our owne good works, and then we detract from Christs glory, and make men compartners together with Christ in this glorious worke of Iustification. The fourth Instance is concerning Christ our onely Aduocate, against other Intercessors: Say with vs, that Christ alone presents our suits to God, and makes them auaileable with God, and that he is to be called vpon, as our onely Intercessor; and then we giue him the due honour of his place & office of Mediatorship, *Ioh.* 14. 13. For his Intercession is a speciall part of that office, as well as Redemption, wherein if he be acknowledged to bee, as we make him, our alone Intercessor, he is much magnified: But if others be ioyned with him, as they make it, hee is much disparaged, as being not sufficient of himselfe, but needs others helpe, or at least in that office, being but of smaller moment, such as the Saints might mannage well enough; And so not Christ onely, but God the Father also is much dishonoured, that would put his owne Sonne to that, which meaner persons might doe as well as hee. The fifth Instance is concerning the spirituall worship of God, against Images; Let vs worship God, as we teach, onely in Spirit and Truth without an Image, and he is rightly and truely worshipped, being serued as he is, a most glorious Spirit free from any matter, or forme, or outward apprehension, and impossible to be expressed by any sensible Representation whatsoeuer: But worship him in

The fourth Instance weighed by the same ballance.

The fifth Instance ballanced by the same rule.

or by an Image, as they teach and practise, and we cannot but defile our selues, and in some sort the Lords great maiesty to our selues, by many grosse carnall, bodily, and materiall thoughts, and imaginations, wholly mis-beseeming the purity of Gods nature, being and maiesty, as if hee were a carnall, bodily, or manly God, then which nothing can bee more contrary to his nature and will, and so not more derogatory to his glory. The sixth instance is of our Communion, against their Masse: Celebrate the memoriall of Christs death, as we doe, in the holy Sacrament of the Lords Supper, and the Sacrifice of Christ once offered by himselfe on the crosse, is thereby aduanced and acknowledged to bee a most perfect and sufficient, expiation by it selfe of all our sins, hereby it is only remembred and shewed according to the institution, but not repeated: But celebrate the death of Christ in the Popish Masse, which the Papists themselues hould to be a propitiatory Sacrifice for the quicke and the dead, and how can Christ once sacrificed be more disparaged. The last instance is concerning the carriage of the meanes of Saluation in open sight and playne dealing amongst vs, that all may looke into them with their owne eyes, against their carriage of all in a cloud and shaddow, and hukermucker; Let Prayer be made in a knowne tongue, and wee honour God, not with lips onely, but with vnderstanding too: but let it be made in an vnknowne tongue, as it is in Popery: and we dishonour God, babling and prattling to him we know not what: Let the Scripture bee free and common to all, that euery one may reade and vnderstand, and the Lord is glorified in the comfort, knowledge, faith, and obedience of many: But let the Word bee kept from the people, and then they cannot know God, and so cannot honour him: let men haue an explicite faith, to vnderstand and beleeue particularly for themselues all things necessary to saluation; and they shall glorifie God in *giuing a reason of the hope that is them*, 1

The sixth instance tryed by the same rule.

The last instance tryed by the same rule.

*Pet.*3.15. But if they be content with an implicite faith, onely to beleeue as the Church beleeues, they shall dishonour God, in their blindneſſe and ignorance, and hardly ſhall the Lord be glorified in their Saluation; God is iealous of his owne glory, and ſo muſt all that profeſſe his name; and the more iealous we are of that, and zealous for it, the more truely Religious we are; *If wee bee out of our wits* (ſaith the Apoſtle) *we are it to God*, 2 *Cor.* 5. 3. So we ſee in theſe ſeuen inſtances, that our Religion is full weight in this ballance of Gods glory, and the Religion of Popery too light, not worthy to be tryed in this Beame.

The ſame things tryed in the ſecond ballance, viz. Gods Word.

The ſecond ballance wherein we will try our Religion and theirs, in theſe ſeuen inſtances, is in the ballance of Gods Word; for it is not enough to ayme at Gods glory in our owne intention, but after his direction, for hee cannot be truely glorified, but ſo as himſelfe teacheth in his word; That is the beſt and true Religion of God, that is moſt agreeable to Gods Word, and that is the worſt that moſt diſagrees with Gods Word, *Leuit.* 18.4.5. *Ye ſhall doe after my iudgements, and ſeeke mine ordinances, &c.* And *Iohn* 5.39. *Search the Scriptures*, *Mat.* 15.9. *In vaine they worſhipme teaching for doctrine mens precepts.* And 1 *Ioh.* 4.5. *he that knoweth God, heareth vs, &c:* where is Gods Religion to be found, but in Gods book? As the Iewes religion is found in their talmud; & the Turkes in their Alcoran: But the religion profeſſed in our Church is moſt agreeable to Gods Word, and the Religion of Popery is not agreeable thereto; therfore our Religion is the true Religion: That ours is moſt agreeable to Gods Word, & not theirs, ſee it in the firſt inſtance; The ſufficiency of Scripture, and the abſolute authority it hath aboue the Church and traditions; this is agreeable to that in the 2 *Tim.* 3. 16, 17. *for the whole Scripture is giuen by inſpiration from God, and is profitable to teach, to conuince, to correct, and to inſtruct in righteouſnes, that the man of God may be abſolute being made perfect vnto all good workes*; And *Iohn* 10.27.

The firſt inſtance tryed by the ſecond rule.

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my sheepe heare my voyce, and I know them, and they follow me, and 5. Verse, *they will not follow a stranger, but flye from him, for they know not the voyce of strangers*; For that which the Papists alleadge for the Church, that shee is to bee heard, *Matth.* 18.17. It is to be vnderstood subordinately to the word, that is, so farre as the Church is aduised by God in his Word, and for that which they alleadge for traditions, out of the 2 *Thes.* 2.15. *keepe the instructions which ye haue beene taught, eyther by word, or by Epistle*; by word and Epistle are meant one and the same thing, onely the manner of deliuery was diuers, sometimes by word, sometimes by Epistle: And seeing the authority of the Church aboue the Scripture and traditions, bee each of them a disparagment to the word, except the word should disparage it selfe, (which no wise man can imagine) there is no seeking for any warrant for them within the word. The second instance, Gods free grace, against mans free will; Our Religion teacheth according to Gods Word, *Phil.* 2.13. *that it is God which worketh in vs both the will and the deed*; And 2 *Cor.* 3.5. *that we are not sufficient of our selues to thinke any thing, as of our selues, but our sufficiency is of God*; And *Ier.* 31.18, *Conuert thou me &c*; And there is no colour of any one direct place to the contrary in all the Scripture; There are some indirect allegations by way of inference from Gods commandements, bidding vs to doe well, and from his promises, if we doe well; which rather send vs to God for that which we cannot doe of our selues, then imply any ability for the doing of them in our selues. The third instance, iustification by faith alone, against mans merits, we teach according to the Scripture, *Rom.* 3.20, 28 that *by the workes of the law, no flesh shall bee iustified.* But that a man is *iustified by faith* without the workes of the law. And *Gal.* 2.16. *A man is not iustified by the workes of the law, but by the faith of Iesus Christ*; And *Ephes.* 2.8,9. *by grace ye are saued through faith, not of workes, &c.*: And *Tit.* 3.5. *not by the workes of righteousnesse which wee haue done,*

The second instance tryed by the second rule.

The third instance tryed by the second rule.

done, but according to his mercy he saued vs: That which the Papists pretend to the contrary, *Iames* 2.24. *Yee see then how that of workes a man is iustified, and not of faith onely*, doth not crosse the former, except they will blaspheme and say, that God doth contradict himselfe, but is plainely spoken of another faith, that is dead, Verse 90. whereas iustifying faith is a liuing faith; and of another iustification that is before man, as Verse 18. whereas this is before God. The fourth instance, Christ our onely aduocate, against other intercessors, wee hold and teach according to the Scripture, 1 *Iohn* 2.1.2. that *wee haue an Aduocate with the Father, Iesus Christ the iust, and hee is the reconciliation for our sinnes*; And *Reuel.* 8.3. *Another Angell came and stood before the Altar, hauing a golden censor, and much odours were giuen vnto him, that he should offer with the Prayers of all Saints*: This Angell is Christ, who as the high Priest in the Law, *Exod.* 28.38. doth appeare before God, making the Prayers of the Saints acceptable to God; And there is not any shew of warrant in the word, neyther for any one, no nor for all the Saints together to doe the like; The fifth instance, the spirituall worship of God, against images; Our Religion teacheth according to the Word, *Iohn* 4.23.24. that all true worshippers shall *worship the Father in Spirit and truth*, for the Father requireth euen such to worship him; *God is a Spirit, and they that worship him, must worship him in Spirit and truth*; And *Exod.* 20.4,5. Thou shalt make thee no grauen Image, thou shalt not bowe downe to them &c: This second Commandement is so plaine for this, that the Papists leaue it out in some of their Catechismes, and make vp the number of ten Commandements, by diuiding the last: And there is not one title of Scripture for Images, neyther precept, dispensation, exception, or example approoued; but on the contrary they are fearefully threatned, and strangely punished. The sixth instance, Our Communion against their Masse: Our Communion is warranted by Gods Word, 1 *Cor.* 10.16. *the Cuppe of blessing*

The fourth instance tryed by the second rule.

The fift instance tryed by the second rule.

The sixth instance tryed by second rule.

blessing which we blesse, is it not the Communion of the blood of Christ, &c? And 1 *Cor.* 11. 23, 24, 25, &c: whereas their Masse hath no warrant at all in the Word, not so much as the name of it found there, nor in the Nature of any propitiatory Sacrifice, nor any Intimation of repeating it, but directly the contrary, as wee may see, *Hebr.* 10. 10, 14. *the offering of the body of Christ once made with one offering*, &c: The seuenth Instance, our carriage of the meanes of Saluation in open sight against their carriage of all in a cloude; Our prayers made in a knowne Tongue are warranted in the word, 1 *Cor.* 14. 14, 15: *If I pray in a strange Tongue, my spirit prayeth, but my vnderstanding is without fruite, what is it then? I will pray with the Spirit, but I will pray with vnderstanding also*, &c: And so for the word to be free and common to all, as it is with vs, hath his warrant, *Matth.* 5. 15. *neither doe men light a candle, and put it vnder a Bushell, but on a candlestick, and it giueth light to all that are in the house*, And *Prou.* 9. 4, 5. *who is simple, let him come hither*, &c: And *Esa.* 55. 1, 3. *Loe, euery one that thirsteth, come ye to the waters*, &c: *encline your eares and come vnto me, and your soule sh all liue*: So likewise hath an explicite faith his warrant, *Ioh.* 9. 35. *Doest thou beleeue in the Son of God*, where our Sauiour requires an explicite and particular faith, in the blinde man. And in the 1 *Pet.* 3. 15. the Apostle would haue vs *bee ready alwaies to giue an Answer to euery man, that asketh vs a Reason of the hope that is in vs*, &c: That which the Papists pretend to the contrary, *Matth.* 7. 6. *Giue yee not that which is Holy to Doggs*, &c: is a malicious peruerting of Christs Words, to his peoples destruction, and their owne Ruine; Thus wee see that their Religion is too light, and oats full weight in this second Ballance of Gods word.

The seuenth Instance tried by the second rule.

Let vs try them in the third Ballance: The Ballance of true holinesse; That is the best and true Religion of God, that is most powerfull to worke Holinesse of heart and life; for God is holy, and our calling, and the end of it

The same things tried in the third bal-

lance, viz. that is the best and truest Religion which is most powerfull to worke holines of heart and life.

it is holinesse, and our very Religion, as it is a grace within our selues, is very holinesse it selfe; But our Religion is most powerfull to holinesse, and the Popish Religion is not; therefore ours is the true Religion, theirs is not: That our Religion is most powerfull to worke Holinesse of heart and life, and theirs is not; see it in the seuen Instances: For the first Instance, if the Scripture be sufficient, then it is powerfull and apt to worke true knowledge, *that wee may know what that good and acceptable Will of God is*, and knowledge is no small part of true holines; But if withall, the Scripture bee acknowledged to be of absolute cõmand, then it is powerfull to true obedience for that is true obedience which God himselfe requires, & which is done meerly in obedience to his requiring, to beleeue, because God saith it, to doe good, because God commands it, to auoide euill, because God forbidds it; this is true faith and true obedience, and our faith and obedience is our whole Inherent Holinesse; All other Holinesse, though neuer so plausible in shew, It is counterfeite, yea, foule prophaneneſſe, and no holinesse at all; Onely that *Holinesse*, which is wrought by the absolute Cõmand of the word, *is powerfull to make the man of God absolute and perfect to all good workes*, 2 *Tim.* 3. 17.

1. Instance tryed by the third rule.

The second Instance tried by the third rule

The second Instance, If all be of grace and not of freewill, then this causeth vs to deny and empty our selues, and to bewaile our owne insufficiency, and our proneneſſe to euill onely, and our exceeding vntowardnesse to what is good; And this makes vs, that whatsoeuer we doe, we doe it in humble obedience to the Spirit, and to the work of his grace in vs, and this is a part of our mortification; And withall this causeth vs to wait on God continually, suing for his grace, and laying downe our wills and our affections sweetly into his handes, to bee fashioned at his pleasure, and resting on his grace, and reioycing that it is sufficient for vs, and that his strength is perfected in our weakeneſſe, which belongs to our viuification: And we know that our holinesse consists in mortification

and

and viuification, in putting off the old man, and in putting on the new. Thirdly, if Iustification be by faith alone, and not merits, then *the loue of Christ constrayneth vs to leade a godly life, in thankefulnes to God through him*, and in a true desire to follow his example; It stirres vs vp to seeke faith most earnestly, which is the grace of all graces, yea true holines is the fruit of this faith in our selues, and is therby made acceptable to God: it kindles our loue greatly to God, as teaching vs the greatnes of his loue to vs, *Luk.* 7. 47. whereas if we haue any merit of our owne, all this is much lessened in vs; yea good workes done to merit with all, are no good workes, nor no true holynesse; but makes vs proud and Pharisaical, to boast in our selues, and not in God alone, *Rom.* 4. 2. If *Abraham* were iustified by works, he hath wherin to reioyce, but not with God, 1 *Cor.* 1. 30. 31. But we are of him in Christ Iesus, that according as it is written, he that reioyceth, let him reioyce in the Lord, *Ephes.* 2. 9. Not of workes, lest any man should boast: The Papists slander vs and this our Doctrine very maliciously, charging vs falsely, that hereby wee are the destroyers of good works, but we say no more herein, then the Apostle doth, *Rom.* 3. 21. that the righteousnesse of God is made manifest without the law; And if we can haue no heart to liue wel, except thereby to merit, we haue no good hearts at all; yea this is the very marrow & substance of the Gospel, our iustification by faith alone in Iesus Christ; If therefore we will haue any comfort in the Gospell, here is the height of it, yea the Papists themselues, the better sort of them, fly to this on their death beds, as the surest comfort of al. Fourthly, our prayers are a great part of our holynes; If Christ be our alone Intercessor, then our Prayers are faithfull, zealous, and well pleasing to God, as being tendred in him alone, in whom alone God is well pleased; If he alone be our intercessor, wee are the more fearefull to offend him, and the more carefull to please him in all things, as still keeping our Mediator to be our friend, whatsoeuer wee doe; If we haue other intercessors,

The second instance tryed by the third rule.

The fourth instance tryed by the third rule.

sors, what cold deuotion will there be in vs, and what hourely prayers, and little faith, and lesse reuerence, as dealing with men, and not with God himselfe. For the fifth instance; If wee worship God in Spirit, without Images, it workes in vs Spirituallnesse and truth, for wee presenting our selues in all our worship nakedly, without any Image before the Lord, as before a pure Spirit, wee are stirred vp thereby, and growne by vse to frame our selues to his owne Image, to be spirituall men, and spiritually minded, & spiritually affected; our vnderstanding, will, thoughts, desires, meditations, and courses, will be spirituall and heauenly, lifted vp to an higher strayne in affection, and eleuation of Spirit, the onely meanes whereby to be truely renewed in the Spirit of our minds, it will be a notable meanes against all carelesnesse, and Hypocrisie, and formality in our hearts and liues. Sixthly, our spirituall and true Communion with Christ, against their Masse: By this Communion Christ spiritually enters into vs, and stirs vs vp to the life of God, and incorporates vs, into his mysticall body, here faith doth her righ toffice; in discerning the Lords Body with a spirituall eye, and applying Christ, and his death, and merits, soundly to the heart of the receiuer, and feeding vpon Christ in heauen at Gods right hand; whereas in the Masse, there is but the flesh, which without the Spirit profiteth nothing; and the bodily eye and hand, and mouth, and belly, doe in a manner all, & faith doth little, or nothing. Seuenthly, if the meanes of Saluation be carried openly, and not in a cloude; then all is done in knowledge, and vnderstanding; And then there is an holy will, desire, deuotion, affection, and endeuoure to serue the Lord in an holy manner, as may best beseeme him, and them; It is a sooliſh doctrine of the Papists; That ignorance is the mother of deuotion, it must needs be a blind and graceless deuotion in that minde, where knowledge hath not first inlightned the vnderstanding.

The fifth instance tryed by the third rule.

The sixt instance tryed by the third rule.

The 7. instance tryed by the third rule.

Let

Let vs now come to the fourth and last ballance, and therin try our religion and theirs, in these seuen instances, and that is the ballance of comfort of conscience; that is the true Religion, that bringeth soundest comfort of conscience, for that is the right Gospell, that brings glad tydings of peace to the afflicted soule; and agrees directly with Christs spirituall office, *Esay* 61.1. The Spirit of the Lord is vpon me, therefore hath the Lord anointed me, he hath sent me to preach good tydings to the poore, to binde vp the broken hearted &c: and *Matth.* 11.28. But the Religion of our Church brings sound comfort to the conscience; and the Popish Religion doth not so; but rather purposely afflicts mens consciences, then comfort them, terrifying them with a slauish feare, nourishing the Spirit of bondage and bringing men backe, as it were, to the Law againe; Therefore our Religion is the true Religion, theirs is the false: See this in the first instance waighed in this Ballance; The sufficiency of the Scripture sets the conscience at rest, as hauing all that is needfull to be beleeued or done, set plainely before vs in Gods Booke; so that we need not wander after vncertainties and doubtings, but we may know what wee must trust vnto; And the absolute command of Scripture conuinces the conscience, that it is well done, and both together assures the conscience of him that endeauours truely to frame himselfe thereunto, that he is in the right way to heauen, and in the certaine state of grace and Saluation; Secondly, if all be of Gods free grace, and not of mans free will, then wee are singularly comforted in that all our thoughts desires, and workes are not our owne, for then they would be loathsome to God; who can bring a cleane thing out of an vncleane? But they are Gods owne doings, and they are the actions of his owne Spirit, and therefore cannot but be acceptable vnto him. Thirdly, if Iustification be by faith alone without mans merits, then we haue peace with God, *Rom.* 5.1. And then wee haue assurance of Saluation being grounded, not on the sands of our owne merits, but on the immouable rocke Christ Iesus,

The same things tryed by the fourth rule *viz.* comfort of conscience

The first instance tryed by the fourth rule.

The second instance tryed by the fourth rule.

The third instance tryed by the fourth rule.

Iesus, and his righteousnes, and the fauour of God, and the free promise of mercy in him. Fourthly, if Christ be our onely Aduocat, we haue assurance to bee heard, *Iohn* 16.23. and 1 *Iohn* 5.14,15. and *Rom.* 5.1,2. for what can the Lord deny his owne Son, or us for his sake? whereas if we haue other aduocats, we know not whether they heare vs, (yea of many we know not whether they be Saints or no) or if they doe heare vs, yet wee know not, whether they will or can helpe vs; yea, we hauing no sound warrant to pray to Saints, we know not whether the Lord will bee angry with vs for such an vnwarrantable course, & so fare the worse for sodoing amongst men. Fifthly, if we worship God in Spirit and truth, and not in Images, then we haue assurance, that we worship the true God, and that after the true and right manner: And this is the specificall difference of Gods Religion, from all other Religions whatsoeuer; whereas if we worship in or by an Image, wee do still suspect whether wee doe well or no; for euen nature it selfe (if it be well marked) abhors, that God should be reputed a materiall substance, and therefore how can God be pleased, that he should be so resembled? Sixthly, if we celebrate the memoriall of the Lords death in our Communion, then the benefit of Christs death is effectually settled to the beleeuing soule, by the presence of the Spirit; and the comfort and strength of the bread, and the sweetenesse and comfort of the wine in our stomacke, workes an answerable correspondency by the thing signified, to the soule, and puts vs in possession of it; Lastly, if we haue the meanes of Saluation plainely deliuered vnto vs, that we may see into them with our owne eyes, and not darkely, as they are amongst the Papists, then we know what we worship, *Iohn* 4. Wee walke in the light; whereas they poore soules goe on in the darke, not knowing whither they goe. So wee see in all these foure ballances, that their Religion is too light, and ours is downe weight: And so we see that they are iustly reproued for censuring our Church to be a false Church, because wee haue a false Religion, whereas theirs is the false, and ours is the true Religion.

The fourth instance tryed by the fourth rule.

The fifth Instance tryed in the fourth rule.

The sixth instance tryed by the fourth rule.

The seuenth Instance tried by the fourth rule.

Secondly,

Secondly, It is for reproofe of the Separatists; They are very clamorous and bitter against vs: But I purpose, God willing, briefly to answer the sum of all their exceptions, and to let all their bitter clamours alone: Their first Exception is against the constitution of our Church, they say, it hath a false constitution, and therefore is a false Church; But this is a false Consequence, and can neuer be prooued, there be many froggs and mice and other Creatures generated of putrefaction, and yet are true froggs, though they be not produced by naturall generation; And hee that out of the very stones can raise vp children vnto *Abraham*, is able to gather a Church otherwise then by that which they call a true constitution; so that the consequence is false, and the Antecedent is false too; For our Constitution through Gods mercy is true and sound; Constitution signifies sometime, the state which a thing is framed vnto, as the naturall constitution of the Body, that is, the state, condition, or dispensation, which by the rule of nature it is endued with; sometimes it signifies the Act whereby it is to be framed, as the naturall constitution of the body, that is, the Act of Nature whereby it is constituted: Each of these are in the Church, as being a Body in a borowed sense; And the constitution of ours is true in the first sense, we haue the Word, Sacraments, ministry, and Gouernment, and people professing the true Religion, and obedience thereunto: And therefore what need we to inquire into the Act whereby wee were so constituted, as thereby to disproue the Truth of our Church: As for example, when I come into a strange place, that hath the name of a City; and there I see people, corporations, Ciuill assemblies, lawes and orders, and a generall profession of obedience thereunto: Shall not I hold that a true City, though I know not how it was founded and gathered? But if it be necessary to be inquired into, in the second sense, the Constitution of our Church is true and good in that sense also; men are truly called and gathered amongst vs, by the ministry of the Word, but say they, they were not so gathered at the first: I Answer; first, if they were not,

Secondly, this vse is for reproofe of Separatists: their exceptions briefly answered.

1. *Except.* Your Church hath a false constitution.

Answ. both consequence and antecedent be false.

What constitution signifieth.

it is no preiudice to vs, we are so now: Secondly, I answer, that it was so at the first too; *Luther* and others, first spreading the Gospell: First some of our owne loued, beleeued, and embraced it by their preaching, and then they perswaded others; And I know not how our English at Amsterdam can shew any better calling to their Church: But they except and say, that in England, our Church was gathered by proclamation, and by the sound of a Trumpet, as in Queene *Elizabeths* dayes, & so was done by compulsion, and was not voluntary? I Answer, first some did come voluntarily and gladly, and therfore at least for them it was a true constitution; Secondly, the compulsion that was vsed, was onely to the outward meanes, not to the faith, and that is very iustifiable *Iosiah* compelled all that were found in *Israel*, to serue the Lord their God, 2 *Chron.* 34. 33. But they say, that was at the restoring, not at the planting of a Church? I Answer, I see no Reason, but that it is as lawfull in the one, as in the other; and therefore if it destroy not the true restoring, why should it destroy the true planting? But we say, Queene *Elizabeths* Act was a restoring too, for I hope wee had a true Church here in Queene *Maries* time, though vnder persecution; And I am sure then there was no compulsion to our religion, nor such Gouernment, Seruice, ministry or people amongst the Protestants, as they now except against, and therfore it was a restoring; Put case the Separatists haue any children or seruants, that are negligent, cold, and backward in frequenting holy Assemblies, or performing religious Duties, publique or priuate, and vpon admontion they will not reforme, what will they doe in this case? Will they vtterly cast them off? or rather will they not punish them, and thereby compell them to the outward meanes, and to obedience thereunto? wherein if God doe blesse their labours: so that through his mercy, such children or Seruants doe afterwards labour in the meanes, soundly and conscionably, shall this bee nought, because they were brought thereto by compulsion? No surely: It is great comfort to the compellers, that they tooke that course,

and

and it is great comfort to the compelled, that they were so dealt withall; So the compulsion vsed in restoring the Church in Queene *Elizabeths* time, was lawfull and good, against all their clamours and exceptions.

Secondly, they except against the Gouernment of our Church, and say, that wee haue a false gouernment, and therefore a false Church? But the consequence is false, for then it must follow, that a true Gouernment makes a true Church, which is not true; The Antecedent is false too; If they had said, it makes a faulty Church, they had said true, But that it makes a false, Anti-Christian Church, and I know not what, it is a meere slander. But say they, your officers, bee Anti-christian; I answer, the cheifest officers and those that be most spurnd at, are the Bishops: And they were before Anti-Christ.

The second exception that wee haue a false gouernment and therfore a false Church.

Answ. both consequence and antecedent be false.

Thirdly, they except against our Seruice of God, they say, wee haue a false Seruice of God, and therefore a false Church: I Answer, if they meane onely some part of our Seruice, as they haue no colour so to traduce it all; then the Consequence is false: but if they meane all, then the Antecedent is notoriously vntrue: No part of our Seruice of God, can be proued false: it being performed of those that are truely religious amongst vs, in truth and vnderstanding and affection: They except, first say they, it is carnall. I answer, happly in some, those that haue carnall mindes, it is so: but it is neither so in it selfe, nor so in the conscionable performers thereof; The Lord being one God, an eternall, infinite Spirit, our hearts and spirits are lifted vp to beleeue in him, to goe to him, to cry and call vpon him in his Sonne: Secondly, they say, It is Idolatrous: your Seruice booke being your Idoll, say they: I answer; that is no Idoll, nor our Seruice thereby, Idolatry: Thirdly, they say, we haue a will worship *inuented* by man I answer, wee worship not God by any inuentions of our owne, or other mens, as parts of his worship, but onely as outward Carriages thereof; And these also are such as our Church is perswaded, are agreeable to these generall Rules of Decency and Order, which God hath prescribed

The third exception gainst our Seruice that wee haue a false Seruice.

Answ.

Fourthly, against our ſtinted praiers answered.

in his Word. Fourthly, they except againſt our ſtinted Prayers; I anſwer them, hath not the Church alwayes vſed ſtinted Prayers, looke into theſe Scriptures, and yee ſhall finde it ſo, *Numb.* 6. 23. &c; there was a ſtinted prayer appointed to *Aaron* and his Sons, to bleſſe the Children of *Iſrael* withall: *Thus ſhall you bleſſe, the Lord bleſſe thee and keepe thee*, &c: *Deut.* 26. 3. to the 15. there is a forme of Confeſſion and Prayer ſet downe, which the people were to vſe when they brought the firſt fruites: 1 *Chron.* 16. 7. to the 36. there is a Pſalme which *Dauid* did appoint to giue thankes vnto the Lord, by the hand of *Aſaph* & his Brethren: *Praiſe the Lord, and call vpon his Name*, &c: And *Pſal.* 92. is intituled a Pſalme for the Sabboth, appointed to bee ſung that day; And our Sauiour Chriſt himſelfe appoints a ſtinted Prayer, *Luk.* 11. 2. *when ye pray, ſay, Our Father*, &c: And likewiſe himſelfe vſeth a ſtinted Prayer, *Matth.* 26. 44. *and hee prayed the third time, ſaying the ſame words:* And therefore ſtinted Prayer in it ſelfe is no ſinne; If they reply, that they were ſo directed by the holy Ghoſt, yet that is no let to vs, for their conceiued prayers were alſo directly from the holy Ghoſt, after a ſpeciall manner; yet that is no reaſon but that we may vſe conceiued prayers, though they be not ſo ſpecially from the Spirit as theirs: And yet we are not ſo confined to thoſe ſet prayers, but that we may and do, in euery particular congregation, before and after preaching, inlarge, adde, alter and ſupply, as occaſion requres, and that as freely, zealouſly, and ſpiritually, as any may doe in other Churches: yea, but ſay they, your Seruice was all taken out of the Porteſſe or Maſſebooke, contrary to Gods Commandement, *Leuit.* 18. 2. 3. *Deut.* 12. 30. &c: I anſwer, it is well knowne, that the Church of Rome hath been a true and ſound Church, and it is knowne, that in that time, there was ſome forme of publike prayer and adminiſtration of the Sacraments in vſe amongſt them: And as that Church fell by little and little from her integrity, ſo that forme by little and little was corrupted; Now the Church being to be reformed, that forme was to bee reformed too, and ſo it was; that which

which was idolatrous and superstitious, was cast out, and that which was profitable, was retayned, partly for peace sake, that the better sort might still bee held within the Communion of the Church; but specially because it was of good vse, euen before Popery; so that we take nothing from them, but what may in a charitable construction be well endured; That which is most questioned is, the crosse in Baptisme, which we had from them, yet it was before Anti-christ; there be many speeches in the fathers of it, but we retaine it not as the Papists doe idolatrously; no, the imposers protest against that, but for an ancient custome: And that we may see they retaine it not for superstition, they haue turned it out of the Sacrament of the Lords Supper, for it was vsed in that Sacrament too; so that though it be retrayned in the Church, yet not as an idolatrous or superstitious ceremony.

Fourthly, they except against our Ministery, and say that we haue a false ministery, and therefore a false Church: I Answer, Our Ministery is a true Ministery and iustifiable, if we looke into all parts of it, we will iustifie it against them, better then they can iustifie theirs against vs; But say they, your ordination, whence had yee it, but from the Pope? I Answer, First, eyther it was extraordinary in *Luther* and others, and so they being thus called, might ordaine others; or secondly, else it was ordinary, from the Popish Church, as the Sacrament of Baptisme is true amongst them, and so acknowledged by the separatists; so is ordination; They hould that those that are Baptised amongst them, are lawfully Baptised, and by the same reason we hould, that they which are ordayned Ministers amongst them, haue a lawfull ordination: Then for their guifts, let any Church shew better guifts then it hath pleased God to bestow on our Ministers; Then looke into the exercise of their guifts; It is, true that we haue many idle backs, and slow bellies, that will not labour, but that is their personall fault: But we haue many publique exercises, and many Ministers that are extraordinary painfull in preaching, reading, visiting the sicke, &c.

The first exception against our Ministery that wee haue a false Ministery answered.

&c. Lastly looke into the effect of our ministery, and wee can shew the seale of our ministery in many that are called, and that ordinarily by our publique ministery, and therefore our ordination is good.

The sixth exception that wee haue a false people, answered.

Lastly, they except, that we haue a false people, and therefore a false Church; they say, our people were profanely gathered, and liue prophanely in our Church: for their gathering I haue Answered before; for their liuing prophanely, I Answer, that doth not make a false Church: I haue shewed that there are more Hypocrites in the Church, then true beleeuers; yea, but say they, these are openly wicked, and yet are admitted into your Church, and to your Sacraments: I Answer, though they be wicked in their liues, yet they are not so in their profession, and therefore there is no fault in vs, if vpon their profession of repentance and obedience we admit them to the Sacraments: the fault is, that they are not cast out for their open notorious sinnes, by them that haue authority, and not that vpon profession of repentance they are admitted to the Sacraments: So that we see that all that they can except against vs, is for petty matters, or else they bee personall faults, and therefore not to be charged vpon the whole Church; for there is none of these faults, but may be redrest, and by this Gouernment which is in our Church; if they be not, it is mens personall sinnes; for by law there should bee a learned ministery, and that those which sinne openly should be cast out of the Church &c: And therefore let not this be charged on our Church, we haue many abuses in our Church, as well as in other Churches, and we are to intreate God to sweepe them out, but yet wee are not thereupon to be condemned for a false Church. Thus ye see that our note stands true against all the exceptions, both of the Papists and the separatists: namely, that the Church of England, euen as now it stands, is through Gods mercy, not onely a true, but a sound visible Church.

FINIS.